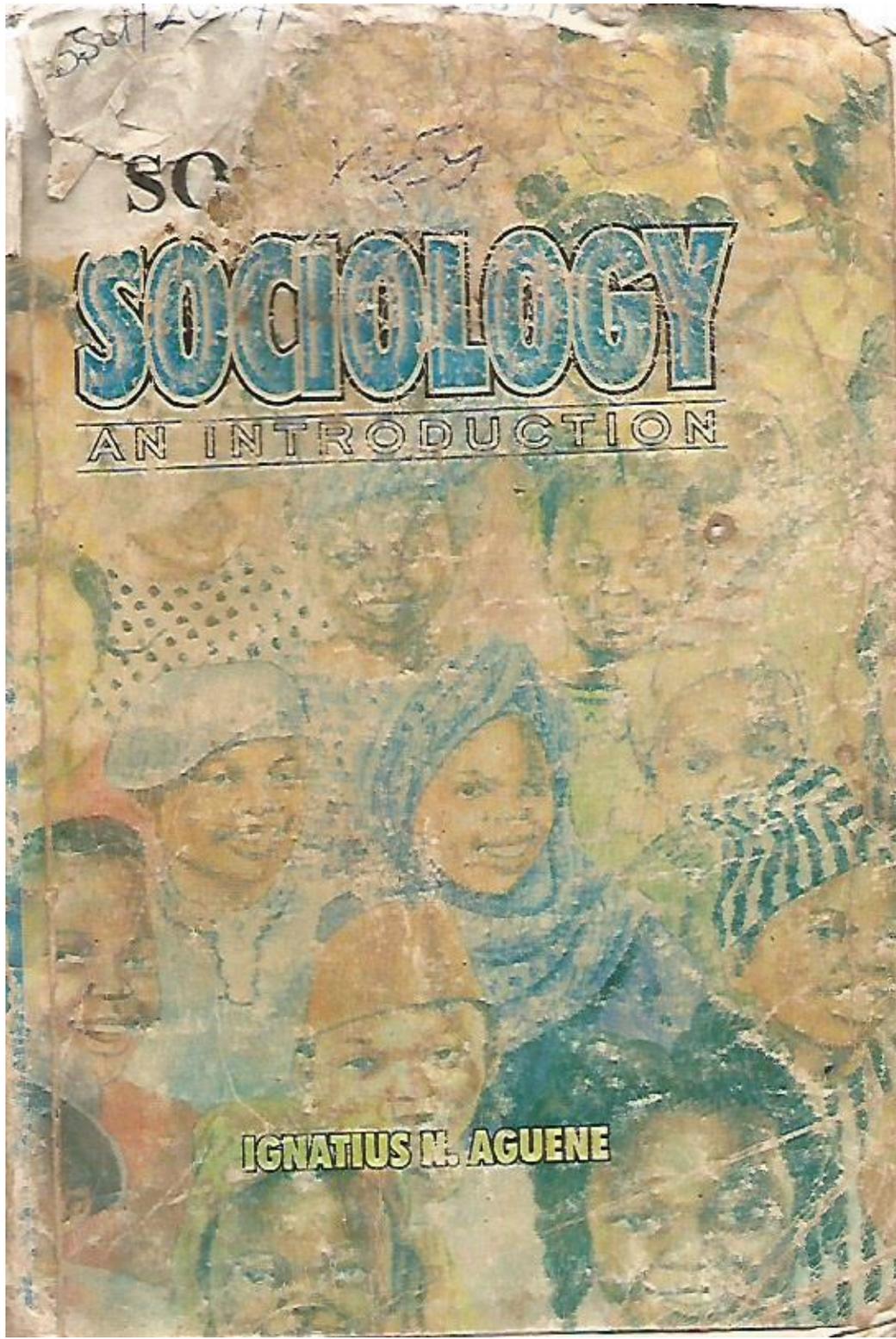


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# SOCIOLOGY

AN INTRODUCTION

IGNATIUS N. AGUENE



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# SOCIOLOGY

## AN INTRODUCTION

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### DEDICATION

To my wife, Ngozika and our Children: Chinyere,  
Oluchukwu, Chukwunonso and Ezine.

Amo ke Uwaechobe A.  
Psychology Department  
Ebonyi State University  
Abakaliki, Ebonyi State.

## ACKNOWLEDGEMENT

Many people have selflessly contributed to the completion of this book since no book is exclusively written by the effort of a single individual.

My thanks go especially to Chief (Dr.) F. Eze (Ochendo) and Chief L. E. Adam (Emo) for the immense help I received from them.

I am also grateful to Dr. Ada Okau who wrote the foreword to this book and Barrister Jerry Obonnaya Okereke who made some useful corrections to the manuscript and individuals whose names I have not mentioned I offer apologies.

## FOREWORD

One of the frequent complaints raised by sociology students of Nigerian higher institutions is the non-availability of textbooks on the subject. Furthermore, the available authoritative literature on the subject is not readily available to sociology students. This invariably has hampered the growth of sociology as a discipline in Nigeria.

Mr. I.N. Ague's book *Sociology: An introduction* comes therefore, as a welcome addition to the growing body of literature on Sociology in recent years. It deals with major concepts and topics in simplified language for new students to understand.

Each of the twenty chapters of this book is a contribution to knowledge and I recommend it to students as worthy reference material in Sociology.

**Ada Okau Ph.D**

*Ag. HOD*

*Sociology and Anthropology*

*Prince Abubakar Audu University,*

*Anyingba.*

## PREFACE

The idea of writing a book on Sociology tailored to meet the needs of new students was conceived many years ago and was informed by the dearth of relevant books on introduction to sociology.

The first edition of this book came out in 2002 with high reception. This second edition has been produced with greater benefit to the readership. The book has been written taking into consideration the new National Universities Commission's guidelines on course content.

This book is the product of my teaching introduction to sociology for many years and appreciating the problems of new students in their bid to understand sociology. I represented the concepts and topics in a simplified, easy-to-understand style.

This book will be useful not only to undergraduate students studying Sociology but to those taking elective courses in Sociology as well as the general reader who may be interested in knowing what Sociology is all about.

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## CHAPTER ONE

### THE MEANING AND SCOPE OF SOCIOLOGY WHAT IS SOCIOLOGY?

Sociology simply means the study of society. However, according to **Igbo and Anugwom (2001)** "Sociology goes beyond this simple notion to refer to a special branch of the social sciences which deals with the society as a group, the people who make up this society, their interactions and how consensus and stability are maintained in this society and the social groups or organizations which arise in the society".

In his own contribution **Johnson (1994)** noted that "Sociology is the science that deals with social groups; their internal forms or modes of organization, the processes that tend to maintain or change these forms of organization and relations between groups".

**Bitton et al (1981)** defined sociology as "the study of human society and human social behaviour". **Young (1946)** noted that "sociology deals with the behaviour of man in groups". **Bertrand (1958)** defined sociology simply as "the scientific study of human relationships" No other discipline focuses attention primarily on human relationships per se and this is why sociology differs from all other disciplines.

Sociology is concerned with understanding human behaviour and human relationships in various kinds of groups and social settings.

Sociology, noted **Sorokin** "is a generalizing science of socio - cultural phenomena viewed in their generic forms, types and manifold interconnections". In his own contribution, **Watson** stated that sociology is many things:

A body of knowledge about society to those who study it, a discipline for those who follow it, a practice for those who apply it, a plan for social re-organization for those who revere it and a pretentious statement of common sense for those who criticize it. For those who do it, sociology is a type of work - a craft like many others.

Despite its broad scope **Obayi (1997)** noted that Sociology has a definite perspective. It is the scientific study of behaviour of people when they interact with one another and of the characteristics people develop as a result of such interaction" sociology, in its group dynamic studies, according to **Obayi (1997)**:

Assists people to appreciate viewpoint other man their own, to appreciate how those view points

came into being and in the process, to better understand those of others.

The group then provides the sociologists' mainframe of reference - whether the group is as small as a gang, a rock band, as large as a city or as vast as a modern society with population in millions.

Sociology is simply the study of social life and the social causes and consequences of human behaviour, **Okonjo (1997)**:

It investigates the structure of groups, organizations and societies, their formation, development and interactions.

Since all human is social, the subject matter of sociology ranges from the intimate family to the hostile mob, from crime to religion, from the division of race, gender, social class and ethnic groups to shared beliefs of a common culture, from the sociology of work to the sociology of sports.

... Sociology thus gives a perspective to history and an insight into the life of man on earth. Man, as Aristotle noted long ago, is a social

animal. Everything he is or does or thinks is related in some fashion to the fact that he lives with other people and is never wholly isolated.

According to **Okonjo (1997)**, Sociologists may specialize in any of the following sub-disciplines:

The family, the urban community, education, health and medicine, aging, occupations, environmental issues, race and ethnic minorities, sex roles, sports, science and technology, culture and arts, politics and the military, peace and war, crime and law, and any other area in which human behaviours are organized to pursue social functions.

In 1839, **Augustus Comte** coined the concept "Sociology" which he defined as the systematic study of society. He wanted the new discipline to follow the scientific line of thought. It should be noted here that Comte only had the credit of giving the discipline its name. Before Comte, so many philosophers had speculated on the nature of the state or society as well as the role of human beings and groups in it. People like **Plato, Aristotle** and **Thomas Hobbes** etc were actually worried about the social conditions in their societies. Hence,

speculations about a new discipline which Comte finally named. "Wilkins (1976) noted that:

Sociology was the name devised by Comte for the new science of society, which he envisaged, and he believed that social relations are capable of being analyzed, interpreted and controlled. He made no direct contribution in the form of new knowledge to the study of society, but demonstrated the need to replace mere speculation about its nature with empirical methods of approach. This philosophy marked a turning point in sociology, and paved the way for modern, systematic science of society to develop.

### THE ORIGIN OF SOCIOLOGY

Sociology grew through the dedicated attention of its scholars to internal issues and problems. The following are some major factors in the historical formation and shaping of sociology as a discipline:

#### 1. *The 19th Century Origin*

In this period in history, change occurred more rapidly than any other time before. Obayi (1997) noted that:

The new discipline of sociology began to emerge in the mid 19<sup>th</sup> century in the context of sweeping changes the Industrial Revolution brought to Europe. This rapid societal transformation called for analysis and explanation. The transformation threw into turmoil societies that had been relatively stable for centuries as industries and new technologies changed the face of social and physical environment.

Many people were then facing problems, and scholars looked forward to a new discipline that would be capable of solving man's problems. Among them were philosophers and scientists, hence there were floating ideas about the expected new discipline which Comte had the credit of naming sociology in 1839, Aguene (1998).

## 2. *Social Reform*

Because of the industrial revolution, many people left their rural areas for the industrial areas. **Aguene (1998)** noted that "in the villages, homogeneity was the order of the day where man was his brother's keeper but coming out to the heterogeneous urban environment, man was left to his own destiny". A lot of problems arose which included labour dispute, terrible housing conditions; political systems were undermined, and villages gave way to noisy cities. Americans first used sociology in social reform and the idea later spread to other nations.

## 3. *Efforts at making the Discipline a Science*

Many of the pioneers of sociology had science backgrounds and following the rapid progress in science in the 19<sup>th</sup> century, which made it possible for data to be reliable, they insisted that if nature could be studied scientifically, then it was possible to study society scientifically. **Aguene (1998)**. In the same opinion, **Obayi (1997)** noted "The development of Natural Sciences which offered methods to explain the transformation in the physical world (technologies), a thought emerged that a social science methodology could do likewise". **Wilkins (1976)** noted that:

Side by side with the growth of learning about society, rapid strides were being made in the study of the natural sciences. Achievements and discoveries in the fields of mathematics, chemistry and physics were so great that students of the social sciences were prompted to adopt the same method of approach to their own work. As new theories were put forward to explain natural phenomena, so they were taken up and adapted to explain social phenomena, and during the first decades of the nineteenth century more consideration was given to the adaptation of theories than to the development of social science as a separate discipline.

## *SOCIOLOGY AS A SCIENTIFIC DISCIPLINE*

A science according to **Ogburn and Meyers (1960)** is to be judged by three criteria: the reliability of its body of knowledge, its organization and its method. Most of the founding fathers of sociology insisted that sociology should be studied using the scientific method. **Comte** insisted that with rigorous

application of the methods of other sciences, sociology would one day become a full science discipline Aguene (1998). Sociologists spend much of their time carrying out research works – some lasting only a few days, others lasting for years – which are efforts to collect facts that help to solve some pressing human problems. In short, sociology is research oriented.

How far our ideals can be achieved in sociology like in any of the social sciences is a subject of debate among scholars. This is because the material objects of the physical sciences are things which are inert, fixed, and which have no consciousness. On this Onyeneke (1996) noted that:

Hence no knowledge of themselves as subjects of study. Their lines of behaviour can be regarded as fixed and quite independent of scholars trying to work on them. In the case of human beings, on the other hand, their existence in human society is of a different order.

#### ***Controversy over the Scientific Nature of Sociology***

There have been so much conflicts over the scientific nature of sociology. Four dogmatic

propositions have been identified as underlying such controversy, according to Atere (2001):

(a) Human behaviour changes too much from one period to the next to permit scientific exact predictions. That a lecturer comes into class on a particular day smiling and sharing all kinds of jokes does not mean he will do the same the next time he comes into the same class.

(b) Human behaviour can be studied only by other human observers, and such observers always distort fundamentally the facts being observed for this reason. It is difficult because individuals may have different ways of looking at and interpreting the same occurrence at different point in time or even at the same time.

(c) Human behaviour is too elusive, subtle, and complex to yield to the rigid categorizations and artificial instruments of science. Human beings are not like objects that can be manipulated so easily.

(d) Human beings who are the subject of predictions in sociology have the ability to deliberately upset any prediction being made about them. It is not impossible that a man who is aware of being used as the subject of drug

addition voluntarily stays off drugs for the period of the study.

The outcome of the conflict has been beneficial in producing a higher level of methodology, sophistication and consequently greater precision in sociological research than was ever known before.

### ***How Scientific is Sociology?***

We can only answer this question by looking at (a) the reliability of its knowledge (b) its organization and method, and (c) the extent to which its knowledge is capable of being generalized. According to **Aguene (1998)**, the following reasons are why sociologists insist that sociology is a scientific discipline:

#### ***Sociology is Empirical***

Sociological knowledge is based on verifiable evidence, that is concrete factual observations which other observers can see, measure and counter – check for accuracy. For instance, sociologists are not interested in the supernatural per se, but rather study how man's reliance on the supernatural affects his behaviour, like "Oh! God, Jesus Christ".

### ***Sociology is Theoretical***

A theory is a clear general statement establishing some definite link between two or more phenomena, but the statement remains open for further verification on empirical grounds. For instance, suicide rates vary with the degree of social integration. This could be researched further to prove or disprove the theory.

### ***Sociology is value – free***

Sociologists do not bother about the morality of their object of study. For instance, sociologists studying prostitution do not question its morality. If one goes with the notion that prostitution is morally bad before embarking on the research, of what use is the research then? It will be a useless exercise. The proper thing to do is after preliminary preparations you move into the field and interview prostitutes, those who patronize them and some selected members of the society, ignoring the morality of your object of research.

### ***Sociology is cumulative***

Sociological findings are part of existing knowledge about given social phenomena. When new findings are made they add to the already existing knowledge. While carrying out a research, one can use one or two existing theories, but at the end of that research he

can discover another theory, hence increasing the cumulative nature of sociological knowledge.

### **Functions of Sociology**

The discipline of sociology can help the student to recognize and to appreciate the social factors in his environment, his relations with his fellows, the life of the community in which he lives and the society in general. According to **Igbo and Anugwom (2001)**, Sociology performs the following functions:

- (a) Analyzing and classifying different types of social relations and interaction upon which the society is based. It shows that despite being torn between the needs for co-operation and the instincts of self-preservation through individualism and selfishness, human beings are social animals who achieve more in co-operation with other human beings than alone. Therefore, the society is inevitable for human survival.
- (b) Sociology also tries to establish the relationship between various institutions and organizations in the society and to show how the interaction between them is necessary for societal growth or development.

- (c) 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.
- (d) Sociology also tries to synthesize or bring together the findings of other disciplines interested in the human society such as Anthropology, Economics, Political Science, History, Psychology, etc. This helps to bridge the gap between various disciplines and generate a consistent body of data about human society.

## CHAPTER TWO

### SOCIOLOGY AND OTHER DISCIPLINES

#### Sociology and Anthropology

Anthropology is very close to Sociology and may be that is why in many Universities Anthropology is always combined with Sociology. It is also true to say that much of the background knowledge of contemporary societies known to sociologists was obtained from Anthropology. **Kluckhohn (1951)** supports this view when he noted that "The sociological attitude has tended towards the practical and present, the anthropological towards pure understanding of the past". However, their methods of gathering data differ since Anthropology insists on mostly participant observation while the major tool of sociology is social survey method, though some scholars such as **Hoebal and Karoeld** believe that the two disciplines are the same.

In their own contribution, **Igbo and Anugwon (2001)** noted that:

Anthropology, as the name implies, is a science that deals with holistic study of man both in the so-called primitive societies and in advanced societies. However, both the sociologist and anthropologist share a

common interest in the study of the human society. However, while Anthropology is more interested in the totality of man's experience in society starting from evolution, his tools, and the way he organizes his society, Sociology is interested in the social group or society.

Admittedly, there are similarities and dissimilarities between Sociology and Anthropology. The gap between the two disciplines must be bridged for the two disciplines to give their best in the African environment. **Okenyi (2001)** noted that:

Both evidence and experience demonstrate that these Western ethnographical reports are heavily value-laden with divisive and ethnicity promoting reports. Therein lies the task before sociologists and anthropologists in Africa who must use the correct scientific methods as developed in Anthropology and Sociology to re-examine the culture of the African environment.

Sociology and Anthropology need to combine in this effort for a rounded and valid data gathering and analysis. This combined endeavour seems to have

been rightly understood by curriculum designers of many social science faculties in most universities in Africa which combined Sociology and Anthropology in the study of society; not in its special aspects but as a whole.

### SOCIOLOGY AND POLITICAL SCIENCE

Political Science deals with human behaviour in relation to the distribution and exercise of power. It involves getting and using or attempting to get and use power and authority. Political Science is narrower than Sociology because it studies only the political institutions. Sociology studies other institutions including political institutions. Sociology and Political Science have many areas of interest in common, such as social control, power, authority and legitimacy and collective behaviour. The two disciplines meet and form a sub-discipline called political sociology studied both in Sociology and Political Science.

The field of Political Science, according to **Okenyi (2001)**, tends to restrict itself mainly to the study of power as embodied in formal organizations. It also tends to turn its attention inwards to the processes within government. Sociology, on the other hand, emphasizes all aspects of society, examining

the inter relationships between sets of institutions including government or other forms of public administration.

Both Political Science and Sociology draw theoretical materials from researches such that at times, it is difficult to separate methods of understanding Political Science and Sociology in certain areas of life. It is in this regard that **Giddings (1904)** noted that to teach the Theory of the State to men who have not learnt the first principles of Sociology is like teaching Astronomy or Thermodynamics to men who have not learnt Newton's laws of motion. Moreover, the complete study of the society can not be possible without adequate knowledge of political life since man is a political animal.

### SOCIOLOGY AND ECONOMICS

Economics concerns itself with the study of the ways in which people earn their living under conditions of relative scarcity and choice. Economic institutions are always connected with other institutions in the social system, which are influenced by them. One major difference between Sociology and Economics is that while Economics deals with the management of scarce resources to the satisfaction of economic needs of man, Sociology

looks beyond satisfaction of economic needs to satisfaction attained because of group life. While Economics sees man as a single individual that can take decision on his own, Sociology looks at the relationship between people in different classes. **Okenyi (2001)** noted that:

Sociology agrees with Economics in the study of systems and sub-systems such as capitalism, feudalism, productive relations in collectivities and in the patterning of dependence, dominance and exchange ... Sociology may wish to further investigate the social circumstances which give rise to the economic man and other factors which account for the origin and course of economic events. Sociology emphasizes that social structure in its multi-dimensional character shapes economic functioning of a given society. Goods and services do not produce, distribute and consume themselves.

Some scholars like **Silverman** and **Thomas** see Economics as only a branch of Sociology but we are aware that Economics has influenced Sociology

because economic forces play important role in our social life. This might have influenced **Maclver (1996)** when he noted that "Economic phenomena is constantly determined by all kinds of social need and activity and in this, they are constantly redetermining, creating, shaping and transforming social need and activity of every kind".

The relationship between Sociology and Economics is best understood by the Sub-discipline called economic sociology which according to **Okenyi (2001)** "insists that its task is to apply the general frame of reference, variables, explanation, models of Sociology to the complex activities concerned with the production, distribution, exchange and consumption of scarce goods and services".

The West is trying to encourage Africans to adopt what they call free market economy and exchange, as they said, to enable us operate in a modern global economy. This is contrary to the communal nature of African way of life. With this development, the discipline of Economics in Africa, according to **Okenyi (2001)**, "needs the intervention of sociological analysis of the African economy from the African viewpoint. This approach will enable the knowledge of Sociology to assist Economics in the deeper understanding of the African environment and

not understanding the discipline of Economics only on other group's ideological level of thinking.

### SOCIOLOGY AND PSYCHOLOGY

The central focus of Psychology is the understanding of mental processes such as perception, cognition and learning. **Otite and Ogionwo (1985)** noted that "it deals with interpersonal and inter-group or person to group relations as well as the general determinants of behaviour". It deals with such areas as learning, thinking, memory, perception, imagination, emotion and motivation. Sociology studies the whole network of human interaction while Psychology deals with the individual mind. Sociologists borrow concepts like personality and symbolism from Psychology. Psychologists sometimes carry out experiment in controlled laboratories unlike the sociologists who deal with variables **Otite (1994)**.

Psychology reaches out into Biology and Physiology and draws quite a lot of materials from them, making such psychological analysis of perception somewhat irrelevant to social behaviour. Similarly, certain studies of sensory-motor stimulation show that such activities are innately biological and not motivated by experience. Thus, psychology emphasizes the individual and the unique

organization of his personality with regards to emotions, feelings and cognitive behaviours, **Okenyi (2001)**. This regard to the relationship between Psychology and Sociology **Okenyi (2001)** noted:

Although their emphases on the approach to the study of man may differ, Psychology and Sociology find a common ground in Social Psychology where both agree that human personality and behaviour are factors of social setting; and that the cognitive components of individual's attitude are extensively built through experiences in society.

### SOCIOLOGY AND HISTORY

There is close relationship between Sociology and History to the extent that some scholars did not want to separate the two. For instance, **Howard** noted that "History is past Sociology and Sociology is present History". However, as far as sociologists are concerned the two are distinct. History records cultures, traditions and behaviour of communities and groups in a static form. History is a record of past events, at times, in the eyes of the historian. Admittedly, Sociology makes use of materials supplied by History though with caution. **Wiess**

quoted by Okenyi (2001) emphasizes that "sociology needs to free itself from history so that the former (Sociology) should freely examine social dynamics in its real form and to explain the character of both consensus and conflict in the process of these dynamics". In their own contribution, Igbo and Anugwom (2001) noted that "The founding fathers of sociology saw history as very relevant to the quest of sociology to understand and predict events in human society. In this sense, both history and sociology are interested in the factors that aid stability and change in human society. However while history depends on the examination of past records and documents for its study, sociology adopts both diachronic and synchronic methods relying mainly on survey"

### SOCIOLOGY AND EDUCATION

Education, noted Nzewu (1990), "is a branch of human knowledge, which is basically concerned with the problems of preparing the young in society to be useful members when they come of age".

Sociology of Education is the application of the principles and theories of sociology to the educational institution for better understanding. Akubue (1998) noted that:

Sociology of Education is mainly the application of the general principles and findings of sociology to the examination of the whole range of human phenomenon called education. It attempts to explain the various relationships between education and society and deals with such general concepts as society, culture, community, socialization, status and roles etc.

We live in a changing society; through studies of the past, the present, and the future, changes could be envisaged and plans made for the betterment of the society. Onyia (1998) noted that:

The relevance of sociology of education lies in the fact that the educational system of any society must take into consideration the technological development, the historical background and the geographical environment of society. Also as a powerful instrument of social change, it must consider the extent to which it can bring about social change without disrupting the total system. Furthermore, the

educational system of any nation must reflect the philosophy of the society in which it is operating. A knowledge of the sociology of education will help to ensure appropriate compliance. Hence the importance of understanding the delicate and important relationship between education and society.

**Stakup (1968)** defined Sociology of Education as “an analysis of the sociological processes involved in the educational institution”. In his own contribution, **Omozegwa (1995)** noted that “the founding fathers of sociology of education who include **John Dewey, Emile Durkheim, Karl Manheim, Professor Payne, Sir Fred Clarke, and Dr. Olive Bank** were all concerned with finding solutions to societal forms through the school system by planning better child upbringing and affective school discipline”.

Sociologists see education as a process of socialization. Sociology provides tools for analyzing the educational institution. **Obasi (1988)** quoting **Mialaret (1985)** noted that:

In the eyes of the Sociologist, education is necessarily a process of acculturation. Therefore, all the

functional mechanism or the internalization of value and the assimilation of behaviour, all the modalities by which structures tend to bring individuals together and all the organizations by which power systems work, whether explicitly or not, to condition these individuals to respect hierarchies, involve phenomena of training and education.

There is mutual interdependence between sociology and education which is called sociology of education. **Obasi (1988)** noted that sociology of education as a field of study operates at the following levels of analyses:

- (1) It examines the place and function of the educational institution (school) in society and the relationships between the institution and society.
- (2) It analyses the sociological processes, which take place in the educational institution seen as a micro-society, and relates these activities to the external environment or wider society.

## CHAPTER THREE

### SOME OF THE FOUNDING FATHERS OF SOCIOLOGY.

Early sociologists like **Auguste Comte**, **Herbert Spencer**, **Karl Marx**, **Weber** and **Emile Durkheim** were more interested in the forces that hold society together and those that fragmented it. However, later sociologists turned their attention to other perspectives.

#### AUGUSTE COMTE (1798-1857)

He gave the discipline its name "Sociology" in 1839. He defined Sociology as the systematic study of society. He believed that society is governed by certain "social laws" just as the physical universe is governed by certain "Physical laws" As noted by **Aguene (1998)**:

He believes that locating and describing these social laws are central to sociology. In his law of three stages of human development, he opined that every society has to pass through the theological, metaphysical and positive stages. Each stage, according to him, is a way of thinking or reasoning. For

him, what matters is which one is dominant since you can always see elements of one in the other.

#### *Comte's Hierarchy of the Sciences*

The hierarchy of the sciences according to Comte is:

1. Sociology – Queen of the Sciences
2. Biology
3. Physics
4. Chemistry
5. Astronomy
6. Mathematics

Mathematics is the most precise of all sciences while Sociology is the most complex and least precise. For Comte, the basis for this hierarchy is to find the interrelationship among the sciences. However, Comte admitted at that time that Sociology was not a full science discipline but hoped that with the application of the methods in the natural sciences, Sociology would one day become a full science discipline.

Comte hoped that Sociology would provide the basis for the transformation of society having witnessed the effects of the French revolution and its resultant social disorganization. He insisted that if nature could be studied scientifically, society also

could be studied scientifically. This is because data which are not precise, cannot be reliable.

### **Comte Methodology**

His methods are observation, experimentation, comparison and historical method. Observation, experimentation and comparison, according to Comte, are universal to all sciences. Sociology, as a science of society, should also use the historical method because social realities are ever changing.

### **COMTE'S LAW OF STATICS AND DYNAMICS**

Comte's Sociology is divided into two: Social Statics and dynamics

(A) **Social Statics:** This is the social solidarity that expresses the common feelings and ideas among societal members. This simply means using holistic approach in the study of social organizations.

(B) **Dynamics:** It deals with the transformation of human society, that is social change, but Comte is more interested in the moral and intellectual respects of the change.

### **HERBERT SPENCER (1820-1903)**

He defined Sociology as the scientific study of the super organic. Spencer, according to Okenyi (2000), hoped and worked for a sociology which would bring all social phenomena under uniform laws and created by exact methods as found in the natural sciences". Okenyi (2000) quoting Spencer:

Suggests that the principles of Sociology involve the comparing of societies of different kinds and societies in different stages and that sociologists have to deal with facts of structure and function displaced by societies in general, disassociated, so far as may be, from special facts due to special circumstances.

### **Spencer's Law of Evolution**

By law of social evolution, Spencer observed that society is in constant change. For Spencer, social evolution involves a movement from simpler form of society to a more complex form of society, that is from homogeneity to the state of heterogeneity.

Spencer believed that there are two distinct stages in the evolution of societies. According to Okenyi and Anugwom (2001):

The militant society – where reality was explained in supernatural terms and the use of force was commonplace. Co-operation was by force or what is referred to as the “imprisonment of the individual by the group”. Industrial society, which emphasizes industrial development and allows individual freedom and initiative. Co-operation here is voluntary rather than coercive. This is what Spencer referred to as “the liberation of the individual from the shackles and status of imprisonment”.

### *Spencer's Organic Analogy*

Spencer compared human society and animal organism and identified the similarities and dissimilarities between them.

### **EMILE DURKHEIM (1858 – 1917)**

Durkheim who studied philosophy but became more interested in the study of society and its social problems distinguished between mechanical and organic solidarity. According to **Otite and Ogionwa (1985)**:

Mechanical solidarity is characteristic of archaic societies in which the

individual are similar; organic solidarity is characteristic of modern or advanced societies which consist of dissimilar individuals, collective conscience as a unifying force, and common beliefs and sentiments are characteristics of mechanical solidarity. Here there are minimal individual differences. On the other hand, organic solidarity rests on interdependence which is itself a product of the division of labour. It is derived from the difference between individuals as a society becomes increasingly differentiated in functions.

In the elementary forms of religious life, **Durkheim** who used the **Arunta** people in Australia as a case study, noted that Totemism is Aruta's simplest form of religion **Timasheff (1957)** quoting **Durkheim** noted that:

Group life is the generating source of efficient cause of religion, that religious ideas and practices refer to or symbolize the social group; that, the distinction between sacred and profane is found universally and has important implications for social life as a whole.

In the rules of sociological method, Durkheim emphasized objectivity and methodology in sociological investigation. Otite and Ogionwo (1985) noted "The social investigator", according to Durkheim, "must seek to identify methodology as an important means in this regard".

In his studies of suicide, Durkheim treated suicide as a sociological phenomenon which varies with the degree of social integration. Okenyi (2002) noted: "Egoistic and altruistic types of suicide occur due to little or too much integration whereas anomic and fatalistic types occur due to insufficient regulation or too much regulation".

Suicide rates, according to Durkheim, vary with the degree of social integration. As a result, he identified three types of suicide - anomic suicide, egoistic and altruistic suicide.

(1) **Altruistic Suicide:** This is a situation where a man is a "slave" to collective value, that is over integration of an individual in his society. The individual places collective conscious ahead of his own person. Under this situation, the individual could sacrifice his own life in furtherance of the collective consciousness or value as was the case with Osama bin Ladin and his group against American interests.

(2) **Egoistic Suicide:** This is rather as a result of under integration of an individual in his society. This condition could result from "excess" individualism. One may decide to take his own life. For instance, married people with children have lesser suicide rate than married people without children.

(3) **Anomic Suicide:** This type of suicide is found mainly in industrial societies. When there is sudden economic depression with its resultant unemployment, frustration and even shattered hope, one could commit suicide.

A booming economy may lead to loss of one's source of livelihood, the resultant social isolation and frustration may make a person decide to take his own life. However, under booming economy, an individual could set up expectations for himself but when this is not fulfilled, a shattered hope would lead an individual to take his own life.

Emile Durkheim studied suicide as a sociological rather than psychological phenomenon through which he established scientific sociology. He stated that sociological law should be as a result of sociological research and went further to define sociology as the scientific study of social facts.

### KARL MARX (1818 – 1883)

The basis of Marx's sociology is materialism. Marxism as a sociological theory traditionally involves two main postulates. **Otite and Ogionwo (1985)** quoting **Timasheff (1957)** noted that:

The organization of production (or "the economic substructure of society" according to Marx) not only limits but also, in the final analysis, shapes the whole super-structure: political organization, law, religion, philosophy, art, literature, science and morality itself.

Marx insisted on the economic foundation of any society and, looking through history, he noted that the society has always been divided into two namely those who own the means of production and the working class, except for primitive communism characterized by hunting and food gathering where items collected were shared in common.

In the slave society, we have the masters and slaves. The slaves were not seen as human beings but rather economic property of their masters and they were freely exploited by their masters. In the feudal society we have the lords who are the owners of the land and their tenant farmers, while in the industrial society we have the capitalists and their poor workers

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who do not receive rewards commensurate with their labour. The capitalists own the means of production. **Otite and Ogionwo (1985)** noted that "all kinds of ideologies – religious, political etc. backed by the armed forces are used as strategies for keeping the masses in their position. In this situation, the capitalists, the owners of the means of production also have access to political resources".

Marx believed that a revolutionist needs no arms and ammunition as instrument of work but creating awareness on the part of the suffering masses. Through this method workers will realize their true worth in their working places. He insisted that capitalism would sow the seeds of its own destruction by impoverishing the worker and creating situations of distress and misery. Under this situation, the workers will revolt against the owners of the means of production. Marx wrote the Communist Manifesto while in exile in London and when revolution started in his native Germany. As a result of his writing, he went home and participated in the revolution but when it failed, he went back to London. The revolution failed but his ideas did not fail.

The liquidation of capitalism will usher in the dictatorship of the proletariat. This will bring an end to exploitation and set up socialism, but socialism

will turn to communism when the state has disappeared. Then each will be given according to his ability and need.

His predictions did not take place in the capitalist countries as he envisaged but rather in the agricultural backward societies like the Cuban revolution, the Chinese revolution etc. The reason is that the capitalist societies are open class societies and free education, free medical care and others are used to cushion off the effects of capitalism. But the agriculturally backward societies where the revolution took place were closed class societies.

### MAX WEBER (1864-1920)

He studied Law and later turned to Economics and became a professor of Economics. Because of ill health, he was not able to continue teaching but concentrated on personal research. Okenyi (2000) noted that:

Regarding his contribution to political sociology, he analysed social structure and its patterns of legitimating of power through which means he developed three typologies of social action in politics. Politics may be legitimized rationaly on the basis of the belief in the legality of the rules. It may be legitimized charismatically when it is

thought to rest on the magical or other personal properties of an individual, or it may be legitimized traditionally claiming to rest on immemorial custom.

### *Weber's Three Ideal Types of Authority*

The three ideal types are as summarized by **Otite and Ogimou (1985)** as follows:-

- (1) Rational grounds- resting on a belief in the 'legality' of patterns of normative rules and the right of those elevated to authority under such rules to issue commands (legal authority).
- (2) Traditional grounds-resting on an established belief in the sanctity of immemorial traditions and the legitimacy of the status of those exercising authority under them (traditional authority); and finally,
- (3) Charismatic grounds - resting on devotion to the specific and

exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him (charismatic authority).

### *Weber's Sociology of Religion*

In his work "The Protestant Ethics and the spirit of capitalism", he wanted to discover whether or not beliefs in supernatural, including God and practices associated with such beliefs, could materially affect secular social behaviour in particular. After making a careful survey, according to Wilkins (1976):

He reached the conclusion that in Europe, China and India the existence of factors likely to favour the development of capitalist systems were approximately the same, so that the fact that the three civilizations displayed very different characteristics might be at least practically attributable to the differences inherent in their religious systems. At no time did Weber suggest that all differences in the development of societies could be explained in terms of differences in their religions, but he attempted to show that religion is at least

one causal factor in determining the path along which a society will progress.

Weber was interested in organizations and emphasized bureaucratic arrangements in organizations. For him "modern officialdom rests on the principle of fixed official jurisdictional areas ordered by rules, laws or regulations".

Max Weber's sociology is based centrally on the science of social action. Okenyi (2000) noted that:

Suggesting that the task before sociology is to be able to group the meaning in social relations between motives and acts, and between means and ends. Sociology should interpret these motives, their acts and associated reasoning behind every action in ourselves as well as in others.

## CHAPTER FOUR

### BASIC CONCEPTS

The following are some of the basic concepts in Sociology.

#### **Institutions:**

An institution may be defined as the established practices and usages which govern the relationships between individuals or groups, or the established forms or conditions of procedure which are characteristics of group activity. **Wilkins (1976)**. In his own contribution, **Bierstedt (1970)** defined social institution as a definite, formal and regular way of doing something. It is the sum total of all patterns, processes, and material instruments built up around any major social interest, for instance, marriage institution. For anybody who wants to marry, there is a laid down procedure for achieving that aim.

#### (a) **Manifest functions**

These are functions which people assume or expect the institution to fulfill. For instance, the aim of hotel is to provide accommodation and lodging for strangers or travelers who embark on distant journeys.

#### (b) **Latent Functions**

These are unintended, unrecognized unforeseen consequences of institutions, here using the same hotel as an example. The villagers as communal members will benefit in the following ways: employment mostly for junior ones, access road, electricity, pipe-borne water, and even small market for the people to sell fruits, meat etc. to the Management of the hotel.

#### (c) **Dysfunctions:** These are unexpected negative impacts of the innovation, like the hotel housing criminals and prostitutes either full time or part time

### 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".

Onyia and Amiche (2002) noted that Government exerts various control over the economic institution by setting minimum wage scales, fixing and collecting taxes, preventing money and credit and by arbitrating labour movement conflicts and

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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 licenses to wed, determining 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 hand, the family institution can exert influence on the political and economic institutions through birth rates, voting power and patterns and various forms of family disorganization that need social welfare services.

### Community

Community could be viewed according to Nisbet (1969) in terms of social relations characterized by personal intimacy, emotional depth, social cohesion and continuity. Community according to Bensman (1994), could be referred to a relatively small isolated centres with a stable population, in which all economic and social services necessary to life can be maintained. In his own view Mannheim (1959) defined community as "any circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interests".

Sutherland and Maxwell (1961) defined community as "a local area over which people are using the same language, conforming to the same sentiments and acting upon the same attitudes."

### Organization

According to Schein, "Organization is the rational coordination of the activities of a number of people for achievement of some common explicit purpose or goal through divisions of labour and function, and through a hierarchy of authority and responsibility".

To Allen (1987), "Organization is the process of identifying and grouping the work to be performed and delegating responsibilities and authority and establishing relationships for the purpose of enabling people to work most effectively together in accomplishing objectives".

### Association

Wilkins (1976) noted that associations are formed in responses to the particular needs of a community, and they comprise groups of individuals who are organized for the achievement of a common purpose. They may be deliberately planned, or may be formed as the result of environmental pressure which compels or less forces men to co-operate with

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 licenses to wed, determining 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 hand, the family institution can exert influence on the political and economic institutions through birth rates, voting power and patterns and various forms of family disorganization that need social welfare services.

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each other. Trade union, agricultural associations and choirs or drama groups are examples of social entities of this type. To **Maclver (1945)**, an association is "an organization deliberately formed for the collective pursuit of some interest or set of interest which its members share".

### **Social system**

To **Sachera**, social system is "a plurality of individuals interacting with each other according to shared cultural norms and meanings". **Wilkins (1976)** noted that the sum total of all the ideal patterns of behaviour within a society makes up its social system. Ideal patterns of behaviour are generally quite distinct from actual behaviour, and form part of the culture of a society to be handed down from generation to generation. These ideal patterns serve as a guide to the society in its attempts to train the individual and also guide the individual if he has to cope with a situation for which he had not been trained specifically. Ideal patterns are as it were, "precedents" to which reference may be made if necessary.

### **Social structure**

To **Wilkins (1976)**, social structure is the differentiation of individuals and groups according to

their roles or status – royalty and commoners, masters and servants, employers and employees, teachers and students etc are all features of the structural system. Any one person may have many roles – citizen, businessman, husband, father, treasurer of his golf club and so on and these may change during his life time, but the total number of roles at any given moment gives him a recognized status within society. We can only study persons in connection with the social structure and social structure cannot be studied except in terms of the persons who are the units of which it is composed.

To **Parsons (1931)**, social structure "is the term applied to the particular arrangement of the inter-related institutions, agencies and social patterns, as well as the statuses and roles which a person assumes in the group" while **Ginsberg (1932)** noted that social structure is "concerned with the principal forms of social organization, i.e. types of groups, associations and institutions and the complex of these which constitute societies".

### **Social Consciousness**

To **Wilkins (1976)**, the existence of social consciousness is an essential element in a society because it ensures the common emotional responses of the members. It is the factor, which can cause an

individual to sacrifice his own personal inclinations and selfish interests for the good of whole, and will make certain that he carries out essential activities and fulfils necessary responsibilities, even when there is nobody supervising him or forcing him to do so. Emotional unity is found in a society because individuals who are co-operating with each other over a period of time develop common emotional responses.

### **Society**

To **Wilkins (1976)**, a society is a collection of individuals who are joined together by relationships or patterns of behaviour which distinguish them from other individuals who do not share these relationships or who have different patterns of behaviour; it is an organization of mutually adapted personalities.

**Wilkins (1976)** noted:

An important aspect of society is the idea of reciprocity, or give and take because a society is founded not only on the awareness of likeness but also on the awareness of differences. This fact not only gives rise to the development of different societies but responsible too for the divisions which occur within a particular society. The physical basis of a society is an aggregate, but integration of the individuals within an aggregate into a society takes

place at the psychological level. An essential factor in the formation of a society is the persistence of the aggregate in time, because only by such persistence is a social consciousness developed. A society is incapable of producing an idea, ideals remain the property of individuals. Two major factors are involved in the transformation of an aggregate into a society: the organization of behaviour and the development of social consciousness.

To **Giddings (1904)**, society refers to "the union itself, the organization, the sum of formal relations in which associating individuals are bound together". **Piere (1946)** noted that society refers "not to group of people, but to the complex pattern of the norms of interaction, that arises among and between them".

### **Culture**

Culture is all the qualities which group men together and distinguish them from the rest of the animal kingdom. Culture is also a boundary maker. While society refers to persons, culture refers to their life. No culture is static since it can grow through contact with other cultures. **Wilkins (1976)** observed that "Learnt behaviour includes ideas, techniques and habits which are passed on from one generation to another, and which are virtually a set of solutions to

problems that in the course of time, others have met and solved before. This learnt behaviour or social inheritance is called culture”.

To **Anigbo (1988)**, culture is universal. This is to say it is everywhere there happens to be man living together in groups. Culture requires predictability. This means that those who share it must be able to foretell or predict with a reasonable degree of success how an individual would respond to a given type of social stimulus. He further noted that culture is made alive through the individuals in a society. From birth, the child undergoes socialization that is the nourishment of this child with the cultural ingredients of his society. This helps him to react to issues or problems in a similar way as others in similar circumstances within the culture. Total deviation from the general pattern of life in this case is termed madness.

### **Custom**

To **Aguene (1998)**, custom refers to practices that have taken place and handed down from generation to generation as part of social heritage of a people. People respond because it has been the practice from the time of their ancestors. It therefore connotes long established usage and contrasted with what is new.

### **Morality**

According to **Aguene (1998)**, morality implies real sentiment behind the observation of the rule not because of punishment awaiting offenders but because of certain amount of principle and firmness of character in one's conduct. The norm is not being observed because others are doing the same but because it conforms to an abstract principle of justice, purity, fairness and truth internalized by the individual.

### **Etiquette**

It is concerned with the proper form of doing something. It serves as an external manifestation of good intentions towards others like greetings, well wishing and any way of showing politeness **Aguene (1988)**.

## CHAPTER FIVE

## SOCIALIZATION

Socialization according to **Onigu** and **Ogionwo (1979)** "has been defined as an interactional process whereby a person's behaviour is modified to conform with expectations held by members of the group to which he belongs. In these broad terms, socialization does not simply refer to the process of social learning as the child grows up but to the whole learning experiences of the individual throughout life". In his own contribution, **Ogburn (1937)** noted, "Socialization is the process by which the individual learns to conform to the norms of the group".

Other sociologists have their different views of socialization. For instance, **Green (1956)** noted that "Socialization is the process by which the child acquires a cultural content, along with selfhood and personality". According to **Easton (1965)**, it is the acquisition of complex beliefs, feelings, values, ideas, and information, which will be of importance to the individual's understanding, assessment and interactions within the world around him. **Okoli and Nwabufo (1990)** described it as implying the various ways or processes through which individuals, both young and old within a society are taught the ways of

life of the group. **Young (1946)** noted that socialization is "the process of inducting the individual into the social and cultural world, of making him a participant member in society and its various groups and inducing him to accept the norms and values of that society. Socialization is definitely a matter of learning and not of biological inheritance".

Socialization can be a conscious or an unconscious exercise according to **Mba (1995)** "It becomes a deliberate or conscious act when a mother, father or teacher tells his son or his student respectively, the dos and don'ts in the house, in the class or school or in the society as a social system. It is unconscious when the individual picks certain acts or behaviour from parents, the teacher, or any other person or persons who might be influential to the individual without the knowledge of the person or group of persons. It involves in this way more of imitation as a result of the individual being exposed to the chances of observing when children are born, they are taught the cultural values, knowledge and belief patterns that govern the social life of the people and that are expressed in symbols. Socialization is a life long process, that is it continues throughout life. For instance, when we are employed after school, we are socialized into working life, when we marry we are socialized into married life, and when we become

old we are socialized into the problems of aging and how to accept death as the last stage in a man.

### THE AIMS OF SOCIALIZATION

Through research, social scientists have come up with four major aims of socialization. Mba (199) noted them as follows:

#### 1. To Teach Skills

Through socialization, some skills are passed from one generation to another without much changes or influence as a result of imitation and practice. These skills differ from one society to another and from one group to other groups.

#### 2. To Develop Basic Discipline

The socialization process encourages the child to act in accordance with the society's accepted norms, values and regulations. Through socialization, the individual learns how to discipline himself by receiving guidelines considered appropriate by the society from his parents, peer groups, school and the church...

#### 3. To Create Goals and Ambitions

Through the process of socialization, the individual gets what is thought to be worthwhile behaviour in the society. They observe their elders and other achievers around them and hence aspire to be like them. Then they start to think of what could be done to achieve self-esteem and public recognition. Depending on the type of socialization provided, a person develops the ambition or aspires toward the accomplishment of some targeted goals in consonance with the socialization.....

#### 4. To Define Roles

It is usually a general contention that everyone is playing a role in the society. This presupposes that every one is, more or less consciously or unconsciously, playing some roles for the survival progress and peace in the society. It can further be stressed that it is through these roles we play that we know ourselves. In other words, it is with the kind of role you play in a society that you are identified...

### Agents of Socialization

(1) **The Family:** The family unit is the most obvious example of all agents of socialization. **Cooley (1909)** noted that:

The family side is more than that of meeting the needs of a dependent child; it also assumes the responsibility of teaching the young moral behaviour and of training it in socially valued skills. It assumes control over the young human, becoming the representative of society's authority and exercising the external control before the internalization of norms occurs.

The family educates the individual informally through the direct teaching or indoctrination of the values and norms as well as on the taboos of its members and that of the community at large, **Mba (1995)** noted:

It is said that charity begins at home and that is why the family as the first contact of the child should endeavour to inculcate the accepted behaviour patterns on the newborn baby. For instance, a child sucking the mother's breast could take biting the mother's breast as fun but if the mother beats the child any time he does this the child will take his correction so that any time the child bites the mother the child will

shiver and the mother will frown her face. This will make the child know that law is still enforced. Sociologists believe that children that come out of broken homes will end up as delinquent children who will end up increasing the number of criminals and other deviant people in the society.

(2) **The peer Groups:** The peer group socializes the child to the world of children and adolescents and to the values and perspectives that age grading produces. **Cooley (1909)** noted that:

The group is the playgroup for the child and the teenage gang or clique for the adolescent. In the interaction in such a group, the highly personal authority of a parent is replaced by the impersonal authority of a group. It is the peer group that provides the experience of internalizing the generalized order. The peer group also provides significant experiences for the child in learning to interact successfully, to be accepted by others and to achieve a status for himself in a circle of friends.

The peer group members now learn certain things that they would otherwise not learn from their families. For instance, sex or the discussion about it

is usually hidden from children. Mba (1995) noted that "They socialize their members through their discussions, communication of ideas and consideration of issues of interest to all members in common. They equally socialize their members through their actions, policies and decisions born out of the process of analysis and synthesis of issues of common interest. This is usually done through an informal process".

(3) **The School:** The school is a major agent for socializing children and adults. Cooley (1909) noted that "Schools teach general attitudes and values (honesty and patriotism) and specific skills (reading, mathematics). In addition, schools furnish the setting for the heavy peer interaction that has such great impact on the informal learning process". In his own contribution, Mba (1995) noted that:

A curriculum is structured in such a way as to ensure the inculcation of some required skills and values as well as desirable behaviour which are culturally acceptable to the people. Also through some classroom activities. The individual imbibes the sense of obedience, honesty and loyalty to ones neighbour, or seriousness in the society or nation at large. Equally through the teacher's behaviour, the

individual could be considerably influenced and this will go a long way in moulding or reshaping his attitudes and life processes. Finally, through the school the individual might be socialized in some non-classroom activities which he engages in. These are usually referred to as the extra-curricula activities.

(4) **Work Organization:** Schein (1965) noted that "Organization is the rational coordination of a number of people for the achievement of some common explicit purpose or goal, through divisions of labour and function, and through hierarchy of authority and responsibility". Even before adolescents enter the labour force, they normally experience some anticipatory socialization for their future jobs. That is they begin to develop the skills, attitudes and personal lifestyles they believe are appropriate for their occupational goals. Moreover, "Many work organizations carefully train their employees in the skills and attitudes necessary for occupational performance" noted Cooley (1909). Those who study Banking and Finance and after graduation, if they secure job for instance with First Bank Plc., the new entrants are expected to go to First Bank Plc. Training School for some months

before embarking on what they call on-the-job training.

(5) **The Mass Media:** Today the culture of modern mass media, particularly television prevails. We now watch important world events live on our television screens. Social values both positive and negative are constantly passed on to the viewers. **Oritse and Okafor (2000)** noted that "The mass media affect the basic orientations as well as specific opinions of most people". The mass media include newspapers, magazines, television, radio, etc.

(6) **Religion:** Religion is man's awareness of his reliance on the Supernatural Being and hence the inclination in man to worship Him. **Oritse and Okafor (1985)** noted that "Generally, not only does a religion imply a continuity of enculturized ideas about the supernatural and its relationship with man in society but it also enjoins certain rituals, developed feelings of loyalty and pride in, as well as sentiments of attachment to a particular religion".

In the traditional society, African traditional religion was the religion of most Africans. This religion is based on moral principles in the sense that it is the ambition of every traditional religionist to join the spirit of the ancestors after death. Those who

do not embrace proper moral principles and religious values have their spirits directed to other lands, for instance, a notorious criminal, or a murderer.

Islam is a religion propagated by Prophet Muhammad. There are five daily prayers which help remind Moslems of their important relationship with Allah (God). **Oritse and Okafor (1985)**, noted "Since Islam is a total way of life and admits no division between religion and state, all its institutions are, in this sense, religious. Hence the mosque is a religious institution guided by religious and moral values of Islam". Moslems visit the mosques on Fridays under the leadership of an Imam. Islamic culture and religion are the same and Islam is a way of life.

Christianity presents Christ as the mediator between God and man. Christianity emphasizes the importance of man's existence here on earth and warns that there will be judgment at the end of man's life on earth. The Bible is made up of old and new testaments and the ten commandments which Christians are required to use for the regulation of their daily lives. Christian activities are mainly carried out in the church which has its own organizational form.

## CHAPTER SIX

## SOCIAL CHANGE

A change in the animal, plant and physical environment will affect a change in the human society. Change has always been occurring and will always occur and it is irresistible. Social change refers to change in the social structure and relationships of a society. When we talk about social change, we talk or think more of the non-material aspects like language, ideas, knowledge or even behavioural patterns of the people. And when we talk about cultural change we think more of the material aspects. Cultural change often leads to social change. However, some sociologists do not believe in distinguishing the two, like Ryan who noted that the two terms can be fused into the concept of socio-cultural change when nothing is to be gained by distinguishing the social from the cultural.

When social change occurs, social problem always arises no matter how good or bad the change is. For instance, we can now cure diseases like malaria and polio. We have consequently reduced the number of human deaths but created over population and therefore scarcity of food. We are now faced with acute population problem.

*Definition of social change*

Nisbet defined social change as "The successive difference in time of some enduring social relationships, norms, roles, status, or structure" while Merton in his own contribution defined it as "The alteration in a social system". Moore noted that social change is "the significant alteration of social structures (patterns of social actions interactions) including consequences and manifestations of such structure embodied in norms, values and cultural values and symbols". Ryan noted that "social change takes place when the relationship among persons or groups is modified".

## CAUSES AND THE PROCESSES OF SOCIAL CHANGE

**Innovation:** It means anything that is newly introduced into the society. It can come either as a symbol or a new behaviour pattern and when adopted it leads to new dispensation. **Homer**

**Merton's Innovation:** The Basis of social change illustrates how innovation can bring social change.

**Discovery:** Innovation, according to him, comes in three forms: **Discovery:** It is anything whose existence has not been known, and either by accident or so somebody finds it. For instance, if somebody found that there is coal at Enugu, it is discovery because

it has been there all the time. Discovery, therefore, centres on exploitation and utilization and not bringing into existence. On this, **Igbo and Anugwon (2002)** noted that "The discovery of crude oil in commercial quantities and the accompanying 'oil boom' of the mid 1970s unleashed a long chain of actions and reactions in Nigeria. With the oil money the Federal Government embarked on a series of flamboyant and eye-catching projects such as construction of stadia, high ways, and fly-overs universities". Discovery could be by design or by accident.

(a) **By design:** It is by design when for instance oil companies go on exploitation to find oil deposits. If eventually they find one it is by design, not the motive of the person who discovered it.

(b) **By accident:** It is by accident when it is not the motive of the person who discovered it. For instance somebody while digging a pit toilet can find a strange object, which can be tested and found out to be a mineral deposit.

(2) **Invention:** Invention unlike discovery centres on something new and this new thing is usually produced out of the existing stock of knowledge of the people. Invention is the process by which men join already discovered instruments to produce

something new. Examples include television set, motor cars, etc. These are inventions because men joined instruments together and produced them.

Inventions, on their own, do not produce social change. It is their acceptance that results in social change. In their own contribution **Igbo and Anugwon (2001)** noted that:

If people do not utilize or respond to them, such inventions have no significance whatsoever for social change. A good example of social invention which did not result to social change in Nigeria was the marriage ordinance passed by the Eastern House of Assembly in 1950... passed a legislation which fixed the bride price at flat rate of about sixty pounds. Inventions could be either mechanical or social in origin. It is mechanical when it is in form of a machine. Examples include computer, aeroplane or social when it is about new ways of organization and interaction in the society. Examples include pay as you earn (PAYE), National Orientation Agency (NOA).

**Diffusion:** It is the importing of some cultural traits by one country from another. Cultural traits can be an invention in one country and diffusion in

another. For instance, Mercedes Benz Motors are inventions in Germany but diffusion in Nigeria. Borrowing is only bad when a country depends heavily on other countries for most of her consumer goods. In their own contribution, **Igbo and Anugwon (2001)** noted that:

New ideas, devices, and techniques do not get stuck within the innovating society. They spread to other societies through the process of "diffusion". The Christian religion, Western education and most of the accompanying technological achievements in Nigeria today are all borrowed from the advanced industrial countries of Western Europe (e.g. Britain, France and Germany).

Diffusion could be direct or indirect.

- (a) **Direct diffusion:** Here there is physical contact between one country and another. For instance, physical contact between Russia and Nigeria for the development of the Ajaokuta Steel Mills Company.
- (b) **Indirect diffusion:** Here there is no physical contact between one country and another. The contact is by books, television and radio, etc.

### **Invention and Cultural base**

There is a saying that "necessity is the mother of invention". People in Sociology have challenged this saying. Necessity alone cannot lead to invention no matter how you need invention unless the cultural bases are present and complete. Cultural bases are those elements that will be needed to make an invention feasible. Presently, the world needs cure for AIDS but because the cultural bases are not complete, a cure has not been found. If necessity is the mother of invention, then there should have been cure for AIDS. The more cultural bases you have, the more inventions that are likely to occur and this theorem has a formula

$$\text{Invention} = \frac{n(n-2)}{2}$$

### **RESISTANCE TO INNOVATIONS**

People resist innovation and by so doing resist social change for the following reasons:

- (1) **Ignorance:** The individual lacks awareness of what is happening around him and this at times leads to resistance of innovation. For instance, initially the introduction of immunization was resisted by the public because of their ignorance. However, over

time through public enlightenment people began to accept immunization.

(2) **Culture:** One's culture could be a factor resisting social changes especially when it touches on the custom and tradition which they guard jealously having been handed down from their ancestors. In Nigeria, people will not accept to be buried to ashes the corpses of their dead relatives. This is because our culture does not allow this practice which might be normal in India.

Our people so much believe that after the first and second burial the spirit of the deceased joins the spirit of the ancestors. This is why our people so much cherish burial ceremonies. In the olden days, people who did not have children or who had few children could even start saving for their burial ceremonies when they die. At times an old man or woman can go into agreement with somebody to buy a parcel of land if they can offset the bill of the burial ceremony.

(3) **Economic Reasons:** People resist innovation because of the incidence of cost on them. For instance, students of a university may decide to arrange for the sweeping of their classroom since their university has failed them in this direction.

of them in a class may agree that taking their lectures in a dirty environment is bad but when the students are asked to make financial contributions towards this innovation, some students will definitely decline.

(4) **Fear of the unknown:** People are generally reluctant to try any new thing for fear that it might disappoint them. This is because of any bad/adverse effect. If new things are produced and introduced into the market Igbo and Anugwon (2001) noted that "it may well take some time and a great deal of persuasion before they begin to appreciate the advantages of the new thing. Once they are converted, they never want to go back to the old".

(5) **Moral sentiment:** In this case, people resist innovation because they fear that it will jeopardize their moral value. For instance, members of the faith church are opposed to their sick "brothers" and "sisters" taking drugs. They believe that cure can only come through prayers and taking holy water. Some Christian organizations are opposed to their women taking pain-relieving tablets or injections during child labour because of the biblical injunction that a woman must suffer in pregnancy before giving birth to any child.

(6) **Vested Interest:** The interest might individual or group when an innovation undermines or threatens the vested interest of a powerful group in the society, that innovation may not be accepted. For instance, when television was invented, those who owned cinema, films resisted it because it might take them out of business.

(7) **Vested Status Interest:** Sometimes it is the social status of the person that determines whether they will accept an innovation or not. For instance, a native doctor or diviner will be reluctant to change to Christianity from traditional religion because of their social status in the traditional society. When Nigerians were agitating for independence from the British government, some Nigerians who were being "used" by the British and who even received honours from them as members of the Officer of British Empire (OBE) who were then the cream of the Nigerian society resisted independence because they were not sure of what their social status would be out to be in the new dispensation.

### ***Social Change in Nigeria***

The following factors are responsible for social change in Nigeria – colonialism, western education and western religion.

### **Theories of Social Change**

Evolutionary change and revolutionary change.

#### **Evolutionary change**

Many of the founding fathers of Sociology such as Auguste Comte, Herbert Spencer, Karl Marx, Emile Durkheim, etc. favoured this evolutionary movement of society from simple to a complex situation.

Evolutionary change is believed to be gradual and orderly. Very often it is planned, for instance through education which can then lead to changes like a better health situation. In their own contribution, Igbo and Anugwom (2002) noted that "Evolutionary approaches see social changes as a cumulative process". Every society is believed to pass through several "stages" that are orderly and gradual with each succeeding stage qualitatively higher than the one preceding it. These changes occur naturally or by cosmic design without any human agent. In evolutionary change, they can occur in the form of diffusion. Onyia (1999) noted that: "Diffusion has been a very important agent of social change in Nigeria. Islam, Christianity and Western-type of education all came to this country as external influences. The political system operated in Nigeria today came first as Parliamentary System from

Britain and then Presidential System from the United States”.

### Revolutionary Change

It is not always that change comes in a gradual manner. At times it comes overnight with implications not expected or planned for. Many things can cause sudden change like coup, overflowing of dam, earthquake, volcanoes, floods and even drought.

Revolution could be non-violent like the industrial revolution. One thing is clear, it disrupts at the same time intensifies social change. Chinese revolution of 1949 and 1959 Cuban revolutions are examples. The effects of Nigerian civil war still linger till today. **Phyllis Deane** summarized the salient features of the industrial revolution in 18<sup>th</sup> century Europe as follows quoted in Igbo and Anugwu (2002).

1. Widespread and systematic applications of modern science and empirical knowledge to the process of production for the market.
2. Specialization of economic activity for production of national and international markets rather than for family use.
3. Movement of population from rural to urban communities.

4. Intensive and extensive use of capital resources as a substitute and complement to human effort and

5. Emergence of new social and occupational classes – the owners of the means of production and the workers.

## CHAPTER SEVEN

## SOCIAL GROUPS

It should be noted that the group is the focus of Sociology. **Otite and Ogionwo (1990)** defined a social group as "a collection of people who relate to one another in a distinctive integrated whole". Members of the group participate in this relationship by performing functions which are complimentary. In their own contribution, **Maclver and Page** defined group as "any collection of human beings who are brought into social relationships with one another". **Lenski 1970** described group as "those aggregations whose members act together in a common effort to satisfy common, or complimentary needs; share common behavioural expectations, and have sense of common identity. **Njoku (1995)** noted that "Man has the ability to use his language to communicate his feelings to his fellow men. In this way he created a forum for social interaction, which in turn, gave rise to group life. Thus, the process of social interaction among men led to the formation of stable units which we call social group. The dynamism of their group life can be easily observed by their disciplined work culture, excellent social organization and commitment towards achieving common group goals".

*Classification of Social Groups:*

Some of the criteria used in this classification include size, degree of quality of social interaction, range of group interests, duration of interest and degree of organization. There could be a combination of these things in one.

There are two major criteria used in classification; namely primary group and secondary group.

(1) **Primary Group:** This is a relatively small simple group of people in a face-to-face relationship like the family, the peer group and village. **Cooley** conceived the primary group according to **Okenyi (2000)** "as the small, intimate, face-to-face group within which it was possible for the few humans to be significant to others, to be loved and wanted and to be treated compassionately. By human nature, **Cooley** means those sentiments and impulses that separate the human from the animal and are universally characteristic of mankind. The relationship is personalized, and everyone is interested in everyone else as a person having his or her own value". Examples of primary group include the family, peer group and some other friendly cliques.

**Characteristics of Primary Group:**

The basic characteristics of primary group, according to Njoku (1995), include the following:

(a) Members of a primary group are usually few in number. McGee (1980:136) states that a primary group does not normally have more than fifteen to twenty persons as members.

(b) Members of a primary group often maintain a regular face-to-face contact with one another. For instance, members of a family see themselves regularly and, in some cases, on daily basis. When members of a primary group (e.g. a family) live in different places, they try to maintain regular contacts with one another through letters, telephone, oral messages and exchange of visits.

(c) Members usually have emotional ties with one another. The emotional feelings for each other may be positive or negative.

(d) Members often develop intimate and cordial relationship with one another. For example, members of a family are usually fond of each other.

(e) Membership of a primary group is usually open to its new members. Besides, it constantly

recruits its members either from infancy, initiation or adult recruitment (McTeat: 1974). For instance, the family is always prepared to welcome a new born baby into its fold. However, the baby may be a welcome addition or a burdensome one.

(f) Most primary groups demonstrate a high degree of group cohesiveness. This may lead to the development of exclusive group behaviour. Consequently, members tend to show enduring commitment to the group norms and the survival of the group life. On this basis, members often endeavour to protect the interest of their member and to treat non members as strangers or foreigners.

(g) **Secondary Group:** This is characterized by specialization, division of labour and interdependence. Okenyi (2000) further noted that solidarity rests on differentiation of people and one individual may be free to give vent to one's rage. Rather law functions either as the motive of restoring the social system to a functioning state and repair rather than repressive. Society, therefore, functions organically to maintain social solidarity through the use of law".

Secondary groups are less permanent, for instance, members of a political party can decamp to

the winning party. They also have more casual relationships as happens between the members of a work organization such as a gatekeeper and a director in a company. They do not live in close proximity and are further exemplified among the members of a political party scattered all over Nigeria. Moreover, relationships among members are impersonal.

### **Characteristics of a secondary group.**

The basic characteristics of a secondary group according to Njoku (1995), include the following:

- (1) There is less face-to-face contact among the members.
- (2) The membership is often large. At times, the membership cuts across nations as the case of voluntary agencies and some business organizations.
- (3) It takes the form of a formal organization with hierarchical administrative positions and the prescribed roles for members.
- (4) It often has impersonal rules and prescribed behaviour that guide the members.

There is a less degree of group cohesiveness when compared with primary groups.

Membership may not be permanent. Members may reserve the right to withdraw their membership at will. Besides, members find it relatively easy to switch from one secondary group to another Stark (1987: 12).

There is absence of emotional ties in interpersonal relationship.

Membership may be heterogeneous in terms of race and status of members.

### **Kinds of Group**

Some of such groups include the following:

- (1) **Kinship and Descent Group:** Members of a descent group claim to descend from a common ancestor who could be real or mythical, like the Yoruba who claim to have descended from Oduduwa. This makes them regard and treat themselves as kinsmen. They have corporate existence in land and are often linked by common political associations like Unity Party of Nigeria (UPN) and Alliance for Democracy (AD), although during the 2003 general elections the People's

Democratic Party (PDP) "hijacked" the West (Yoruba land).

(2) **Sex Group:** Men and Women form separate or mixed groups depending on culture and interests. In rural societies, boys and girls sometimes stay in different groups because the expected roles of men are different from those of women. Boys form hunting, farming and wrestling groups while in most cases the education of girls is centred on domestic affairs, the responsibilities of a mother to her children and of a wife to her husband. However, in the modern times we can hardly separate men and women groups because the two seem to be working together.

(3) **Age Groups:** Age grading is the process of grouping people into status groups on the basis of age. The age grading is marked off by rites of initiation. The most important function of the older age grades is to formulate policies. They also perform the important function of settling disputes. The younger age grades implement policies and perform social control roles noted **Ogbalu (1968)**. They are instruments of social change and help in a number of community development projects.

**Pressure Groups:** **Laski (1958)** noted that men fight grimly lest the ideologies they seek to validate be denied by other men". There are different types of pressure groups, which include: course groups, labour groups, produce groups, professional groups and ethnic or national pressure groups. According to **Orji and Okafor (2000)**, "Pressure groups adopt a number of strategies to realize their goals and objectives".

These include:

- (1) Employment of protests, strikes and demonstrations. Any of these could be peaceful or violent.
- (2) They threaten the government by issuing ultimatum within which its demands will be met. Failure of government to oblige them may elicit strike or demonstration.
- (3) They also employ propaganda using the mass media and handbills. Some powerful pressure groups like the National Liberation Council of Nigeria led by **Wole Soyinka** own their media outfits such as Radio Kudirat.

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- (4) Lobbying is another strategy with which they achieve their aims. Lobbying can be direct or indirect and could take the form of inducement or outright blackmail.
- (5) They could sponsor their members' election thereby having direct access to the apparatus of the state.

### Functions of Groups

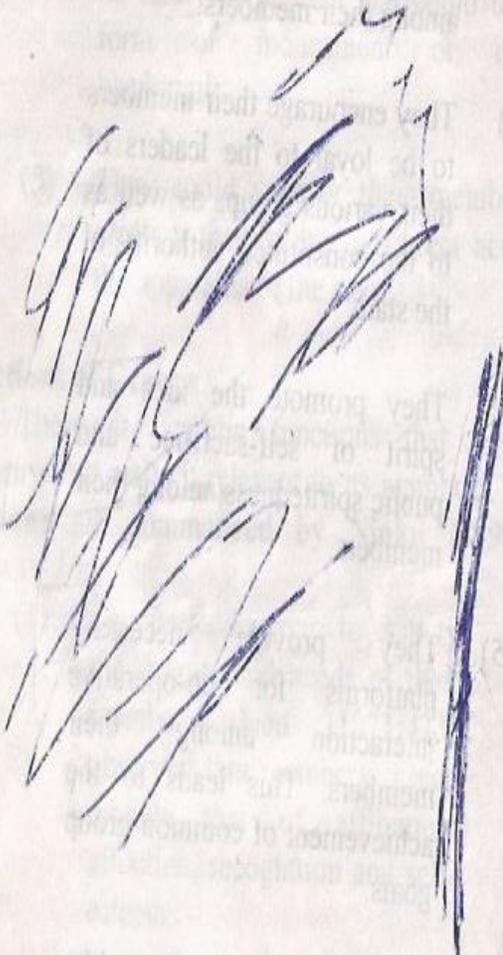
There are certain functions that a group performs that make it relevant to its members. The functions are summarized by Njoku (1995) as follows:

- (1) Groups endeavour to satisfy the deep-seated needs of their members, Nod (1971:423) observed that members' needs include that of affiliation, affection, recognition and self-esteem.
- (2) They inculcate good moral behaviour among their members. Most religious groups such as the churches

and Islamic organizations are noted for inculcation of good moral values and behaviour among their members.

- (3) They encourage their members to be loyal to the leaders of their various groups as well as to the constituted authority of the state.
- (4) They promote the idea and spirit of self-sacrifice and public spiritedness among their members.
- (5) They provide necessary platforms for co-operative interaction among their members. This leads to the achievement of common group goals.
- (6) Group membership enables people to achieve certain things that are unattainable

through individual enterprise.  
Nod, (1972 : 423).



## CHAPTER EIGHT

### CULTURE

Culture is all the qualities which group men together and distinguish them from the rest of the animal kingdom. Through culture, man is able to communicate to one another and receive back information. Man is also able to pass accumulated training to its offspring while lower animals in spite of training cannot pass it to their offspring. For instance, trained police dogs do security jobs but their offspring cannot do security jobs because they cannot pass the training to them. On the other hand, if your father is a carpenter he can teach you carpentry work. (Anigbo (1988)).

Man by his very nature requires close association with his fellow men for the promotion of better security and interdependence. Think of three expectant mothers: Hausa, Yoruba and Igbo women who gave birth to three girls at the University of Nigeria Teaching Hospital (UNTH) Enugu. Then the Hausa woman moves to rural Kano, the Yoruba woman moves to rural Ife and the Igbo woman moves to rural Abakaliki. After about twenty years the three girls in question will behave differently, speak different language, dressing, etc - in short, different orientations.

This may have influenced **Anigbo (1988)** when he noted that "culture is a boundary marker which not only separates man from mere animals but also sets groups apart from one another. Evidence from history and experience supports that human beings are many and vary in customs, beliefs and outlook".

Culture at the level of group life is that pattern of behaviour which group shares in common. **Anigbo (1988)** also noted that "Those who recognize, accept and live according to the prescriptions of a particular culture are therefore one people", example is the Igbo.

Culture points to the life of a people whose society refers to persons. Culture is made alive through the efforts of individuals in the society. Language is the vehicle through which culture is transmitted from generation to generation. When a child is born, through the process of socialization, he learns the culture of his people and when he grows up, gets married and has his own child, the process of socialization continues. The individuals can also enrich their own culture by borrowing from other cultures.

Language

### Definition of Culture by Scholars

There are many definitions of culture by scholars. **Alfred Kohn** described culture as human environment of humans. **Edward Tylor** defined culture as "That complex whole which includes knowledge, beliefs, art, morals, custom and any other capabilities and habits acquired by man as a member of society" while **Lowell Holmes** defined culture as "the learned shared behaviour that man acquired as a member of a society". In their own contributions, **Wright and Jordan** defined culture as "The sum of the morally forceful understanding acquired by learning and shared with members of the group to which the learner belongs". **Summer and Keller** defined culture as "man's adjustments to their life conditions". **Arensberg and Niehoff** defined culture as "The sum total of what individuals learn in common with other members of the group to which they belong".

### Culture as Material and Non-Material

Social scientists according to **Ntude (1997)** use the term material culture to refer to:

Tools, buildings, boats and wagons, decorative objects and the like, and the term non-material culture to refer to values and beliefs; knowledge and ideas. These objects

are not in themselves included in the concept of culture. However, the definition of these objects – the knowledge of how to make them, how to use them and what values to place upon them – is included. A wedding ring for example is a small artefact. Culture lies in the symbolic meaning of the object, not in the object itself. Human beings live by values and meanings expressed in symbols.

### **Cultural Imperialism**

This is a situation in which one culture attacking the values of another and attempting to force its values on another. The utter destruction of our native way of life as a result of the missionaries and other Europeans invading of Nigeria is a typical example; Nwokora (2000) noted that “The most disastrous effect of cultural imperialism and brain washing on colonized peoples is the almost complete absence of respect for and appreciation of their own impetuous culture”.

### **Ethnocentrism**

Ethnocentrism is “that view of things in which one’s own group is the centre of everything and others are scaled and rated with reference to it” not

Summer (1906). In her own contribution, Obayi (1997) noted that ethnocentrism is the “tendency to judge other cultures by the standard of one’s own culture”.

### **Cultural Relativism**

“This implies seeing a people or group life from their own culture context bearing in mind that culture is relative to place, time and space” (Obayi 1997). In their own contribution Okafor et al. (1994) “The perception that the norms and values of each culture have their own validity and cannot be used as a standard for evaluating other cultures”.

### **Attributes of Culture:**

Culture is both universal and unique, culture is both static and dynamic and culture is super-organic. Onyia (1999) noted the following attributes of culture:

- (1) **Culture is both universal and unique**

Culture is universal in the sense we explained it as a social phenomenon that is found wherever there is human society. Whatever a group of people that inhabit a defined geographical area do to live their

lives is their culture; the language they speak, the type of food they eat, the type of houses they build, how they greet one another, how they dispose of the dead, how they treat women, how they treat the aged, how they govern themselves, how they worship and so on and so forth. In short, all people of the world have their philosophy of life, which guides them, and how they put that philosophy into practice is their culture.

On the other hand, culture is unique. No two societies carry on their daily life activities in the same way. For example, the Igbo of Nigeria are different in their culture from the Hausa or Yoruba also of Nigeria. Similarly, the black Africans are different from the white Europeans and Americans not only in their physical appearance but also in their world view. Every culture is as a result of the experience of a particular group of people based on environment and other factors.

(2) *Culture is both Static and Dynamic*

A culture can be said to be static or stable and by this, we mean that it remains the same from generation to generation. For example, the language of a people remains substantially the same from one generation to another. That is why it is associated with the people. The Igbo people are associated with Igbo language because they have spoken it for as long as they are a people. So is Hausa, Yoruba, English, French and so on. In the same way, the food a people eat, the way they dress, how they bury the dead, their agricultural system, their marriage, family and kinship system are all carried on in more or less the same way for generations.

On the other hand, culture or some aspects of it, can change with time, and we say that it is dynamic. In some of the aspects we mentioned, there could be change. For example, with the coming of the white man to

Nigeria, and some other African societies, certain changes were introduced. The English language has been learnt and used in several African countries. In Nigeria, for instance, it has become the official language such that the Igbo, the Hausa, the Yoruba and other languages have been localized. Many have tea and bread for breakfast instead of their local foods; many have embraced the Christian religion instead of their kinship and village shrine and ancestor worship.

### (3) *Culture is Super – Organic*

This means that the individual is subject to the culture of the surrounding environment no matter how influential he may be. The individual is born into it, and he leaves it behind when he dies. Another way of putting it is that any institution or society is greater than any individual or group, which forms part of that society or that institution. Certain individuals may grow big in

the society and acquire some charismatic attributes. But they remain part of their societies and left the society when it was time to do so. Jesus Christ was the Redeemer of the Christian world, but his people, the Jews, still saw Him as the son of the carpenter. All these followed the cultures of their people.

Following from this is the fact that culture determines the lives of the individuals born into it. For example, in the east culture of India, the culture puts several limits to the interaction between a Yaishya caste and a Shudra caste, in Britain, an aristocrat may not freely marry a commoner and still remain an aristocrat; an African chief may marry several wives at the same time, but his European counterpart will be charged with bigamy if he should do the same. Very often, we do not think of what prescribes the do's and don'ts of our society but we accept them unconsciously.

### *Language and Culture*

Language is a system of arbitrary vocal symbols by which members of a social group cooperate and interact. Language is the vehicle through which culture is passed from one generation to the other. It is also the medium for intra- and inter-cultural communication with others in the same culture area. **Nwokora (2000)** noted that:

By a people here we mean any group of human beings who share the same Language and culture. The commonest feature in any culture is the Language shared and understood by all who belong to the same cultural unit. For any person or group of persons from outside this unit to denigrate or look down on this or that Language, for whatever reason(s), is sheer ignorance or empty-headed pride of all aspects of culture: art, food habits, crafts, religious beliefs and customs, dreams and Language, the last mentioned is the only one that is born on the same day with those who own it, those who make it and whom in turn it makes. It is non-negotiable, and cannot be imported from outside along with some other aspects of culture. It can be enriched by coming into

contact with other languages through borrowing (this is common to all languages)

### *Functions of Language*

Language usage can either be symbolic or emotive. In its symbolic use, it enables man to identify or catalogue things, actions and relationships. In its emotive use, language (in poetry for instance) is used not for the correctness of the words or signs selected, but to achieve certain results, to produce certain effects upon the mind of the receiver. This is often referred to as the aesthetic use of language **Ijoma, (1988)**.

Language is an aspect of culture. It is common to all human societies. Its basic functions can be summarized according to **Ijoma (1988)** as follows:

- (1) Language identifies wants and needs.
- (2) Language facilitates the acquisition and exchange of information and ideas.
- (3) Language is a means of self-identification.
- (4) It is a means of social interaction.
- (5) It is a base for reflective thinking.

Language becomes, in effect, what unites and binds the personal reactions of the individual and the social symbols of communication with others. It is a social function that permits the individual to become

an interacting member of society. It gives clear expression to culture of a people.

**Characteristics of Culture**

There are some basic things in every culture. There is no society without culture. The characteristics of culture according to **Igbo and Anugwom (2001)** are as follows:

- (1) Culture is universal, i.e. every society possesses culture.
- (2) Culture is unique – the culture of each society usually differs in some significant respects from that of another society. Thus, culture is unique or peculiar to each society.
- (3) Culture is super organic – this means that culture does not die. Culture outlives each generation of society and is passed on through the process of socialization to future generation.
- (4) Culture is stable as well as dynamic. In this sense, culture

is enduring and changes slowly over time.

- (5) Culture is unconsciously compelling. It hardly exists on the level of conscious thought in our everyday lives, but all the same it determines the causes of our lives each passing day. In other words, we act to conform to culture and react to culture without being overtly and consciously aware of it.

**Concepts in the Study of Culture**

These include cultural relativity, cultural traits, cultural dynamics, cultural areas, culture area, sub-culture, cultural lag etc

**Cultural Relativity:**

This refers to the judgment of every culture on its own terms what needs do they serve? Answering these questions will show that no culture is good or bad until the traits are considered within the contexts in which they operate Hence looking at a culture as inferior amounts to ethnocentrism.

Cult

**Culture Traits:** This is the smallest unit of learned behaviour or material that cannot be reduced to a lower level or smaller size. For the material culture traits will include biro, hoe, cutlass etc. The non-material culture on the other hand will include kissing, dancing steps and shaking of hands.

**Cultural Dynamics:** This is referred to as the modifications of the culture of any society. It may come in the form of cultural accumulation. The modification of culture can arise out of diffusion, that is the infusion of new cultural traits from somewhere else. Dynamism of culture may also be brought about where people find themselves in a new physical environment and the survival imperative necessitates the development of new material aspects of culture.

**Cultural Universals:** There are common cultural values and traits that cut across societies; such as referred to as cultural universals. These fundamental similarities in culture arise out of the common problem every human group faces.

**Culture Area:** This is basically a geo-social concept. A geographical environment in which people occupying the area exhibit significant dep

similarity in their cultural complexes (a cluster of culture traits).

**Sub-culture:** In any society, there are dominant cultural complexes guiding people's social living. There are however some groups of people in any society that will formulate a way of social living incorporating the main cultural features as well as certain features not found elsewhere in the society. Sub-cultures may develop along line occupation or social class.

**Cultural lag:** This is a situation in which some parts of a culture change at a faster rate than others. Some sociologists argue that material components of culture usually change faster than the non-material components. They argue that after such a change in material culture, other parts such as beliefs, knowledge, norms and values then adapt in structure to the change.

### Functions of Culture

The functions of culture are too numerous to mention. They include the following according to (2001) aesthetic value, stability, and continuity: It gives aesthetic value to social living particularly when people express pride and

- satisfaction in their mode of dressing, items, language etc.
- (b) Culture aids the stability of any group. through cultural complexes that negative sanctions are built for non-conformists whose behaviour may threaten social integration
- (c) Group members can only service where there is culture. This is obvious because the material components of culture provide necessary equipment for food, shelter and clothing.
- (d) The whole world depends on culture. Be it developed or folk society, economic, political, religious and kinship activities are built around the culture of the people.
- (e) Also, continuity of man is guaranteed by cultural practices since culture traits that hold the social fabric together are passed from generation to another.

## CHAPTER NINE

### SOCIAL STRATIFICATION

In all the societies of the world and perhaps throughout history, people are ranked highly or lowly. This led **Melvin Tumin** to define social stratification as "The arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social, and/or psychic gratification". This implies that some societal members are serving and others being served, some saying what should happen and others carrying out instructions; some getting what they want in society and others not getting. In their own contribution **Igbo and Anugwon (2001)** noted that "Social stratification then means the differentiation of a given population into some hierarchical and often strict classes or categories that have implication for the access of members of the population to power, status and wealth. Stratification, however, has a highly psychological dimension since it often breeds a feeling of inferiority and unfulfilment among those who occupy the lower rungs of the stratification ladder".

**Rousseau** maintained that there are two kinds of inequality in all societies. The first he called natural or physical and the second he called moral or

political inequality. **Wilkins (1976:116)** quotes **Rousseau** as saying:

I conceive that there are two kinds of inequality among human species, one, which I call natural or physical, because it is established by nature, and consists in a difference of age, health, bodily strength, and the qualities of the mind or of the soul; and another, which I may call moral or political inequality, because it depends on a kind of convention, and is established, or at least authorized, by the consent of men. This latter consists of different privileges, which some men enjoy to the prejudice of others; such as that of being more rich, more honoured, more powerful, or even in a position to exact obedience. (A Dissertation on the origin and foundation of the inequality of mankind).

In all societies we have achieved social status and ascribed social status. It is achieved status when one has struggled for the position one is occupying in the society like a University professor. Ascribed position is mainly because of somebody's position

birth, like somebody who becomes the traditional ruler of his community after the death of his father who was the traditional ruler. The major criterion used was that he is the heir to his father.

### Agents of Social Stratification

The following are the agents of social stratification:

(1) **The Family:** **William Goode** noted "The family is the keystone of social stratification, the social mechanism by which it is maintained". In most cases the family, which a child is born into determines his life chances in the short run. For instance, the child of a president of a country or governor of a state has more chances in the short run than the child of a labourer or gardener. What this implies is that the social status of a child is determined by that of his or her parents. The children from rich homes enjoy the following advantages: early attendance to school, provision of books and other materials, attendance at the best schools available, encouragement to children in education,

(2) **The School:** There is no gain saying that the type of school an individual attends greatly influences his or her future. In Nigeria today, public

schools are noted for frequent strike actions by teachers. This has given room to private and expensive schools. For instance, because of the frequent strikes, University of Nigeria and some other Universities are now living in the past glory.

Those who attend prestigious schools like Igbenedion primary and secondary schools at Benin, Benin City can not have the same regard with those who attend village schools where teachers refuse posting and those who accept such posting in most cases are part-time teachers since they live in the town where they run one type of business or the other and attend school two or three times a week but regular in collecting salaries. There are no laboratories, libraries and even facilities for sports. Those who attend Oxford University, London and Harvard University in America are highly regarded in most societies.

(3) *The Government:* The government can be regarded as an agent of social stratification because in most cases, it represents and promotes the interest of a certain group of people in the society. That is the upper class and any thing that goes against the interest of the upper class attracts strict penalties. For instance, immediately after the Nigerian civil war those soldiers who had guns and those who

who purchased local ones started robbing innocent citizens with guns. Because of this development in 1976 the government of General Yakubu Gowon promulgated decree condemning convicted armed robbers to death by firing squad. The government decides whom to employ, there is now what they call federal salary scale and state salary scale. The two workers live in the same town, rent the same house and go to the same market but receive different salaries. The offence of the other man is that he works for the state government where the federal government of his nation has asked the state government to pay him anything it can pay. This time around they even decide whom to give run for the employment of relations and sycophants.

*Occupation or Place of Work:* A person's occupation or place of work marks him or her out significantly from the rest of the society. Those who are in the cream of the society are clearly distinguished from the suffering masses. Two graduates of one university and of the same year and age will be stratified differently because of their place of work. One of them who joins an oil company may receive up to one hundred thousand naira (100,000.00) per month while the one who joins a secondary school board as a teacher may go

home at the end of the month with less than twenty thousand naira (₦20,000.00). Their place of work will place them differently. For instance the one in the oil company will be planning for a jeep while the teacher will at the same time be planning for a motorcycle. The one in the oil company will rent a flat initially while the teacher might rent two rooms in an urban area because of the high cost of renting a flat.

5. **Place of Residence:** The ruling class usually lives in the best parts of the society, pushing the lower classes to less attractive and less healthy areas. The rich usually live in government-reserved areas (GRA). For instance, here in Abakaliki the rich and affluent live at Udemezue street, Nsugbe street, etc. At Lagos the rich live at Allen Avenue, Victoria Island while the suffering masses live at Ajegunle.

6. **Religious Organisations:** Onyia (1999) notes that "The clergy set themselves apart as sacred and superior to the rest of people in society who are called the laity. They spread an aura around themselves and preach that any physical assault or even a verbal one against them amounts to sacrilege, which is a serious offence that jeopardises salvation of the offender". This was why *Karl Marx* regarded religion as the opium of the masses.

### Types of Stratification Systems.

Here, we shall be concerned with four types of stratification systems; caste, slavery, feudalism and class.

1) **Caste:** In a caste system, an individual's position totally depends on those status attributes ascribed by birth rather than any which are achieved during the course of one's life. Status attributes ascribed by birth in a caste society define an individual's position in stratification system much more completely and securely than they do in a class society.

Traditional India provides a typical example of the caste system of stratification where each caste is maintained by ritual avoidance of contact between members of one caste and another, and as such determines the extent or limit to which an individual can enter into any sort of activity or relationships with members of one caste. What sustains this system is the belief that if a member of a lower caste lives well in this world, in the next world he will incarnate into a higher caste.

In traditional Igbo society the *Osu* is a typical example and it manifests mostly during marriage and traditional title taking. Unfortunately this idea of *Osu* continued in most places despite agreements in the quarters to stamp out this social stigma. *Osu* in

Igbo understanding are people dedicated to a god or gods. They are not 'free' born because they are owned by deities. The social stigma lasts for a lifetime and from one generation to the other. Unlike slavery where a slave can get back his freedom, an outcaste is forever.

(2) **Slavery:** A slave is an economic property of another person, a thing not a person. **Aguene (1999)** noted that:

Slave has no legal rights, even the right to live. Before a slave can marry, he must have the consent of the master who has the right to dissolve the marriage at will. It is practicable and possible with the influence of money. Slaves came into existence much earlier than the practice of the Osu caste system and on very rare occasions, people do opt to serve as slaves. The master has the right to use his slave for any purpose he deems fit.

Obedience is achieved by the fact that when a slave is industrious, after many years the master will give him back his freedom. This inspires others to work harder. This is used more consistently than physical coercion as a means of persuading slaves to accept their inferior status.

In North America where the enslavement of Africans and their descendants continued until the last quarter of the nineteenth century, this exploitation was "justified" by beliefs about racial inferiority, and reinforced by a form of Christian preaching which emphasized to the slaves the need for workers of hospitality and submission. Furthermore, the harsh treatment of slaves was fully supported by the legal system. Slaves in North America had few civil or property rights. They were forbidden to enter into contracts, and consequently the marriage of two slaves was not considered legally bounding. An important aspect of the slave's position was the perpetual nature of slavery. Slaves were destined to occupy this status throughout their lives, and their children in turn because they were the property of their owners. Slaves, as property were under the absolute power of their owners; they could be bought and sold. **Wilkins (1976)**.

There are two ways of becoming slave:

**By Birth:** It is possible that somebody is born into slavery. For instance, if a slave man marries a free woman, their children become slaves.

**By Capture:** People would become slaves if they are captured in inter tribal wars or by mere piracy. Hence, persons who were freemen before

capture become slaves. That is how many Africans are now in Europe and America though as free slaves.

(3) **Feudalism:** A man's social position depends on his relationship to land. **Wilkins (1976)** noted that "Productive activity was carried out by peasants, who lived on land and cultivated the land which was controlled by the feudal lords. The lords compelled the peasants to hand over a considerable portion of the agricultural goods that they produced as tenants farmers on small strips of land, and also to perform customary services directly for the benefit of the lords". In their own contribution **Otiite and Ogiwo (1990)** noted that "an estate system consists of a hierarchy of several social strata which are closely distinguished and rigidly set off from one another by law and custom".

Feudalism was practiced in agricultural societies, according to **Wilkins (1976)**, "where states were underdeveloped and hence unable to exercise direct control over the population. Political power was decentralized in the sense that warriors were able to claim rights over a local territory and enforce their own brand of justice by means of military might. Unarmed peasants were unable to challenge the

power of a warrior (or noble) who had personal supporters with horses and weapons.

**The class System:** The class system implies a social hierarchy based primarily upon differences in monetary wealth and income. **Onyia (1998)** noted that "these differences in wealth and income are expressed in different styles of living, different patterns of consumption, different kinds of manners, dress, etc". In her own contribution, **Wilkins (1976)** noted that "In a caste or feudal society, the individual will remain in the caste or class into which he is born, but, although an individual in a class society is born into the social class to which his parents belong, he will not necessarily remain in it, since modern social classes are not all stable and during his lifetime an individual may quite well rise or fall on the social ladder. For instance, the son of a university professor might end up as a primary school teacher.

### Theories of Social Stratification

There are two main theories: Functionalist Approach and Radical Approach.

#### Functionalist Approach

Functionalist Approach is notable for the following characteristics, according to **Sorokin**. "It

takes the point of view of the whole society, not parts of society. It emphasizes the mutual interests to be found in any society including cooperation, which takes place and the role of common values in maintaining social order. It views inequality as being the inevitable result of the division of labour required to produce goods and services for the benefits of everybody".

The functionalists believe that for any society to survive, certain needs must be met. "Some of these needs are: feeding, defence, reproduction, care of the sick, political, religious, educational and perhaps cultural needs. In modern times, people are trained to occupy these positions but some are more important and/or more difficult than others". Therefore, people should not receive uniform salaries in different professions. The Nigerian society seems to adopt these methods. For instance, the reward for work in the oil industry is very high when compared with medical salary structure, judicial salary structure, civil salary structure etc.

According to the functionalists "different social positions are given different rewards depending on how important they are to society (demand) and how many qualified people are available to fill the position (supply). Reward levels for specific occupations may differ from one society

to another because of their different needs or histories. Similarly reward levels for entire social groups may also rise and fall within a given society as its needs change. These needs may not be just material, they may also be psychological especially when the inequality is necessary, inevitable and functionally positive.

They believe that law and government enforce norms reflecting common values. For them, social conflicts are temporary because of social change and when they soon die off they should not be seen as part of the social system. They view the society as a living organism such as a goat, where the different parts function and work towards the maintenance of the life system.

### Conflict (Radical) Perspective

The radical perspective, according to Alinsky (1975), is notable for the following characteristics:

1. It takes the point of view of parts of society, not the whole of society.
2. It emphasizes the divergent interests to be found in any society, the conflict which

necessarily takes place and the role of coercion in maintaining social order.

3. It views inequality as the result of the domination and exploitation of some groups by other groups. It emphasizes the injustice of inequality and suggests what can be done to reduce it.

The most notable of conflict theories is Marxism based on the writings of German thinker **Karl Marx**. The dominant class is believed to consist of those who possess capital and terms of the exchange are always unfair, and therefore the entire economic system is based on the exploitation of workers by capitalist" **Lewensky (1975)**.

The dominant economic class is thought to form also a ruling class. The ideas of shared values are nothing more than values of the dominant group imposed on the suffering masses. The basis of **Marxism** as a sociological theory traditionally involves two main postulates as **Otite and Ogiomwo (1985)** quoting **Timasheff (1957)** noted that: the organization of production (or "the economic substructure of society" according to Marx) not only

limits but also, in the final analysis shapes the whole super-structure: political organization, law, religion, philosophy, art, literature, science and morality itself.

Marx insisted that the mode of production is the economic foundation of any society and looking through history, he noted that the society has always been divided into two, namely those who own the means of production and the working class. In the slave society, we have the masters and slaves. In the feudal society, we have the lords who own the means of production and the serfs who are their tenant farmers. In the industrial society, we have the capitalists and their poor workers who do not receive rewards commensurate with their labour. Moreover, they are kept in a subordinate position. **Otite and Ogiomwo (1985)** noted that "all kinds of ideologies, religious, political etc, backed by the armed forces are used as strategies for keeping the masses in their position. In this situation, the capitalist, the owner of the means of production also has access to political resources".

Marx believed that a revolutionist needs not arms and ammunition as instrument of work but class awareness on the part of the suffering masses. Through this method, workers will realize their true worth in their working places. He insisted that capitalism sows the seeds of its own destruction

by impoverishing the workers and creating situations of distress and misery. Under this situation, the workers will revolt against the owners of the means of production. **Marx** wrote the communist manifesto while in exile in London and when revolution started in his native Germany as a result of his writing, he went home and participated but when it failed, he went back to London. The revolution failed but his ideas did not fail.

The liquidation of capitalism will usher in the dictatorship of the proletariat. This will bring an end to exploitation and set up socialism but socialism will turn to communism when the state has disappeared. Then each will be given according to his ability and need.

His predictions did not take place in the capitalist countries but rather in the agriculturally backward societies like the Cuban revolution, the Chinese revolution etc. The reason is that the capitalist societies are open class societies and free education, free medical care and others are used to cushion off the effects of capitalism. But the agriculturally backward societies where the revolution took place were closed class societies.

## CHAPTER TEN

### BRANCHES OF SOCIOLOGY

Sociology is simply the study of social life and social causes and consequences of human behaviour. According to **Okonjo (1977)**

It investigates the structure of groups, organizations and societies, their formation, development and interactions. Since all human behaviour is social, the subject matter of sociology ranges from the intimate family to the hostile mob, from crime to religion, from the division of race, gender, social class and ethnic groups to the shared beliefs of a common culture, from the sociology of work to the sociology of sports.

As there are variations in the aspects of the society, so there are many aberrations in the scope of sociology. "Since there are so many spheres of interaction between individuals and groups in the society, a study of these spheres, naturally widens the scope of sociology" noted **Omozegwan (1995)**.

There are many areas of specialization in sociology which include the following:

1. Industrial sociology

2. Sociology of Education
3. Sociology of child development
4. Sociology of marriage and family
5. Sociology of Medicine
6. Rural Sociology
7. Urban Sociology
8. Sociology of Religion
9. Sociology of Development
10. Criminology and penology
11. Sociology of law
12. Gerontology (Sociology of the Aged)
13. Sociology of organizations
14. Race and Ethnic Relations
15. Demography
16. Political Sociology
17. Military Sociology, etc.

This means that the scope of sociology covers every aspect of human endeavour and interaction.

**Omozegwan (1995)** noted that:

It is a study which concerns itself with finding facts and solutions to the various problems that confront human beings in the society. As seen from the scope, these problems of the society could be political, economic, moral, health, social or otherwise. The interest of sociology and the

sociologist is the social interaction of individuals to these problems with a view to finding solutions.

## BRANCHES OF SOCIOLOGY

### Rural Sociology

Rural Sociology is an aspect of main Sociology which is meant to understand the various social relationships that are within the rural societies. It aims at understanding the rural social structure, organization, varying forms of social relationships and other issues that are related to life within rural societies. **Bertrand (1958:8)** noted that in its broadest definition, rural sociology is the study of human relationships in the rural environment.

With problems of development affecting many rural societies and with increasing socio-economic stagnation and poor infrastructure in the rural areas, there is a need to understand the rural dynamics as it affect many ruralites, possibly to help in suggesting ways of improving their lot. Rural sociology will therefore draw on various theories concepts and methods that have been evolved in main sociology in the analysis of rural societies.

Current themes in rural sociology according to **Madu (2002)** are as follows:

- (1) Description of Landholding and the social structure.
- (2) Commodity production and Social relationships.
- (3) Contemporary structure of rural Society.
- (4) Rural social organizations.
- (5) Rural population and rural locality groups.
- (6) Social differentiation and participation in rural areas.
- (7) Rural social institutions, social processes and special interest groups.
- (8) Social movements and social change.
- (9) Examination of impacts of rural change.
- (10) Suggestion on procedures with which to resolve conflict and deal with impacts.
- (11) Rural development and planning.

## 2. Political Sociology

Politics and society are closely interrelated and interact in various ways **Orite and Oginnwo (1979)** noted that political sociology, a branch of sociology is concerned mainly with the analysis of the interaction between politics and society. This interaction involves the effect of various social factors, such as kinship, land (territory), religion, value systems, economy, etc, on politics and vice versa. The political system is part of the total social

system yet it is distinct, at least analytically, and it affects the rest of the society in several ways.

## Sociology of Education

Sociology of education is the application of the principles and theories of sociology to the educational institutions for better understanding. **Akubue (1998)** noted that:

Sociology of education is mainly the application of the general principles and findings of sociology to the examination of the whole range of human phenomenon called education. It attempts to explain the various relationships between education and society and deals with such general concepts as society, culture, community, socialization, status and roles, etc.

## Sociology of Medicine (Medical Sociology)

Medicine is a synthesis of many disciplines; it is essentially the practice of knowledge and skills and attitudes helpful in the care of the sick. **Freeman et al (1989)** observed that:

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Some years ago, **Robert Straus** proposed the helpful distinction between sociology in medicine and sociology of medicine. Sociology in medicine may be described as the application of sociological concepts, knowledge, and techniques in efforts to clarify medical and social-psychological problems in which the medical profession and its allied workers are interested. In this instance, sociological knowledge supplements medical knowledge, in order to find solutions to what are essentially medical problems.

Those concerned with the sociology of medicine on the other hand, raise questions about medical workers, their institutions and organizations, and their relations with others in their orbit of activity, in an effort to clarify what are essentially sociological questions. In this instance, application of a sociological perspective to the medical world parallels the sociological examination of other areas of activity in our society, such as business

organizations, educational institutions and the like.

The Sociology of Medicine deals with questions that belong within the traditions of sociology of the professions and organizational sociology. Relevant topics include recruitment into and training for the profession, the organization of the profession, and finally its relations to external pressures and agencies.

### Demography

The aggregate of human beings in a society is an important component of the social structure. Individual human beings make up the people (masses). Sociology studies this human aggregate (people) as an inter-influencing part of social system. This branch of sociology, which focuses on the study of human aggregate is demography

Demography is therefore a scientific study of the population using mathematical manipulations. The human population has size, composition and distribution patterns. These characteristics are also subject to frequent changes. All these interact to form the structure of the population which invariably change in such variables as fertility, austerly, migration, navigate, social development In other words, the subject matter of demography are issues

social importance therefore resides in the social sciences. Demography is therefore a sociological issue even though it may be studied in the physical sciences. Demographic data are commonly obtained from censuses, vital registration systems and social sample surveys. Data from demography are used for social economic planning by national governments. At present the use of commercial industries is fast, becoming very popular especially in advanced countries with more reliable demographic data. Hence, demography is a practical and applied science, and about the most specialized area in sociology.

### 6. Urban Sociology

Urban sociology investigates the phenomena of urban life. Studies in this area of sociology cover such issues as patterns of city growth and urbanization process and their attendant forms of "social" personality and social problem.

There is a controversy about the nature of urban life. To some sociologists, especially that with Euro-American orientation urban life is different from rural life. Urbanism for this group is a way of life. They strive to identify the dichotomy between urban life and rural life. They contend that life in the city is always based on abstract rational

considerations that give urban personalities and attitudes devoid of primordial sentiments. However, sociologists focusing on African situation find urban-rural continuum. They argue that urban dwellers in African cities still have some network of cultural and social interaction with their brothers and sisters in their villages. This is because even in the towns, they still maintain some of their local mode of living. This situation makes the African man in the city only an extension of the rural personality. There is not much difference between rural and city personality. There is an urban - rural continuum, rather than urban-rural dichotomy. The city grows with it a multitude of urban problem. Some of the problems are those connected with housing slums, over crowding, poor drainage systems, pressure on urban infrastructure, traffic congestion, crimes and delinquencies, etc. This specialized area of sociology concerned with the scientific investigation of urban social life to identify existing problems and manage the city structures and processes to achieve a more human and comfortable life in the city.

### Industrial Sociology

Industrial Sociology is the branch of general sociology that concentrates on the internal dynamics

of industrial organizations, how they influence the society and in turn how the society influences them.

In his own contribution, **Onwuka** (2000) noted that "in the study of work organization, industrial sociology focuses among other issues, on the various changes that take place in each organization, changes in organizational structure, values, human relations and other related issues". In their own contribution, **Igbo and Anugwom** (2001) noted that:

Industrial sociology focuses on social groups, especially internal groups, within the organization and how these groups function and the impact of these groups on the achievement of organizational goals. The basic premise underlying this focus is that social groups exhibit rules of conduct that may run contrary to the stated goals of the organization. Industrial sociology also examines the nature of relationship between the members as a social collectivity and the management. This is basically the core of industrial relations which is also studied from the perspective of other disciplines.

### 8. Sociology of development

Development in Africa has taken different dimensions without really improving the lots of the

people. This has even led some scholars to describe the African style of development as elephant type of development". Sociology of development tends to solve this dilemma of development and the mystery of development strategies. In their own contribution, **Igbo and Anugwom** (2001) noted that sociology of development is concerned with the principles for earning social development and growth in contemporary society. Development in their case is seen as a complex term encompassing various dimensions of social improvement or advancement ranging from the psychological and social to the political and economic. Therefore, Sociology of development examines both the historical and social aspects of development and growth as well as the various factors that influence development".

## CHAPTER ELEVEN

## DEVIANCE AND SOCIAL CONTROL

Deviant behaviour or deviance means non-conformity to the standards of behaviour of a group. Every group has its own standard way of behaviour acceptable to every member based on the internalization of norms and values of the group through socialization. Deviance simply means to stray from an accepted path. Haralambo (1980) noted that "Deviance may be positively sanctioned (rewarded), negatively sanctioned (punished), or simply accepted without reward or punishment." Sociology of deviance is interested only in deviant behaviour which results in negative sanctions. Deviant behaviour in our society includes crime and delinquency, prostitution etc. Deviant behaviour is relative to time and place. Haralambos (1980) noted that "deviance is culturally determined and culture change over time and vary from society to society." Crime and delinquency are the most noted forms of deviant behaviour. British criminal law 1917 defines crime as "any wrong which the government deems injurious to the public at large and punishes through a judicial proceeding in its own name". What is delinquency legally defined is a child who has been picked up by the police and has appeared in

juvenile court. The main objective of the juvenile court is not to administer punishment but rather to provide guidance, care, protection and rehabilitation for the child. Haralambos (1980) defined deviance as "those activities which do not conform to the norms and expectations of members of a particular society".

## Forms of Deviation or Deviance

Merton (1959) quoted by Onyia (1998) classified deviant behaviour into five forms: Merton argues that deviance results from the culture and structure of society itself.

**Innovation:** This involves the use of unacceptable or prohibited means to attain acceptable goals, for example, a teacher who unfairly assists his students to pass the school certificate examination with high grades. Passing examination with high grade is accepted by the school system but he and his students use unacceptable means to reach the acceptable goal.

**Ritualism:** This involves conforming to the group's norms but without striving to reach the group goals. A teacher comes to the class to deliver a lesson but does not care whether or

not the students understand what he teaches them. The same is true of a student who remains in the class, does all the assignments, examinations but makes no effort to pass.

3. **Retreatism:** This involves non-commitment to the goals and means of a social group. This happens when the members of the group do not participate actively in the social system. Students who neither remain in class, nor do their assignments, nor strive in anyway to succeed in their learning can be regarded as retreatists.

4. **Excessive Conforming:** This involves excessive use of means (fair or foul) to attain goals at all costs. For an excessive conformist, any obstacle in his way to reach the goal represents a barrier and must be ruthlessly destroyed. This is the Machialian philosophy "the end justifies the means". A person who does this is likely to offend the majority of members of his group and his behaviour, rather than being positive, becomes negative. There are principals and teachers who are very ruthless with students in an attempt to compel them to conform. The Buhari/Idiagbon regime

was very effective as a reformist government, but was too ruthless and jailed many people in an attempt to reform.

**Rebellion** forms the fifth and final response. It is a rejection of both the success goals and the institutionalized means and then replacement in different goals and means. Those who adopt this alternative wish to create a new society. For instance, when Biafra wanted independence from Nigeria.

### Theories of Deviance

#### Anomie Theory

Merton noted that "exceptional emphasis on common success goals for the population at large while the social structure rigorously restricts or completely closes access to approved modes (legitimate means) of reaching these goals for considerable part of the same population" The consequence is that people will begin to look for ways of circumventing these difficult conditions.

#### Cultural Transmission - Differential Association

**Onyia and Amiche (2002)** noted that: This theory says that delinquency (deviance) arises through contacts with individuals and groups in

society. Very often an individual is influenced to behave as another individual or often individuals with whom he is in contact or association. Hence the saying "Tell me with whom you go and I will tell you what you are" Association with people who are favourably disposed to obey the law will make people also tend to obey but association with people who are disposed to break the law will make people also tend to break the law. The chief expert of this theory is **Edwin Sutherland**.

### Physiological and Psychological theories of Deviance

Physiological or biological view insists that individuals are more prone to deviance than others because of genetic factors. **Cesare Lombroso**, an Italian army doctor in his work published in 1876 propagated the physiological theory of deviance. **Haralambos (1980)** noted that:

**Lombroso** argued that criminals were throwbacks to an earlier and more primitive form of man. He claimed to have identified a number of genetically determined characteristics which were often found in criminals. These included large jaws, high cheekbones, large ears, extra nipples, toes, and fingers and insensitivity to pain. These

were some of the outward signs of an inborn criminal nature. Later research found no support for Lombroso's picture of the criminal as a premature biological freak.

**Haralambos (1980)** noted that: "Sociologists do not accept biological theories of deviance because values are learned rather than being genetically determined". Psychological theories differ from biological theories because they argue that deviant's abnormality is learned rather than genetically determined. Sociologists disagree with the psychological explanation of deviant behaviour because they ignore social and cultural factors in the explanation of deviant behaviour. Their emphasis on early childhood experience which they believe has lasting influence on the individual even at old age is not acceptable to modern day sociologists. However, according to **Haralambos (1980)** "Despite their rejection by many sociologists, biological and particularly psychological theories are still widespread and often accepted as being caused by the various agents of social control".

### Structural and sub-cultural theories of deviance

Structural theories of deviance according to **Haralambos (1980)** "explain the origins of deviance in terms of the position of individuals or groups in

the social structure. Sub-cultural theories explain deviance in terms of the sub-culture of a social group. They argue that certain groups develop distinctive norms and values which deviate from the mainstream culture of society" At times both theories are combined.

According to **Haralambos (1980)** a delinquent sub-culture not only rejects mainstream culture, it reverses it. In Cohen's view the delinquent sub-culture takes its norms from the larger culture but turns them upside down. The high value is placed on activities such as stealing, vandalism and truancy which are condemned in wider society... Those who perform successfully in terms of the values of the sub-culture gain recognition and prestige in the eyes of their peers.

### Labelling Theory

**Becker** according to **Haralambos (1980)** argues that social groups create deviance by making the rules whose infraction constitutes deviance. By applying those rules to particular people, labelling them as outsiders. From this point of view deviance is not a quality of the act the person commits, but rather a consequence of the application by others of the rules and sanctions to an offender. The deviant is one whom the label has successfully

been applied, deviant behaviour is behaviour that people so label" For Becker, no act is deviant; but an act only becomes deviant when others perceive and define it as such.

Once a person is labelled, it supersedes all other qualities he might have. Deviance lies in the interaction between the offender and those who respond to it. **Haralambos (1980)** noted that:

It contains an evaluation of the person to whom it is applied. It is a 'master status' in the sense that it colours all the other statuses possessed by an individual. If a person is labelled as criminal, mentally ill or homosexual, such labels largely override his status as father, worker, neighbour and friend. Others see him and respond to him in terms of the label and tend to assume he has the negative characteristic normally associated with such labels. Since an individual's self-concept is largely derived from the responses of others, he tends to see himself in terms of the label.

This leads to what Becker called self-fulfilling prophecy. The first stage is the labeled rejection by his friends and relations. Which can even put him into further problems like lack of money, which can lead

to stealing, may be to buy hard drugs. This leads to the development of deviant sub-culture. The sub-culture often includes beliefs and values which rationalize, justify and support deviant identities and activities". Becker (1979).

### Factors contributing to Deviance

We shall discuss this topic in three ways according to Onyia (1998): the ages of the children, the personality approach and the effect of the wider society.

#### 1. The Secondary School Child

The secondary school child is within the age of adolescence, a period which falls between childhood and adulthood. His behaviour is greatly influenced by his physical development. This is a delicate period for boys and girls as they begin to realize that they are now mature physically but not emotionally. They begin to desire association of opposite sex and this could lead them into trouble before they know it. Extroverts among the boys are fast in making overtures to the girls which the girls do not resist. The more they impress the girls, the more the boys try to demonstrate their courage by fighting, challenging other boys or even adults especially if they are humiliated. This is the age of riots in school.

may also try to make presents to the girls and this could lead them to stealing. Smoking is another way in which adolescent boys show off. All these predispose the adolescent student to deviant behaviour. The girls, wanting to make themselves up may resort to prostitution. Some may do so out of mere curiosity, go into secret love affairs with boys of their age. Less courageous ones may result to masturbation to satisfy the sex urge.

#### 2. The Personality Approach

There are individual differences in human beings so that different people react differently to issues. Also situations in life continue to change sometimes as making things difficult for people. Some have the personality to absorb the shock of a difficult situation, others have not. For example, two students fail in an examination, one decides to repeat the examination while the other decides to commit suicide. Also students in a school enjoying a certain privilege like free meal or free accommodation suddenly the government or the university withdraws this privilege by introducing high fees making life difficult for the student especially the poor ones. Some of the students might go to borrow money to pay the fees, others might steal to pay the fees, while others will resort to rioting and burning university

cars and houses to demonstrate their anger against the government's decision. There are others who might leave the University and return home to find something else to do to make a living.

So some people are successful in meeting new situations because they can adjust to them. This they do by suppressing some of their instincts or by sublimating them to live successfully in a social situation, sublimation of a great deal of our desires is necessary because we can never have all the things we want in life. Those who cannot sublimate become frustrated. They may not resort to anti-social behaviours - demonstration, rioting and destruction of property. Some may withdraw to their shells and refuse to associate with others. They do not know how to adjust because their earlier life was more unlike what they are seeing now. For example, a student who had a strict moral and religious upbringing might find it difficult to stay in a classroom where sex education is being taught, so will he find himself in trouble if he should be conscripted into the army during the war and taught the various methods of killing the enemy. Some students absent themselves from school, from classes in certain subjects like Mathematics.

Another method by which people deal with frustration is hypochondria i.e. at first feeling ill and

later actually becoming ill. Some students may not want to face an examination, or a football match, or manual labour and so they pretend ill, and from pretending to be ill they actually become ill. This is a way of avoiding disgrace and embarrassment when the student does not have confidence in himself.

### The Large Societal Factors

The behaviour of the students in a school could be influenced by the happenings in the wider society in which the school is situated. The Nigerian society today is highly materialistic. The students are part of the Nigerian populace and they see the type of life people lead outside the school environment. Of course, they desire to copy the type of life - the type of dress and shoes. Sometimes, some students have well-to-do parents who provide them all they require and more and they flaunt wealth before the other students. Such a situation may draw some other students to steal to be like those wealthy ones. Some parents even go to the extent of providing their children with motor-cars and they use them to show off in the school. Such children find it difficult to submit themselves to the school rules and regulations. Some students even enjoy a more luxurious life than their teachers and even their principals and so the tendency is to look down on

them. The result is that they defy their orders and even get prepared to fight them especially if their parents are the type that will never admit that their child is wrong and go to the extent of coming to the school compound to challenge the school authorities or even going to the police to bring an officer to arrest a teacher who punished a student.

### **SOCIAL CONTROL**

Social integration is achieved because societal members carry in their heads during the process of socialization what they ought to do and what they ought not to do under certain situations. Each person judges himself and other people according to these subtle and ubiquitous rules, and any violation no matter how minor is not encouraged but rather attracts punishment though it could be slight or great depending on the graving of the violation.

**Ross (1910)** defined social control as "certain regulating institutions which function to ensure that individual behaviour is in conformity with group demands - supernatural beliefs, ceremonies, public opinions, morals, education, law etc.

### **Information Social Control**

According to **Otite and Ogionwo (1979)** social control refers to "those various means

mechanisms by which a society exercises its authority over its members and enforces conformity to its norms".

There must be common rules and regulations which describe expected behaviour patterns and further to check non-conformity to the rules and regulations in all human societies. Every society has some agencies of social control. There are two major ways of social control mechanisms: Informal and formal mechanisms of social control.

### **Informal Social Control Mechanism**

These mechanisms of social control are found in primary social relationships, which involve mainly face-to-face interaction.

**The Family:** The family acts as the first agent of socialization for the new-born child hence it is said that charity begins at home. Children are educated according to the norms and values of their own society. The family inculcates moral values in the children because no parent will like his son or daughter to bring disgrace to the family since society members are conscious of their family names. The family therefore plays a crucial role in the upbringing of children both socially and religiously. The father is the head of the family and makes laws to govern his family.

(b) **The Community:** A child is surrounded by folkways, therefore, a behaviour is accepted, repeated and then passed on to succeeding generations and becomes one of the ways of their folk. Folkways are therefore relatively durable standardized practices regarded as a must for every community member for proper conduct under different situations. These ideas of right and wrong attached to certain of the folkways are called mores. Mores are a class of folkways which must be followed because they are believed to be essential to group welfare. Folkways and Mores are similar in that the sanctions are informal and communal in nature, depending on the sentiments of the community.

**Customary laws:** They serve to reinforce the Mores. Those who do not conform are punished and the fear of being punished is enough to make some people conform. Under customary law, the law is not coded but there is a special way for the enforcement of the social rules. Custom, morality, religion and even etiquette serve to reinforce communal control over individuals.

### Formal Social Control Mechanisms

These are found in secondary group relationships and based on established rules and regulations.

(a) **The State:** According to **Karl Deutsch (1989)**, The State can be defined as an organization established for the enforcement of decisions or commands made practicable by the existing habits of compliance among the populace". In his own contribution, **Oji (1997:44)** noted that "a state can be rightly described as an apparatus set up by a community of persons existing under a sovereign territory for the ultimate purpose of regulation of conduct and development of that society".

The rulers in a state use social control mechanisms enshrined in the constitution. However, during military regimes decrees and edicts are used. There are civil laws and criminal laws and those convicted by law courts are punished by any of the following: death penalty, life imprisonment, long or short term imprisonment, fines etc.

**The Church:** "The ten commandments of Christianity are meant to emphasize not only love but justice amongst members" noted **Otite and Ogiwo (1979)**. The Bible is used by members to regulate their daily activities. "Christianity has its organizational aspect, that is the church, which is used as a corporate means of carrying out distinct religious orientation" note **Otite and Ogiwo (1979)**.

(c) **Professional Association:** Every professional association like Nigeria Medical Association (NMA), Nigeria Bar Association (NBA), Nigerian Society of Engineers (NSE) etc, has rules and regulations guiding the behavior of members. For instance, the Hippocratic Oath by medical doctors by which they should not willfully or by default be responsible for any death or suffering. Those who offend in any way are punished either by suspension or stopped from practicing.

(d) **The Civil Service:** The civil service is one of the means by which national objectives are practicalized. Nwoji (1995:9) noted that "if there is any challenge confronting the civil servant, it is the challenge of harnessing and effectively managing the nation's abundant human and material resources for the upliftment of living standards of Nigerians. Financial instructions, general orders, **Gazettes** and bye-laws guide civil servants in the performance of their duties. Those who go contrary to the rules and regulations are punished in any one of the following ways: pre-mature retirement, termination of appointment, punitive transfer, dismissal, reprimand and query, etc.

## CHAPTER TWELVE

### RESEARCH METHODS IN SOCIOLOGY

Sociology is research oriented and sociologists spend much of their time carrying out one research or the other. In short sociologists can not do without research. **Augustus Comte** one of the founding fathers of sociology writing on methodology recommended observation, experimentation, comparative and historical approaches. He emphasized historical approach because sociology deals with a dynamic society.

Generally, there are about seven types of research which include: pure research, applied research, quantitative research, qualitative research, historical research, descriptive research and expository research. On the above subject matter **Iyigwe** (2002) noted that:

(1) **Pure Research:** This aspect of research is known as basic research because its concern is for information generation, facts – finding and theoretical uses. It is primarily concerned with seeking of knowledge for its own sake and to satisfy intellectual curiosity. It is based on the desire to know or understand. Besides, it is aimed at advancing scientific

knowledge through verification of hypothesis used to test theories. **Selltiz et al, (1979)** and **ADF, (1993)** argue that its major drawing force is to advance the frontiers of knowledge. In other words, it tries to add value to existing stock of knowledge from one generation or century to the next. However, it is not specific in the sense that it is not directed to any particular problem, though it provides solution as required. Pure research is not directly problem – oriented ...

(2) **Applied Research:**

This exists in form of solving particular problems unlike pure research, which has no specific objective or direction. Applied research is more problem – oriented and such related problems are humanistic in nature or otherwise. Applied research is primarily aimed at finding solutions to specific behavioural or organizational problems of society **ADF (1993:3)**. Indeed as **Selltiz et al** observed, historically speaking, the scientific enterprise has been concerned both with knowledge for its own sake and knowledge for what it can

contribute to practical concerns. Pure and applied research has a mutual relationship, neither goals can be fully realized without the other ...

3. **Quantitative Research:** Quantitative research is usually associated with the traditional mode of scientific research that moves from theory to operationalisation and to observation. The essence of this type of research is the verification of logically deduced theories **Okechukwu Orji and Chukwu (1999)**. Quantitative research places emphasis on statistical data and the use of this data to test hypotheses ...

4. **Qualitative Research:** The qualitative research, on the other hand, applies mostly to non-statistical data approach in its endeavour. It involves the direct observation of social events in the natural context. It involves testing context. It involves testing of hypothesis in the way quantitative research does it.

5. **Historical Research:** Historical research refers to a record of past events or are record of the commentaries and analyses of such past events. It can be regarded as the investigation into past events with a view to exposing the past understanding the past and relating the understanding to the present and probably have a sound base for predicting the future. **Ogo Amaka, (1992).**

6. **Descriptive Research:** Descriptive research is undertaking in order to ascertain the nature of a given phenomenon. An approach to descriptive research is the survey research method or experimental research method. It is concerned with the collection, presentation, analysis and interpretation of data for the purpose of describing practical beliefs, attitudes, or going process, etc.

Besides, descriptive research looks at individuals, groups, institutions, methods and materials in order to describe, compare, contrast, classify, analyze and interpret the entities and, events. The central purpose of descriptive research

not just on the description of what is but the discovery of meaning.

7. **Ex post Factor Research:** This type of research would be regarded as causal comparative research, **Ogo Amaka (1992).** It involves finding out the effect of past factor on what happened afterwards. It entails determining if an event that took place in the past or a factor that was present in the past, has any effect on or causing a variable of the present or at the time of the research. Ex post factor research, in other words, implies investigation to ascertain whether and to what extent a factor to which a group was exposed to in the past, makes the same group different from other groups who have every other thing in common with the group, with exception of being exposed to the factor at the time of study. For example, the exposure of children to war-torn regions and the children's aggressive propensities

### Data Gathering Techniques

There are many techniques of gathering data in Sociology which include the following:

(1) **Direct Observation:** Though some sociologists have argued on the validity and reliability of this method, it is still one of the important techniques of gathering data in Sociology. In their own contribution, **Igbo and Anugwon (2001)** noted that "Direct observation is often hampered by issues of validity, reliability and representativeness. However, various means are used by social scientists in overcoming these problems. One way of doing this is to observe something for a significant period of time before recording the observation. Another is for the researcher to aspire to be thoroughly objective".

(2) **Social Survey Methods:** Burgess (1939) defined social survey of a community as "the scientific study of its conditions and needs for the purpose of presenting a constructive programme for social advance". In their own contribution **Igbo and Anugwon (2001)** observed that surveys give subjects one is studying the chance to provide answers to questions or issues bothering the researcher. In the survey research technique, the researcher goes to the subjects at home, offices and other settings and asks them about their attitudes,

opinions, behaviour etc. instead of observing them himself. In other words, the survey researcher asks questions and the answers he receives become his data".

There are basically two methods used in carrying out survey research, namely questionnaire and interview method.

(a) **Questionnaire:** It could be close ended or open-ended. It is close ended when you are given options to choose from but open ended when you are allowed to fill in the questionnaire. At times the two are combined together for more effective result. **Lundberg (1954)** noted that "Fundamentally the questionnaire is a set of stimuli to which literate people are exposed in order to observe their verbal behaviour under these stimuli". Questionnaires are sent to concerned persons urging them to give out information relevant to the research. The questionnaire is prepared in a simple language so that a person with average intelligence can answer the questions. In his own contribution, **Iyigwu (2002)** noted that a questionnaire is a list of questions or statements which require respondents to make a reply. Besides, a questionnaire may simply be defined as a data-gathering instrument in which respondents are given standard or uniform questions.

(b) **Interview Method:** The interview method consists of having direct personal contact with persons or group who are the resource persons. That is those who possess the necessary information. Nothing is taken at face value, which means that most of the information collected should be cross checked. The interview method can be used on both illiterate and literate respondents unlike the questionnaire that can only be used by literate people. **Iyigwe (2002)** noted that:

Besides, interview survey is the calling on respondents in order to collect information from them through conversation. The investigator or field assistant who makes the call, asks the questions and records the answer is called the interviewer, while the respondent is called the interviewee. The interviewer can call on the respondent at home, at the place of work in the street or anywhere. The list of the questions together with the spaces for recording the respondent's answer is called interview schedule. The interview guide is the list of points or topic, which are to be covered by the interview. Specialized training is often required of the

interviewer prior to his being sent to the field. This will ensure that he properly understands people's temperaments, conducts himself well before the respondents, and correctly records the answer.

(3) **Participant Observation:** Participant observation was popularized by anthropologists who insisted that the researcher will live among a people for reasonable time, learn their language and culture to enable him interact with them fully. However, this idea of participant observation was borrowed by sociologists. In their own contribution **Igbo and Anugwon (2001)** noted that the researcher "simultaneously participates in the activities of the group as well as observes the group. The big advantage of this method is that it enables the researcher to obtain an inside view of the working of the group". In her own contribution, **Wilkins (1976)** noted that:

The participant observer generally seeks to become a member of the group which he is studying and, by taking part in its activities, he hopes to view the situation from the point of view of his subjects. He develops a much closer relationship

with his informants over a longer period of time than is the case with more formal methods of research, and in this way it is possible for him to obtain information which would almost certainly and otherwise become available.

(4) **Experimentation:** Sociologists carry out experimentation using two groups and one group acting as the controlled group. On this **Iyigwe (2000)** noted that “two groups are usually placed under observation. Though both of them are similar in all conditions, one group is exposed to a specific condition (variable). While the other (controlled group) is not. This enables the measurement of causal relationships among the manipulated changeable conditions. These are laboratory, field, and stimulated environment”.

(5) **Secondary Sources of Data:** According to **Igbo and Anugwon (2001)** “Secondary data refer to information that is already amassed or collected by other people for different purposes and which the researcher finds useful to his study... sources of secondary data include the census, the federal office of statistics, the World Bank, the World Health Organization, the Federal Labour Office, and other

bodies which frequently or periodically release statistics or report concerning specialized areas of social life”

### Terms used in sampling

**Population:** Population denotes the whole of the large group from which the members of a sample are selected. For instance, in a research titled “The Influence of Parent on the Career Choice of Student” using Ebonyi State University as a case study, the population is the entire students of EBSU.

**Sample:** Those who are selected out of the total population for the research. The sample is then the representative of the population

### METHODS OF SAMPLING

**Random Sampling:** The sociologist using the word “random” simply means that each individual within the whole of the group about which he is seeking to generalize will have the same chance of being selected as every other person. “The simplest method of random sampling is for the whole group to draw lots, but this is only possible where the numbers are small, and people involved are near to each other”. **Wilkins (1976)**.

**Systematic Sampling:** This method is less reliable than random sampling but becomes imperative when random sampling is either not practicable or too expensive. It is not possible to make an accurate estimate of the sampling error. **Wilkins (1976)** noted that "this might be the choosing of every twentieth name on an alphabetical list, or picking out every tenth file from a drawer".

**Quota Sampling:** The quota sampling method is generally used by the commercial survey organizations where maximum speed and minimum cost are the primary considerations and not the reliability of the result. **Wilkins (1976)** noted that:

The designers of these surveys allocate to each field-worker a quota of people to be questioned, and this quota is intended to contain the right proportion of individuals who have certain given characteristics – age, sex, social class etc. – which correspond with the characteristics of the whole population as indicated by the census reports or some other similar source of information about the people of the country.

The actual selection of people to be questioned is left to the field worker, and this of course means that the accuracy of such a survey really depends upon the way in which he or she tackles the task of interviewing.

### Major Steps in Research

Customarily, according to **Selltiz et al (1976)** a report on completed research, when it appears as an article in a technical journal, resembles, with minor modifications, the following model:

- (1) A statement of purpose is made in the form of formulating the problem.
- (2) A description of the study design is given.
- (3) The methods of data collection are specified.
- (4) The results are presented.
- (5) Frequently, there follows a section on conclusions and interpretation (usually called the Discussion section).

There are some additional activities related to the scientific requirements of the study, others to its practical demands. **Selltiz et al (1976)** noted that:

In addition to these steps, related to the scientific requirements of the

study, there are other more practical demands: the budget must be planned; funds must be obtained and administered; personnel must be allocated and, in some cases, specially trained; the setting within which the data are to be collected must be explored and the cooperation of the people in it must be gained; and so on. In addition, if the study is one designed to solve an immediate, practical problem, the anticipated application of the findings must be considered from the outset.

### Steps involved in scientific research

The scientific approach to research involves the application of some basic steps to ensure that the information obtained is as accurate as possible. These steps, according to Babalola (2001), include the following:

- (a) Identifying a problem,
- (b) Defining the objectives of the study,
- (c) Defining the study variables and population,
- (d) Formulating hypothesis,
- (e) Developing a research design,
- (f) Collecting data,

- (g) Analyzing data and,
- (h) Disseminating research results.

### Potential benefits of a given research:

Among the potential benefits of a given research project, according to Selltiz et al (1976), are the following:

- (1) Advances in scientific theory that contribute to a general understanding of human behaviour. An example might be a better understanding of the power of social influence to induce compliance and obedience.
- (2) Advances in knowledge of practical value to society. An example might be research on methods to increase the effectiveness of governmental leaders.
- (3) Gains for the research participant, such as increased self-understanding, satisfaction in making a contribution to science or to the solution of social problems, needed money or special privileges, knowledge of social

science or of research methods, and so on.

### Questionable Practices Involving Research Participants.

The questionable practices encountered in social science research according to **Selltiz et al (1976)** may be grouped into ten categories as follows

- (1) Involving people in research without their knowledge or consent.
- (2) Coercing people to participate.
- (3) Withholding from the participant the true nature of the research.
- (4) Deceiving the research participant.
- (5) Leading the research participants to commit acts which diminish their self-respect.
- (6) Violating the right to self-determination research on behaviour control and character change.
- (7) Exposing the research participant to physical or mental stress.
- (8) Invading the privacy of the research participant
- (9) Withholding benefits from participants in control groups.

- (10) Failing to treat research participant fairly and to show them consideration and respect.

## CHAPTER THIRTEEN

## RELIGIOUS INSTITUTIONS

Almost across the world peoples of the world believe that God (the Almighty Being) resides in the sky and people approach him through intermediaries. For instance in Christianity He is approach through Jesus Christ, in Islam is approached through Prophet Mohammed in the African traditional Religion He is approached through the minor gods. The idea of supernatural is basic in any definition of religion. The study of religion by sociologists is seen as a social phenomenon having its meaning, function and consequences for society. It has developed in the human environment in response to the quest for survival by man.

**Definition of religion**

**Malefit (1968)** defined religion as "a system of actions and interactions based on culturally shared beliefs in sacred supernatural powers". **Nwanunobi (2001)** noted that religion has to do with man's ideas in religion to the forces beyond him and to communicate with which man employs rituals, ceremonies and observances. Both the ideas patterns and practices may vary with different cultures. **Okafor (1992)** defined religion as "a complex of

truth and duties by which man's relationship with God is established and expressed" in their own contribution Onyia and Aniche (2002) noted that "man expressed this relationship in forms of workshop, sacrifices, rituals, etc. which he regards as his obligation towards God".

**Otite and Oginwo (1985)** noted that:

Sociologists are interested in the study of religion not merely because of its central theoretical problem but also of the important of its relationships to other areas of social life and of the roles, movements, and organizational strategies associated with it. Some sociologists argue that the institution of religion arose because of man's fear and uncertainties and his mental limitations in his environment.

Religion is the outward expression of faith.

**Maclver and Page (1969)** defined religion as "a relationship not merely between man and man but also between man and the higher power" Religion could be defined as man's awareness of his reliance on the supernatural Being hence the inclination in man to worship Him **Frazer** define religion as "... a propitiation or conciliation of powers superior to man which are believed to direct and control the course of

nature and human life. Thus defined, a religion consists of two elements, a theoretical and a practical, namely a belief in powers higher than man and an attempt to propitiate or please them". Many people often question the rational of sociologists studying religion because religion cannot be studied scientifically. But **Onyia (1999:150)** noted that:

It has to be pointed out that the interest of the sociologist in religion is not whether the religious beliefs and practices are right or wrong, sensible or otherwise, but the consequences of these beliefs and practices in the relationship of people in the society where they are held. For example, in societies where the ancestors are regarded as important in the lives of their descendants, it is not the interest of sociologist to judge whether it is wise or foolish for the people to offer sacrifice to the ancestors to ask for their help in the affairs of the people concerned, but what the people do as a result of this belief, and the consequence of this behaviour or its omission for the society.

### *Types of Religious Groups*

There are many religious which include Christianity, Islam and African Traditional Religion, etc.

#### *Christianity*

The religion called Christianity is traced to Jesus of Nazareth. **Otite and Oginwo (1985:165)** noted that: "The Christian religion rest upon belief in divine revelation and through Christ, God is believed to have brought about the salvation of mankind. The knowledge of God and the service of God are the double themes of Christianity". The Bible is filled with revelations, which adherents use to regulate their lives. It has 66 books starting with Genesis and ending with the book of Revelations. It has two main divisions, the Old Testament and the New Testament.

Christianity has a formal way of carrying out its assignment of making man aware that God is the creator of man and Jesus Christ is the only mediator. It also emphasizes that at the end of man, judgment must surely come. **Otite and Oginwo (1985:166)** noted that:

Christianity has its own organizational aspect, that is the Church, which is used as a corporate means of carrying out a distinct religious orientation. The church is structured to provide for such functionaries as Bishops, Pastors, and laymen, and

also in some cases for example, Catholics; the use of saints as intercessors for man. There is the practice of worship, especially at Sunday services, and the celebration of Christian festivals such as Christmas and Easter during which Christian faith and brotherhood are strengthened.

Those who became Christians by cleaving to the new order introduced by the missionaries rejected working out their own salvation within the traditional religious Milieu. Mbiti (1969:23) noted that the Missionaries effort has been directed towards drawing converts away from traditional life towards what missionaries thought was the proper civilized Christian expression of the new faith.

Admittedly, the traditional society became better off in the sense that the pressure from the early Christians led to the abolition of some repugnant practices like human sacrifice, slavery and tribal killing. These were clear cases of man's inhumanity to man but our forefathers did not see any of these as wrong but today I do not think that any traditional people should like any of these practices to continue.

When they discovered that traditional religion in most cases mere interwoven with the culture of the people the missionaries mounted opposition to the entire way of life of the people. The converted people became fanatical in their approach not only

condemning traditional life but going as far as destroying some cherished things belonging to the "unbelievers" In their own contribution Osuntokun and Olukoju (1997) noted that:

In new of this revolutionary change in their world view, the converts became iconoclastic and in their zeal desecrated objects of religious worship and many time-honoured principles and traditions which were dear to the traditionalists. Many shrines and objects of indigenous worship, ordinary artefacts and components of the African cultural heritage, were destroyed in that process. Such demonstrations of zeal, which had Biblical precedents, combined with the intolerance of adherents of indigenous religion, led to clashes between followers of both faiths.

The situation has been aptly described by Ayandele (1966) as quoted in Osuntokun and Olukoju (1997):

The converts not only imbibed a new state of religious beliefs but also began to nurse alien ideas, economic ambitions and political aspirations of their own detrimental to the welfare and solidarity

of the community. In a country where religion was the cements of the society, the guarantor of moral principles and the basis of secular authority, renunciation of the traditional religion implied renunciation of the moral civil and political obligations of the community as well.

The missionaries discovered that the aged were with fixed ideas and they felt that the young ones are more likely to accept new ideas. The missionaries also embarked on education. Though their interest in education was primarily determined by a desire to spread Christianity.

In their own contribution, **Osuntokun and Olukoju (1997)** noted that:

Christianity registered a more direct impact in the introduction and spread of formal education in Nigeria. Schools were regarded as "the nursery of the infant church" were children, with pliable minds, could be reached with the gospel. The early schools were, therefore, tuition - free and Sundry gifts were given to children to boost intake while prizes were distributed liberally

on regular prize-giving days. As a further inducement the missionaries admitted some of the children into their own homes. This was the genesis of the boarding system in Nigeria. As the primary schools and their products multiplied, secondary schools were established to satisfy the demand for higher education. To date, Christian missions run hospitals to take care of the physical needs of the people. These antedated and still supplement those established by governments. In deed, they fill a critical gap in the health care system all over the country.

Christianity cannot be isolated from development since it is a social force. **Osuntokun and Olukoju (1997)** observed that "Christian mission schools produced the first crop of Nigerian nationalists. All those who championed cultural nationalism in the late nineteenth century and anti-colonial protests in the early twentieth were products of such schools".

Christianity has affected all facets of our lives for example dressing, music etc. Christianity has also affected the marriage institution and family structure

in Nigeria. **Osuntokun and Olukoju (1997)** noted that:

Generally, however, Christian practices have influenced marriage ceremonies. It is now fashionable to have so-called church weddings or the marriage Act which entails the exchange of vows on the Bible and wedding rings. The church services are now seen as solemnizing marriages already conducted in the traditional way. The ceremonies are in variably a mixture of Christian and Western practices and conventions. Their popularity demonstrates the extent to which they have permeated and altered indigenous systems of marriage at least for the western educated.

### ***African Traditional Religion***

To call the religion traditional means that it must have originated from the idea that the religion was handed down from generation to generation and it is difficult to trace the origin of the religion. **Kofi (1978)** noted that:

To call the religion 'traditional' is not to refer to it as something of the past, it is only to indicate that it is under guided by a fundamentally indigenous value system and has its own pattern, with its own historical inheritance and tradition from the past. At the same time, African traditional religion is practiced by millions of Africans in our time and it is therefore a contemporary reality, which exists objectively, and in fact it also connects the present with the infinite time. African traditional religion organizes human perceptions through its beliefs and symbols, and it organizes behaviour through the framework of its rituals.

There are beliefs in the Supreme Being, created deities, ancestral cults, witchcraft and medicine.

### ***Belief in the Supreme Being***

The idea of God as the Creator of the universe and man, and the final authority in all matters in

native and fundamental to the religious belief of the people of Africa. The people believe that God is approachable and that He pays heed to the needs and petitions of men. Communication with the Supreme Being could either be direct or indirect. It is indirect when one offers sacrifice to the created deity in the hope that God will ultimately receive them at last while others can make direct representations to God through prayers and sacrifices. The names given to children clearly prove that God is known to the people ever before the coming of the Europeans. Children are given names like: "Chukwuma" God knows, "Chizoba" God protects.

### *Belief in the Created Deities*

Created deities are generally believed to be created by the Supreme Being to perform intermediary functions between man and the Supreme Being. As creatures, it is not unexpected that they share the limitations of other creatures and they are for specific functions. They are seen as messengers of God and could be good or evil. **Arinze (1970:52)** noted that: "the Supreme spirit has made many inferior spirits who war nearer to man and through whom man normally offers his worship to Him". The ultimate receiver of all sacrifices is the

Supreme Being and the traditionalists are aware of this fact.

Shrines are places that these created deities are worshipped. They are equally places where sacred objects are kept and offerings made. Sacred places, trees, totemic animals, pots and other objects have been used as shrines. They are symbols of culture. While some are man-made, others are taken over in their natural form because of the religious feeling they inspire.

Any traditional person could go to any of the created deities in the town to offer sacrifice when he or she wishes but there are occasions when they demand sacrifices and the traditional people concerned are obliged to conform to the demand.

### *Belief in the Ancestral Cults*

The traditional people believe that after death, the departed ones enter into spiritual state of existence after full burial rites which qualify them for ancestor hood have been performed. Thus the ancestors continue living in the spiritual level pending when they will reincarnate. It is not therefore surprising to see parents going to diviners to enquire from them which ancestral spirit reincarnated in a child.

The head of a family or group is held to be the representative and mouthpiece of the ancestors who derive their power from the Supreme Being. In the family, the father is the priest because it is he who gives food "to the ancestors for the good of the whole family". The ancestors are often held in high esteem and it is believed that they intervene between man and the Supreme Being, helping to get prayers and petitions answered quickly.

It is inevitable that one's behaviour and type of death determine the person's entry into ancestorhood. **Aguene (1998)** noted that: "The ancestral beliefs act as a form of social control by which the conduct of individuals is controlled because it is believed that the ancestors watch and take keen interest in their families punishing or rewarding the deserving ones accordingly."

### *Islamic Religion*

Mohammed the founder of Islamic Religion was born in April 571 AD in Mecca. **Abdul (1981)** noted that: "He was orphaned at the age of 6 years. He had little or no formal education but looked for the deeper meaning of things he saw. At the age of 25, he married a rich widow called **Khadijah** who was then 40 years old". In the same year while in a cave in Mount Hira which is a few miles from the

city of Mecca "**Angel Gabriel (Jibril)** appeared to him in the year 610 A.D. There Mohammed was called upon to act as messenger of God and to carry God's message to mankind **Abdul (1981)**."

At Mecca during his farewell message, the prophet told followers among other things that "I leave behind you two mighty things - the Quaran and my example. If you hold fast to them you will never go astray and two months later in June 632 A.D. the prophet died. The prophet's teachings always were in agreement with the Quaranic injunctions: The prophet noted that: "The best of you in the sight of God is he who is most conscious of his duties to mankind" (49:13).

The Quoran and the Sunna are very important works in Islam. **Otite and Oginwo (1985)** noted that:

Two works are important in Islamic Religion. First is the (Quoran) Koran, which is regarded as the word of God. The second is the Sunna which is believed to constitute the saying and deeds of Mohammad. The importance of the Sunna derives from the belief in Mohammed as being next only to God and therefore deserves moral and legal obedience. On the other hand the Koran is

regarded as an expression of Islamic religion and social justice and also as an ultimate revelation from God to man through the prophet, Mohammed ... Both the Koran and the Sunna serve as the bases of the belief and practice of Islam... The creed in Muslim theology consists of five articles, that is belief in one God, in angels, in revealed books, in the prophets and in the day of judgment ... five pillars the five obligatory duties: reciting the profession of faith, prayers, paying of the Zakat tax (an obligatory tax payable on food grains, money, etc each year), fasting, and pilgrimage to Mecca. According to the Encyclopedia Britannica (1968), since Islam is a total way of life and admits no division between religion and state, all its institutions are, in this sense, religious"... Islam has tended to be somewhat oppressive condemning other religious and substituting new and foreign concepts of salvation and ritual practice ... de-emphasized or

obliterated local philosophies and concepts of the supernatural.

Islamic Religion has been accused of breeding violence especially the use of Sharia laws on non-Moslems which does not recognize the United Nations Charter on Fundamental Human Rights. Yaro noted that: "Unlike in other religions, in Islam, there are evidences of deliberate preparedness for violence. A case in point is the **Izalas** which is the militant sect of Moslem students. Of all religions of the world, I have not yet known of any which devotes some of its wealth and time training for active violence"

Islam, as a religion, seems to have been founded on violence. The prophet once told followers that there are three types of Moslems:

1. Those who see something wrong and condemn them in their hearts
2. Those who see something wrong and tell the wrong doer to stop doing what is wrong but do not bother if the person obeyed or not.
3. Those who see something wrong and force the person to stop it and if they die in the process they will go to heaven.

Mohammed himself said that the last group represented the best type of group of Moslem.

In Nigeria the issue of Sharia has left many Nigerians dead or homeless and the continued struggle for Nigeria a secular state to become a member of Organization of Islamic Countries (OIC) by Nigerian Moslems leaves much to be desired. **Nwokora (2000)** noted the Islamic world is an unchanging system of the following:

(i) Harsh system of Laws – which is said to have been sent to men by Allah, as it is written in the Koran;

(ii) Harsh precepts (**Hadith**) or Traditions handed down by the prophet Mohammed to “believers”;

(iii) Harsh total submission to the will of Allah. Moslem (Islamic) piety consists in this absolute submission and blind obedience to the will of Allah, as well as in the ritualistic carrying out of the Hajj (during the Ramadan months), the five prayers each day, the dime (al Zakat) and the pilgrimage to Mecca, the Hajj (comprising mainly of the visit

Kaabat and to the tomb of the prophet at Medina);

(iv) Above all, the Islamic world is a closed immutable society which admits of neither change nor evolution. For example, article 18 of the U. N. “Declaration of Human Rights” which has to do with religious freedom, cannot find a place in the Moslem concept of society. The SIN for a Moslem is to change his religion, which is tantamount to disowning his belief in Allah;

(v) For Moslems, politics and religion form one indivisible unity, and an inseparable entity. This unfortunate air-tight marriage between religion and politics in Islam is the cause of all the friction between Moslems and non-Moslems in all countries where Moslems make up a reasonable percentage of the population imbued with the air of absolutism and self-righteousness for which they are known, Moslems look down on all non-Moslems (whom they call “infidels” or unbelievers”) and consider it an

intolerable humiliation for these unbelievers" ever to rule them (politically). For peace to prevail in countries where Moslems form the majority, the latter must control the government and all key ministries and portfolios. Islam does not believe in dialogue or in give-and-take relationship with non-Moslems. Since according to their belief, Allah has dictated the final word to them, they believe they can rightly monopolize the exclusive right to dictate to the "infidels" in all matters and that to the latter belong the leftovers. In any human society, this arrogant, intransigent, myopic, selfish and monopolistic posture has caused and will always cause social unrest and trouble. Is it any surprise, therefore, that wherever in the world Moslems form any influential percentage of the populace, there is perennial unrest. Unless, of course, the entire nation or most of it has been, willy-nilly, moslemized!

### *Five pillars of Islam*

There are five pillars of Islamic religion which all Moslems are expected to follow:

1. A Muslim is expected to pray five times a day. He is to face the direction of Mecca, the Holy City while praying.
2. He must fast during the period of Ramadan.
3. He is expected to give alms to the poor.
4. He is expected to go on pilgrimage to Mecca if he has the means to do so.
5. He must believe that Prophet Muhammed is the last and the greatest of all the prophets of Allah and that the Quoran is the Holy Book of Allah, **Njoku (1995)**.

### **Hinduism**

The adherents of the religion are mainly from South Asia and it is a major religion in India. In their own contribution, **Onyia and Aniche (2002)** noted that "reincarnation is the major concept in Hinduism which centered on the notion that souls do not die rather after death the souls go to 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".

## Confucianism

This is the major traditional religion in China. According to Onyia and Aniche (2002) "The principle and codes of this religion are based upon the teachings of Confucians who lived between 551 to 479 BC. The teaching of Confucians is 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 emphasize after life and salvation".

### *Theories about the origin of religion*

There are many theories about the origin of religion which include the following according to Adukwu (1995):

#### a. **The Rationalistic Theory:**

The rationalistic theory of the origin of religion holds that religion is a mere invention more or less for the conveniences of man in a society. For the school of thought, religion originated in the deification of heroes, benefactors, kings and ancestors, men of spectacular character and understanding, and achievements. Priests were deified after their death.

#### b. **The Psychological Theory:**

The psychological theory of the origin of religion was held by the Freudian school of thought which states that the origin of religion is firstly based on totemism with emphasis on the theme of totemic sacrifice and the relation for the father to the son. For Freud, religious ideas are illusion, a projection of human fantasies, and the fulfillment of the urgent wishes of mankind. It is this wishful thinking that God created man in the "blue field of nothing".

#### c. **The Sociological Theory:-**

The sociological theory of religion holds that every religion aims at making the individual person so unselfish, who by his life and behaviour positively promotes such harmony, well being of society, desisting anything that may disrupt or prevent them. Every religion seeks to be an instrument of cohesion in the community. All religions, as a mission, are aimed at establishing an order in which "the wolf shall dwell with the lamb and the cobra with the kids".

#### d. **Theological Theory:**

According to many theologians, religion originated from revelation. Revelation, in the view of this school of thought, is a matter of divine initiatives.

It is a direct contact of God with the human soul and the personal awareness of God on the part of man through God's own initiative. What man knows of God and what he discovers about him comes as a result of this divine self-disclosure. However, man on his own mind, and his level of intelligence interprets and rationalizes what is revealed to him. Even in the crudest conception and the rudest worship we must recognize this divine presence, although its real nature may be obscured by human limitation and errors.

### **Functions of Religion**

1. **Control of Stress:** Religion gives oil to the heart. **Malinowski** states that religion provides a patterned and familiar way of overcoming life and environmental crises and of the preparation and hope for a comfortable future. Life is filled with ups and downs, which even make one of my friends to say that life is "war". However, with religion one will always have hope. On the other hand, one cannot suffer from "over" thinking.

2. **Group Integration:** Religious beliefs provide a basis for people to unite together and form integrated groups. **Wilkins (1976)** noted that: "Taking part in rain-making ceremonies during a

period of drought may hold people together in their belief that their gods will come to their assistance, whereas, without such a belief people might put their own interests above those of the community and possibly resort to violence in their attempts to find food". However, religious beliefs, in very large complex societies, could be divisive factors like in Nigeria. Examples are the issue of the sharia and others.

### 3. **The Maintenance of Behaviour Patterns**

Ideal behaviour patterns are provided by religious morality, and supernatural sanctions may be involved to ensure that individuals conform to these patterns. **Wilkins (1976)** Rules and regulations are derived either from the fundamental religious beliefs or else from the revelations made by God to man through the agency of prophets and others divinely inspired. In this way Moses was responsible for passing on the Ten Commandments and Christ for preaching to the crowds which followed him. Enforcement of religious morality is assured where people sincerely believe that contravention of the code of behaviour will incur the wrath of the divinity, and such morality is essentially personal, because the responsibility for his actions is placed on the individual.

In the traditional society for one to join the ancestors one must have lived a life worthy of emulation. Those whose life style were questionable were not allowed to join the ancestorhood.

### *Importance of Religion to Man*

According to Njoku (1995), the importance of religion to man include the following:

1. Religion brings man closer to God. It is through religion that man relates closely with his Creator.
2. It contributes immensely in fostering peace and unity in the society. Members of a religion group often come together as one people and also share a sense of oneness and belonging.
3. Religion teaches perseverance and hope. In this way, it helps to sustain its adherents in a period of agony and distress.
4. It contributes to national development. Many religious bodies often undertake certain projects that are meant to contribute to the social development of the country.
5. Religion emphasizes assistance to members of the society who are in difficulty or less fortunate.
6. It teaches moral and obedience to God. In this way, religion contributes immensely in

promoting good behaviour, peace and social stability in the society.

### *Theories of Religion*

- (1) **Psychological Theories:** According to Nwanunobi (2001), the psychological theories cover a wide range of postulations that locate the origin of religion in primitive people's concept of ghosts, the soul even in the deification of natural phenomena that touch a given people most closely. The 18th and 19th century intellectual worlds were particularly rich in these speculations. One of the most enduring strands was that the Origin of religion is in fetishism the practice of worshipping animate and inanimate things which early Portuguese explorers and merchants observed on the West African coast.... Fetishism was thought to have developed into polytheism from which monotheism later evolved. Another strand of the psychological theories is the nature-myth school which squatted the gods of antiquity with natural phenomena. Strongly represented in Germany, the Nature-myth school concerned itself mostly with Indo-European religions. Its conclusions were however, applied even to American Indian

religions and traditional African religions especially through the concept of Animism.

## 2. Sociological Theories

Many writers try to associate the origin of religion with the society concentrating mainly on the functional aspect of religion as an integration element in the society. According to **Nwanuobi (2001)**,

The sociological theories concentrate on religion as crucial to social solidarity and the integration of the relevant society within which the feelings, beliefs and practices are common.

Early sociologists and social anthropologists who sought for the origin of religion identified group feelings as the special significance to totemic practices in man's early culture. The communal practices associated with totemic ceremonies in such societies promoted cooperative behaviour and the group's physical well-being through the dances and feasting. This was related to the element of group consciousness (a social fact in Durkheimian sense) which cannot be identified with any of the individual members of the community. So much did writers like Monteaquieu, Hume, Spencer and Robertson Smith associate religion with society itself that it was

short leap from that position to Durkheim's which held that God is society in its true manifestation.

We will like to note here that the most elaborate discussion of religion as a social fact and group phenomenon is that of **Emile Durkheim**

## CHAPTER FOURTEEN

## EDUCATIONAL INSTITUTIONS

Educational institution is one of the social institutions specifically designed by society to transmit knowledge, skills, attitudes and values of society to the younger generations. Education noted **Nzewu (1990)** "is a branch of human knowledge which is basically concerned with the problems of preparing the young in society to be useful members when they come of age".

**Kneller (1964)** defined education as "the process by which society deliberately transmits its cultural heritage through schools, colleges, universities and other institutions". In addition **Longman's Dictionary of Contemporary English** defined education as "the process by which your mind develops through learning at school, college, or university".

Both definitions emphasize formal education. But there are other types of education because before the child goes to school through the process of socialization, the child internalizes the norms and values of his own society. The child learns how to wash plates, sweep rooms and compound. The child also learns how to respect his parents and other elders in the society. While learning the language of his

people, the child also learns the culture of his people. This is because language is the vehicle through which culture is transmitted from generation to generation.

Traditional education, which is learning about the ways of life of a people, concerns itself with the teaching and learning process of the natives. **Adesina (1988)** "Its curriculum, methodology, organization and administration are entirely patterned to reflect the beliefs, customs and experiences of the society in which the child lives. The objectives of traditional education are political, social, and economic". **Adesina (1988)** further noted that:

Another significant feature of traditional education is its emphasis on vocation. Boys and girls, before reaching the age of puberty, are constantly asked what vocation they intend to pursue. In certain cases these are family vocations and the youngsters are already "born" into a vocation for example: farming, blacksmithing, drumming, carving, dyeing, weaving or wood technology.

Generally, the education of women is centred on domestic affairs, the responsibilities of a mother to her child and of a wife to

her husband. In the end, traditional education strives to prepare the individual as a functional and useful member of society or community in which he lives.

However, in modern times, because of the complex nature of our society. Education can not be left in the hands of the family. Formal education involves the hiring of experts to impart knowledge on our young ones. **Igbo and Anugwom (2001)** noted that:

Education in this sense is tailored towards preparing the individual for life in a highly complex society and for meeting the varied demands of a rapidly changing complex world. Education, as a result, has become the deliberate and formal instructions given by specialists (teachers) in educational establishments such as schools, colleges, polytechnics, universities, etc. Education, in this sense, is geared towards performing some basic functions for the social system. These include the economic, political, stabilizing and selective functions.

Education performs many important functions in the society which **Ezewu (1990)** itemized as follows:

- (1) It prepares the individual's mind in that he may be internally consistent and harmonious with himself, thus developing the right type of personality required for living in the society.
- (2) It equips the individual with knowledge, skills and values of the past that are cherished and valued by the given society so that they may be preserved from one generation to another. As the individual must live in society and is expected to play his role effectively by contributing to the living society, education must equip him with such skills, attitudes and values which will make him function properly in that society.
- (3) If the future is most uncertain and has to be planned for, so that it may be better than the past and present, education then also equips the individual to bring about useful changes in the society.

The assessment of the function of education in society is known by sociology as socialization. **Okenyi (2001)** noted that "this conceptually a process by which new members of society internalize the norms and behavioural regulators of their society to be able to live, interact and fulfill particular roles in their society. Sociology has useful contribution to make to the discipline of education not only in the area of socialization but in other areas of enculturation of social value as on-going life long process".

### ***Colonial Education and Social Stratification***

Christianity registered a more direct impact in the introduction and spread of formal education in Nigeria. In their own contribution, **Osuntokun and Olukoju (1997)** noted that:

Schools were regarded as the nursery of the infant church where children, with pliable minds, could be reached with the gospel. The early schools were, therefore, tuition-free and sundry gifts given to children to boost intake while prizes were distributed liberally on regular prize-giving days. As a further inducement, the missionaries admitted some of the children into their own homes. This was

the genesis of the boarding school system in Nigeria. As the primary schools and their products multiplied, secondary schools were established to satisfy the demand for higher education.

The new system of education produced a new breed of Nigerians who rather than receive education in accordance with the expectations of their ascribed status in society, were educated for the colonial administration in various capacities. It was this class who became the leaders after the attainment of political independence in each African nation, thus destroying the indigenous class system. Having thus emerged, this new class entrenched itself as the dominant class and its members have since consistently fought hard to maintain the status quo formerly maintained by the traditional rulers **Onyia (1999)**. The new system introduced a new system of social mobility into the Nigerian society. The result of this new system was that most sons of the cream of the traditional society moved down the social scale, while the commoners and even slaves moved upwards.

### ***Socio-Economic Status and Education***

Sociologists always refer to socio-economic status because it determines an individual's position

in the society, that is to place an individual lowly or highly in the society. **Onyia (1998)** noted that:

A socio-economic status can be defined as the social and economic position of an individual or a family in a given society determined by such factors as the level of education, occupation and income. This in turn will affect the values, goals, attitudes and behaviour and determine how a family now perceives education. Before this time people did not realize the value of education and so influential people in society kept their sons away from school. But with the new development, everybody wanted his children to benefit from the new system of education because it now led to gainful occupation and high income compared with the past.

Some of the ways in which socio-economic status affected school or western education. The following are lifted from **Onyia (1998)**:

(1) **Early attendance to School**

Studies have established that people of high socio-economic status send their children

to school earlier than those of low socio-economic status. They have the means and opportunities of sending them to nursery schools, as a preparatory ground for the primary school which is the actual starting point for formal education. Such children start at the nursery school at the age three. This makes it possible for such children to start the actual primary school at the age of five instead of six which is the official school age in Nigeria.

**Provision of Books and other Materials**

As people of high socio-economic status usually earn a high income and value education more than those of low socio-economic status, they are more likely to possess the financial means and willingness to provide their wards with books and the necessary school materials. Some families have a standard formula for spending a proportion of their income on these aspects of their children's education.

**Attendance at the best schools available**

In many countries of the world some schools and even universities are more prestigious than others and so they attract the

best qualified teachers and receive the attention of government. A person like **Chukwuemeka Odumegwu Ojukwu** is known to have attended the best schools in Britain because his father Sir Louis Odumegwu Ojukwu was one of the few pre-civil war millionaires in Nigeria then.

#### 4. **Encouragement to Children in Education**

The family sets the life style and influences the life chances for the children by being supportive, neutral or even antagonistic to their children's education. This value which each family attaches to education determines the motivation with which the children pursue such education. It was discovered that the high socio-economic status families tend to show more concern over their children's performance at school. Because the parents themselves are educated and earn reasonable income, they either teach their children themselves in these subjects in which they perform poorly or hire part-time teachers for them. In the low socio-economic status families they cannot teach because of poor education and they can not have teachers because of lack of money.

#### 5. **Provision of a good model of English**

The mastery of good English is fundamental to the learning of all other subjects. This is true in Nigeria where English is the official language of instruction. Children from families with high socio-economic status usually start speaking English from their homes before starting school. This is because their parents, with their own good educational background, provide sound models of English at home for the children to learn from.

#### 6. **Development of interest in school activities**

An all-round education is usually understood to be an educational practice or programme which develop the mental and physical potentials of the learner as well as his character. A learner is expected to show interest in all school activities and school subject it has been observed that children from low socio-economic status homes show less interest in sporting activities than children from high socio-economic status homes. This reason is that the homes and surroundings of low socio-economic status families scarcely have the facilities or even the space for sporting activities.

## 7. Academic and Job Aspiration

Research findings have shown that academic aspirations of the school child are positively related to the socio-economic status of his parents. This is so because children tend to imitate their parents and so aspire to be as highly educated as their parents. Parents even pray that their children will attain a level higher than their own.

### Observation

These findings are not hundred percent effective because carelessness and (I.Q) intelligence Quotients may affect an individual's performance in life irrespective of family background. The society is an open one and achievement is not ascribed to level of societal positions.

## ENVIRONMENTAL FACTORS IN EDUCATION

### Physical Environment and Learning

The physical environment, which includes urban and rural areas, is bound to affect the child's learning either positively or negatively. Those who reside in urban areas have more advantages than those in rural areas because of the lack of electricity, pipe borne water and other infrastructure facilities that could enhance learning. Some schools are sited

in hilly places while others may be in riverside areas and in most cases very far distance from the school children. On this Onyia (1998) noted that: "It was discovered that the child attended school from a distance of over twenty kilometers. The principal who was sufficiently aware of the negative effect of this physical distance on the child's schooling, took the child to the Ministry of Education to request re-assignment of the child to another school closer to his home and he was accordingly reassigned. Physical environment are important for learning".

### Social Environment and Learning

Onyia (1998) noted that: "It has been shown by psychologists that a child's mental capabilities and emotional behaviour, as necessary ingredients for school education, are greatly influenced by the type of family background of the individual". The child at birth or even before birth needs adequate food and balanced diet for the proper development of the individual child. The love and care of the child's parents are also very important in the proper development of the child. Children raised by one parent often have to face emotional problems, especially if the male parent rears a female child or vice versa. The role model is therefore lacking that is why sociologists always insist that for proper child

up bringing the father and mother must work as one team because each has specific roles to play in the life of every child. Children coming out of broken homes end up as social deviants like delinquents who finally become notorious criminals, drug addicts, drunkards and prostitutes. Those who manage to go to school either by 'expo' or parents buying admissions and certificates, champion the affairs of secret cults and examination malpractices in their various schools.

### School Environment and Learning

All schools are not equal this is why some products of some schools are regarded higher than others in most societies of the world. Some schools have all that it takes to make a school effective while others are only existing in names and their existence cannot be justified even by their founding fathers because they lack basic facilities. Some village schools lack, among other things, teachers and, moreover, those teachers who accept to teach in most village schools are "part-time" teachers in the sense that they go to school two, three or even once a week from the nearest urban areas. They spend most of their time lobbying for re-posting to the urban areas. In his own contribution, Onyia (1998) noted that

A school that has adequate structures – classrooms lights, water, games facilities and good teachers will always do better than another that lacks these facilities. A school with boarding facilities in which the students live in the school will have an advantage over another in which the students are day students. A school, which is accessible by road with a good rail system, will have advantage over another in a remote place and the students have to walk long distances to school.

Another thing to consider is how a classroom group is formed, and how students come to make friends within the school. It has been found that one of the results of socialization when students come together for the first time in a classroom is the development of a social structure and organization of the group. In the process of doing this, the group is likely to go through several stages before finally arriving at the stage of establishing satisfying relations with one another. It is from these that students can assign labels to their classmates as leader, follower, friend, most and least liked. School work demands regular interaction among the students and between students and the teacher.

### Family Planning and Education

Family planning has been practised by our ancestors. It was not an imported idea those who believe that this idea is new in our society are missing it. In Igbo traditional society if a woman's son gets married to a woman and both start having children the woman is not expected to have children again. If they did not know about family planning how did they conform to this societal requirement? The women were at the forefront of family planning in many traditional societies in the sense that it requires restraint on their own part. Our forefathers practised withdrawal method outside restraint by the women. Our forefathers spaced their children up to four or five years. In his own contribution, **Williams (1980)**.

The idea that limiting population growth was necessary for society was formulated by an English clergyman Reverend Robert Thomas Malthus in the 18th century. He observed that increase in population growth far outstripped increase in food production. In his own jargon, he said that while food production increased in Arithmetical progression 1, 2, 3, 4, etc population increased in geometrical progression 1, 2, 3, 4 8, 16 etc. he therefore warned that, if steps are not taken to prevent the disaster, time would come when food supply would run out completely and mankind would face extermination by hunger, disease and

warfare. He therefore, advocated two methods to check population growth late marriage and moral restraint.

In Nigeria today the maximum number of children per parent is four. This is the number public servants are allowed to receive attention from the government as children of their employees. Family planning is to prevent hunger, disease, unnecessary birth and avoidable social and psychological hardship and misery in the family. The cost of maintaining family is very high and people in paid employment spend all their salaries with the running of their families. The extended family in Africa still worsen the situation because of the number of dependent relations to take care of. **Simbeye (1988)** observed that "the more children are in a family, the more needs there will be and this less resources and time to be spent on each child. Children who lack adequate healthcare and emotional care are likely to develop illness and diseases, they cannot function well in the society to which they belong".

Many birth control methods are available, each with its advantages and disadvantages. In deciding which method is best for them, couples should remember that some methods are far more efficient than others. They should also inquire about possible side effects. Doctors and family planning clinics are

equipped to offer advice about birth control method and to help couples choose the one that best meets their needs.

UNESCO (1985) carried out a study in Sirilanka and found out that they have preference for son, so they keep on trying to have a son no matter how many daughters they have so that the male could inherit the father's house; so that the family name will not die. This idea is supported by Barry (1974) who showed that children are not only considered important but the birth of male children is a source of happiness. In traditional Hebrew, Igbo and Indian societies, the birth of a male child receive a special ceremony. These societies as it is in some of them today e.g. Igbo society have special desire for having male children.

Some people object to family planning for fear of infertility mostly on the part of the males and even some women they prefer either the use of condom or withdrawal method. However, some object on religious grounds while others fear infidelity. Orishawo (1992), in her study, found out that men kick against family planning for fear of infidelity. They perceived it as an implied permission for women to flirt. Once you allow her to do family planning, she will start having extra marital affairs because she knows that she will not be pregnant".

Esomonu (1982) observed that because of very low death rate among children and reliable medical care in the population, people are anxious to keep the few they have especially with the global austerity measure and inflation. So there is a strong need for birth control in Nigeria. Gone are the days when women are made completely housewives for rearing children.

### Is Teaching a Profession?

Occupation is a temporary or regular employment. A profession is also an occupation, though a special type of occupation. Ernest Greenwood, according to Ezea (2000), was able to point out five elements upon which there appears to be consensus as constituting the distinguishing attributes of a profession. These attributes are:

1. Systematic.
2. Authority.
3. Community Sanction.
4. Ethical codes.
5. Culture.

He maintained that non-professional occupations also possess these attributes but to a lesser degree.

Let us now examine each of the five elements which constitute distinguishing attributes of a

profession according to Ezea (2000) who cited Ernest Greenwood

(1) **Systematic Body of Theory**

Preparation for a profession therefore, involves considerable preoccupation with systematic theory, a feature virtually absent in the training of the non-professional. Works are written on legal theory, Musical theory, social work theory and so on but no books are written on the theory of brick laying, pipefitting, truck loading and so on.

Because understanding of theory is so important to professional skill, preparation for a profession must be an intellectual as well as a practical experience. On-the-job training through apprenticeship, which suffices for a non-professional occupation, becomes inadequate for a profession.

(2) **Professional Authority**

A non-professional has customers, a professional occupation has clients. In a professional relationship, however, the professional dictates what is good or evil for the client, who has no choice but to accede to professional judgment. Here, the premise is that because he lacks the requisite theoretical

background, the client cannot diagnose his own needs or discriminate among the range of possibilities for meeting them. Nor is the client considered able to evaluate the calibre of the professional service he receives.

(3) **Sanction of the Community**

The profession convinces the community that no one should be allowed to wear a professional title who has not been conferred it by an accredited professional school. Anyone can call himself a carpenter, a tailor or a brick layer (mason) if he feels so qualified. But anyone who assumes the title of a physician, a pharmacist or a lawyer without having earned it conventionally, becomes an impostor.

(4) **Regulative code of Ethics:**

The profession's ethical code is partly formal and partly informal. The formal is the written code to which the professional usually swears upon being admitted to practise. This is best exemplified by the Hippocratic oath of the medical profession. The informal is the unwritten code, which, nonetheless, carries the weight of formal prescriptions. Through its ethical code the professions commitment to the

social welfare becomes a matter of public record by ensuring for itself the continued confidence of the community.

### (5) The Professional Culture

Every profession operates through a network of formal and informal groups. Among the formal groups, first there is the organization, through which the professional performs its services. These provide the institutionalized setting where professionals and client meet. Within the professions, as a logical class, each profession develops its own subculture, a variant of the professional culture. The engineering subculture, for example, differs from the subcultures – medicine or law. The culture of profession consists of its values, norms and symbols.

Educational theory, according to Ezea (2000) which would be considered as an example of professional knowledge, is often disregarded by teachers after training (assuming they are given theory training in the first place). He further noted that “examination success, for example, is dependent on the teacher’s skill in helping the student before hand but most of the credit for successful academic performance goes to the bright student not the

teacher”. This view is contrary to other professions like in medicine where the doctor take life and death decision.

Teaching skills are regarded as common knowledge, which any literate person can display. That is why there are many people who are teaching who are not trained teachers. Most of the science based subjects are even sometimes better taught by non teaching graduates instead of giving those subjects to N.C.E. holders in these areas. It is only now that attempt is being made to register teachers in Nigeria. In his own contribution, Onyia (1998) noted that: “It is a common feature to find a successful trader or a successful businessman talk of “when I was a teacher” politicians pride themselves with the claim “when I was a teacher”. Medical Doctors, Nurses, Lawyers, High Court Judges and Civil servants take pleasure in observing in public that when I was a teacher”. These claims could be authenticated by people who will gladly say “Oh! Yes, I was his or her pupil or he or she was my teacher in this or that school”. It is a well-known fact that teaching has always been a springboard for applicants and job – seekers who have not been able to secure the occupations of their choice. People awaiting results of interviews into particular careers console themselves with teaching. Many teachers

have joined other occupations and many of those left behind are also looking for opportunities to go out. Principals are not left out in this rush for greener pastures.

Whether teaching is to be regarded as full professional is a matter of compromise. Though teachers have made serious attempts in the recent past towards professionalization but the journey is not yet completed. **Ezea (2000)** noted that:

“Most teaching is regarded as marginally professional or semi professional work. Primary school teachers have been found to have a status roughly comparable with skilled manual workers while secondary school teachers are placed somewhat higher than this. The semi professional image of teaching is accentuated by low commitment among some teachers to the job, its feminine role in society and other structural weaknesses”.

## CHAPTER FIFTEEN

### ECONOMIC INSTITUTIONS

The core of Economic Institutions lies in satisfying the basic needs of man which include food, clothes and shelter. **Biatie (1975)** quoted in **Onyia (1999:138-9)** went on to divide the study of economics of simpler societies into two main parts.

- (a) The question of how people extract the physical necessities of life from environment, that is, the means by which resources are exploited and the kinds of social activities in production; and
- (b) The question of what is done with the goods after production, that is, apart from consumption, the other complex ways by which goods are distributed and exchanged often involve non-economic behaviours.

The great German Scholar **Karl Marx** noted, “The history of all hitherto existing society is the history of class struggle”. In the history of mankind, it has always been the privileged lording it over the less privileged ones. For instance in the slave society, we have the masters and the slaves who work for them. In feudal societies, the lords own the land and the serfs work for them as tenant farmers. In the capitalist system, the capitalists own the means of production and the workers work for them for little

wages and salaries. Then in the socialist system, the economy is collectively owned.

### **Economic Co-Operation**

**Emile Durkheim** identified two types of societies, which are related to economy, Mechanical and Organic Solidarity. **Onyia (1999)** noted that:

Mechanical solidarity is a stage of affairs in which all or most of the members of the group, whether they are hunters or herders, cultivators or something else, carry out the same kinds of tasks in which they help one another. Conformity to a common set of rules is the paramount value, and Durkheim said that this conformity was achieved through the fear of punishment, more often supernatural, and sometimes secular. The other type is organic solidarity. In this case, the bonds lie, not in conformity to rules, but rather in individual or group specialization, so that some people produce some kinds of goods or services and others produce other kinds. These are then reciprocally exchanged, so that like the constituent members of an organism, every man is dependent on the activity of other men, their

joint activities contributing to the smooth running of the whole community.

### **Production of Wealth**

Production of wealth is achieved through combining the factors of production namely: land, capital, labour and entrepreneur.

- (a) **Land:** Land does not stop at agricultural land and land for building houses but includes all natural resources such as mineral deposits, sea, lake and rivers. Nigeria is a rich country because of petroleum deposit and other minerals resources.
- (b) **Capital:** Capital includes money, vehicles and even machines used in production. The more capital an organization has the richer the organization.
- (c) **Labour:** Labour is simply regarded, as the human effort needed in production. Labour could be skilled or unskilled. At the end of a week or month those who offer themselves for employment receive wages and salaries depending on the country involved. In Nigeria, wages and salaries are paid monthly.

- (d) **Entrepreneur:** Entrepreneur is simply the organization of land, capital and labour for effective production. This is the management of an organization for effective output. Every organization has a management where important decisions concerning the organization are taken.

### ***Distribution of Wealth***

In primitive times, distribution was achieved through the use of barter exchange system but there arose a problem because of the double coincidence of want. For instance someone with tubers of yam to exchange for meat and rice may not find someone with meat and rice who want tubers of yam. This is why money became a better medium of exchange.

### ***Economic Systems***

In this book, we shall consider the following economic systems: Socialism, capitalism and mixed economy.

#### **Socialism**

Socialism according to Longman Dictionary of Contemporary English (1995) is "a system of political belief and principle whose main aims are that everyone should have an equal opportunity to

share wealth and that industries should be owned by the government".

The aim is to eliminate alienation of labour and the equitable distribution of the national income. So that each receives according to ability and need. The main thrust of socialism is to eliminate the exploitation arising from the capitalist mode of production.

#### **Capitalism**

Capitalism according to Longman Dictionary of Contemporary English (1995) is "a system of production and trade based on property and wealth being owned privately, with only a small amount of industrial activity by the government".

This means that the means of production are in few individual hands who because of their privileged position exploit the working class, that is, those who work for them. The capitalists are referred to as "the bourgeoisie" and their poor workers the "proletariat". Karl Marx frowned at this mode of production because of its oppressive nature.

#### **Mixed Economy**

Mixed economy according to Longman Dictionary of Contemporary English (1995) is "technical an economic system in which some

industries are owned by the government and some are owned by private companies".

In many countries of the world, this seems to be the most popular. This is because there is hardly any country of the world that does not have both private and government ownership of companies.

### **Economic Sectors**

The economy of any society consists of three sectors namely: Primary, Secondary and Tertiary Sectors. In their own constitution, **Onyia and Aniche 2002** noted as follows:

(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)** 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 sources make use of extract raw materials

from primary sector for manufacturing goods. For instance knives are manufactured from iron and steel and 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, entertainment, management and investment consulting, repairing cars, teaching, etc. According to **Akukwe (1997)**, tertiary sector consists of producing products that are less tangible or material.

### **Types of Economic Organization**

#### **Food Gatherers**

By their nature of life they do not have a permanent abode, instead they move with the seasons. They neither domesticate animals nor plant crops, rather they move from place to place in search of food. However, this movement is not without direction, their leader mainly the oldest among them after consultation with the elders determine their movement. With this life-style, it is not unexpected that they will have temporary structure as places of residence noted **Aguene (1998)**.

The Mbuti pygmies of the Ituri forest on the borders of Zaire and Uganda are among the largest food-gathering populations to be still found in Africa. **Lucy Mair (1976)** observed that: Their way of life is a matter of the techniques that they use to get their food and other necessities. And they stick to it because they do not want to cultivate. "If we were to cultivate, we would die" The forest gives them animal food of all kinds, from elephants to insects, edible roots, mushrooms, nuts berries and fruits. Honey has a special place because there is one short season in the year and when they are collecting it, they are organized in different groups from those hunting together for the rest of the year. Their scanty clothing is made from the bark of the tree which is soaked and then beaten out into strips and fruits and flowers yield dye to make patterns on it. Their houses are made of leaves on a frame of saplings. The forest gives them wood to burn and make implements and weapons. There are no metals but reeds and bamboo can be split to make sharp edges for cutting. Wooden arrows have their points hardened by fire and arrows are smeared with a poison as deadly as any metal could be. Vines provide ropes, nets and bow strings. Baskets for carrying the food they collect are made of fibers of different kinds.

### Pastoral People

Their social organization takes account of the need to feed their livestock and to give them water. They depend on herds and other animals like sheep and goat etc. Some of them also engage in agriculture, food gathering and hunting. Among the Fulani of Nigeria, like in most pastoral societies, men do most of the grazing while women and children milk the cattle and do some other little domestic works. Like would be expected, most of them pay bride-wealth in cattle and other animals. Some pastoralists who do not practice agriculture exchange animal products with their agricultural neighbours. Noted **Aguene (1998)** In her own contribution **Lucy Mari (1976)** noted that: The men on the move build rough camps with thorn hedges to protect the cattle. They sleep themselves in the open. They live entirely from their cattle. They drink the milk, or eat it carded solid and they mix it with blood drawn from the neck of an ox. Cattle are a source of other necessities besides food. Their hides, horns and hooves containers are of various kinds; their scrota for making bags. Their wine is used to cleanse vessels made of wood or of gourds, and to wash human hands, particularly in the cattle camps where there is seldom enough water for this. It is mixed with mud

for the floor of huts; it is used to curdle milk. Most of which is stored in that form. In the permanent settlements where grain is grown the cattle droppings provide manure cattle also have ritual uses in that their intestines are the materials for divination and their chyme only when an animal has been sacrificed.

### Agricultural People

With the exception of food gatherers and pastoralists the rest of the rural peoples of the world seem to be agriculturalists. They have more permanent places of abode. Division of labour is based mainly on age and sex. They keep some domestic animals and birds, hunt and maybe fish depending on the location but must return to relatively permanent residential areas observed **Aguene (1998)**. Agricultural practices among the agriculturalists can be divided as follows:

#### (a) Farm Crops:

**Arinze (1990)** noted that an almost complete dependence on primitive tools greatly reduces the output of the Igbo farmer, so that each family plants practically just what it needs for its support, with a little extra to sell for the purchase of clothes, fish, meat and similar general expenses. In many parts of Igboland, the principal crops include yam, Okro, Onions, Pepper, Groundnut and Bambara, etc.

#### (b) Economic trees:

These are mainly palm trees, cocoa, kola nut, cashew, pea, mango, etc.

#### Palm Tree:

**Anyanwu and Anyanwu (1975)** noted that: palm tree has two types of oil, palm oil and palm kernel oil. These oils have quite distinct properties and are used for different purposes, palm oil is mainly used for the manufacture of soap, but also in the production of margarine, lubricating oils and candles and in the tin plate sheet and steel industries. Palm kernel oil is also used for soap and margarine manufacture, and the cake left after extracting the oil is a good livestock feed. Besides the importance of palm as a commercial oil tree, it serves many other purposes locally in producing food, drinks, building materials and brooms. The bunch refuse is used for mulching and manuring.

Cocoa it is strictly a tropical crop restricted in cultivation to lowland areas, where rainfall is at least 1000mm. **Anyanwu and Anyanwu (1975)** stated that cocoa contains theobromine which is used in the manufacture of drugs. Cocoa is used also for the manufacture of drinks and biscuits and for local usage, the shell is used as animal feed, some times as manure and often for fuel.

**(c) Hunting/Fishing:**

There are some men who are particularly noted for hunting. They have properly trained dogs which they use in their hunting operation. They kill wild animals some of which they eat and others they sell to get money for solving some pressing financial problems. **Aguene (1998)** observed that among the Mande, hunting is less productive than fishing, which constitutes the principal subsistence activity of the Bozo and is common elsewhere along the river. Most African peoples practice fishing as a subsidiary economic pursuit wherever geographical conditions permit. However, the Cusbites of North Eastern Africa impose taboo on the eating of fish.

**(d) Animal husbanding:**

Animal husbanding revolves in Africa around pigs, goats, sheep, cattle and camels. *Arabs* rear camels in arid regions however none *Arabs* occasionally rear camels **Aguene (1998)** noted that animal husbanding is of little effect in subsistence people in tropical - forest zone where it makes subsidiary supplement to the efforts in tillage but plays very important roles elsewhere in Africa.

**(e) Trade:**

Trade according to **Otite and Ogionwo (1985)** is a part of the market system. It denotes an exchange of goods for money or for other goods. The area for this transaction is normally the market place but trade can also occur through the market principle without a market place. For economic and non - economic reasons, traders, buyers, and sellers may attend one or more markets, meeting on successive days in a market ring.

### ***Social Change in the Economic Institution***

#### **Colonialism and Capitalism:**

The first stage of constitutional development in Nigeria is in 1914, following the amalgamation of Southern and Northern Protectorates and the introduction of one central government for Nigeria under **Sir Hugh Clifford** who wrote and introduced Nigeria's first written constitution. Some Nigerians were recruited to serve the colonial authorities in various capacities. There were also the presence of some European traders in the country mostly along the coastal lines. **Igbo and Anugwom (2002)** observed that "British colonial rule introduced money economy" in place of "barter" and directed the energies of Nigerians toward export oriented production, particularly in agriculture, involving

palm oil and kernels, rubber, cocoa, cotton, groundnuts and timber. In return they imported into Nigeria manufactured goods such as clothing, foot wears, bicycles, and other manufactured goods as demonstratable evidence of the wonders of Europeans civilization". These changes in the production and consumption patterns of Nigerians had far reaching consequences for social change in the country"

### Urbanization:

People move to urban centres from rural areas for three main reasons, new jobs, new lifestyles and better wages. Many of the urban areas of Nigeria are created by the government except few places like Onitsha, Kano, Lokoja etc. This is because the government create urban areas by making some towns federal capital, state capital or even local government headquarters. **Aguene (1998)** observed that: The youths want better social amenities which are mostly found in urban areas such as: good roads, pipe borne water, electricity, decent houses and recreational facilities like television and cinema. The youths, some of whom were educated in the urban areas, can no longer be satisfied with the rural environment. People could moved to the cities because of some superstitious beliefs going on in an

area together with cultural beliefs and village taboos. In some rural communities, these are excessive demands from the peoples by tribal rulers.

### Industrialization:

Industrialization is the process of creating wealth by human effort, particularly manufacturing, as a contrast to commerce and distribution. In the rural areas, economic opportunities are limited. In fact, there are mainly agricultural opportunities like farming, palm wine tapping, hunting, rearing of animals which are seen as jobs for people who cannot read and write. **Igbo and Anugwom (2002)** noted that:

Industrialization is simply the establishment of industries in large numbers with the result that most of the populations involved in agriculture withdraw their service in preference to work in industries. The more industrialization progresses in Nigeria the more agriculture suffers a setback as most of the youths involved in an agriculture desert in large numbers to work in industries. Thus, farming in most rural communities today is left mostly in the hand of women, children and old men.

## *The Nigerian Economy*

### (1) Agriculture

With the abolition of the slave trade, European traders turned to raw materials. Thus Nigeria moved from the era of production of goods for local consumption into the export market. In Nigeria, the export crops were the sole handwork of the peasant farmers, whose motivation was the wealth generated by the sale of cash crops noted **Ubeku (1983)** until the second half the 1960s the economy of the country depended mainly on agricultural products, including cocoa, ground nuts, rubber and palm oil. In 1960 agriculture accounted for 70 percent of the Gross Domestic products. At this time the petroleum industry was still in its infancy with the development of petroleum industry in the country, the contribution of agriculture to the national economy began to decline. This decline of agriculture had a lot of implications since only a few people now worked this land as against 1970 when agriculture accounted for 70 percent of the labour force noted **Ubeku (1983)**.

### (2) The Manufacturing

Industrialization was delayed in Nigeria because Britain and other European traders wanted Nigeria to be merely a source of raw materials to

processed in the metropolitan country, and then exported back to these same countries. **Ubeku (1983)** noted that:

The rejection of industrialization by the foreign enterprises in order to protect their own trading interests had other important consequences for the labour situation in the country. First, as the organizations were only concerned with commercial activities, their workers were scattered throughout the whole country, a condition hardly conducive to the formation of work organizations. Thus, although trade unions were in existence during the decade 1940 - 1950, they were few, ineffective and confined to government establishments. Secondly, the non-industrialization of the country early in the century deprived the nation of that industrial tradition and discipline which might have speeded up today's efforts if workers had been exposed to industrial discipline for the last fifty years.

However, this did not last forever since changes are bound to occur in societies. Between 1945 - 55, other nations joined the "race" for raw materials and sell of imported goods. Government used various means to encourage industrialization but the

most effective was Aid to Pioneer Industries Act 1952. Ubeku 1983 noted that:

Under the Act, any industry that satisfied the provisions – basically that the industry was favourable to Nigeria and thus, its interest to assist – was declared a pioneer industry and relieved from the payment of company tax for a period of up to five years. Other benefits under Act 1952 included generous depreciation rates, and a great variety of tariff concessions. Thus by a whole series of fiscal measure the government hoped to stimulate industrialization. As a result of these measures, a number of industries were established in the decade beginning in 1960 essentially all geared to import substitution. In 1977, the Federal government enacted the Nigerian Enterprises Promotions Act. Under this Act, foreign enterprises are required to concentrate their activities on manufacturing and not to operate in such areas as retail and distribution. In areas where they are allowed to operate, it had to be on a partnership basis with Nigerians; the actual ratio being determined by the nature of the business as classified under schedules II and III of the Act. The indigenisation of equity was

supposed to be followed by the indigenisation of management positions. Thus Nigeria and Nigerians will be placed at the commanding heights of its economy.

### (3) The Petroleum Industry

Ubeku (1983) noted that “in the financial period 1970 – 1, the share of oil in the GDP was 33.1 percent, while in 1974 – 5 it was 45.5 percent. The growth rate of GDP in real terms rose from an average of 5 percent in the 1960s to 7.6 percent during the period 1970 – 5 and to 10.3 percent in 1976 – 7. In 1976, earnings from oil were 93 percent. The projected contribution from the industry during the third Development plan 1975 – 80 to the GDP was 40 percent, while its contribution to government revenues and foreign exchange was estimated at 85 percent”

The “oil boom” enabled the government to engage in modernization of the country’s infrastructure, roads, telephones and other public utilities. The construction and building industry in particular flourished. These in turn created employment and acted as a stimulus to industrial development. The government even erroneously believed that salvation lay in oil. When economic

recession of the 1982 and by 'oil glut' Nigerians were not prepared for the shock **Ubeku (1982)**.

To remedy the situation the federal government of Alhaji Shehu Shagari enacted into law the Economic Stabilization Act of 1982. Under these powers, according to **Ubeku (1983)**, the Federal Government introduced measures which had three aims:

- (a) To reduce the level of imports and conserve the scarce foreign exchange.
- (b) To encourage and protect local industries.
- (c) To ensure strict adherence to government priorities.

In a nutshell, the measures became necessary because Nigeria had become an oil-dependent nation that had not planned for the day there would be no oil and had embarked upon development projects which were beyond their means, fuelled by preference for foreign goods to the detriment of locally assembled manufactured goods.

### *The Significance of the Industrial Labour force*

Labour unions have brought changes not only to their members but to the entire nation. They are in most cases not directly involved in political activities.

though man is a political animal by nature. Workers use strike action as the final way of showing grievances in their working places. Government has set up statutory machinery for the settlement of industrial dispute **Ubeku (1983)** noted that: Another important aspect of the industrial labour force is that it dictates the pace in the level of earnings through the collective bargaining system with the private employers. The government, which has no similar machinery, has to institute Wages and Salaries Commissions in order to improve the conditions of workers in the public sector. In the wake of one such commission in 1925, substantial increases in wages and salaries were awarded first to the public sector and ultimately extended to the private sector. Thus, the effectiveness of the role of industrial labour must not be assessed solely with regard to numbers but should rather be judged on the impact it makes on the government and the economy generally. Indeed, one area where the impact on government is pronounced is that of labour legislation. It is the recognition of the strategic role of the labour force that led the government to establish an elaborate statutory machinery for the settlement of industrial disputes, with the sole aim of preventing strikes and other forms of industrial disputes.

***Functions of Economic Institution***

The main functions of economic institutions according to Williams (1995) include the following:

1. They represent the source of wealth of the society.
2. They produce the varieties of goods and services needed by the consumers.
3. They are responsible for the transformation of raw materials into finished goods for the benefit of the consumers.
4. They make it possible for exchange of goods in modern society.
5. The economic self-sufficiency and prosperity of the nation are measured by their activities and products.
6. They contribute immensely to an individual's survival and happiness as well as to national development.

**CHAPTER SIXTEEN****THE FAMILY AND MARRIAGE INSTITUTIONS*****Family***

Some kinds of family organization exist in all human societies. A special relationship distinguishes the family from other types of social groupings. Reiss (1977) noted that "the legitimate procreation and nurturing of offspring is the central feature of the family group that serves to separate it from all other institutions". The family provides children with a legitimate social position and is responsible for the nurturing of the infants.

***Nuclear Family***

Nuclear family consists of a married couple and their children if any.

***Extended Family***

Extended family includes grand parents, parents and grand children, including all the brothers and sisters of the second general along with their spouses and offspring and in-laws from several of these marriages. They live in a single household or adjacent households and function together as an

integrated economic unit. They own land and economic trees together noted **Onyia (1997)**.

### **The Family and Individual Needs**

There are many ways that the family solves the individual needs. The following are some of the ways:

#### **Reproduction and Physical Maintenance:**

We are born helpless but our families provided nurture and protection, by feeding, clothing, and housing us. The family continues to shoulder these responsibilities until we are able to take care of ourselves (**Aguene 1998**).

#### **Socialization:**

We learn the socially approved ways for realizing our personal interests through social control. **Aguene (1998:46)** noted that "The new born baby sucking the mother's breast stops and looks at the reaction of the mother when it bites the mother's breast. The reaction of the mother will determine what the child will do next time".

#### **Status placement:**

Children inherit status position of their parents initially and internalize their characteristics. But this development is temporary because after some years

personal achievement will count. For instance, the son of a University Professor can end up a secondary school teacher.

### **Marriage**

Marriage is known to have some common qualities; it varies from one culture or group to another and everywhere new relationships are formed through marriage. **Alyward (1973:181)** defined marriage as:

A special and ultimate union between man and woman as such in which mating is an essential expression, in some sense sacred, which establishes enforceable rights between the partners which result in a special status for the children, and generates relationships of consanguinity and affinity, and which implies that other forms of mating or intimacy are deviant.

#### **Investigation**

**Nwanunobi (2001)** noted that during mate selection, it is still a norm for the man and the woman to inform their kinship. Such a course of action is found advisable by most Igbos, for instance, in order that the background of the proposed couple may be properly investigated against the breach of the rule of

endogamy which separates the "Osu" (ritual slave) from the "Diala" (free born) where this obtains.

### **Bride wealth**

Nwanunobi (2001) "traditionally it was a symbolic payment from the bride groom's kinship group to that of the bride, indicating the earnestness of the bride groom to assume the role of husband... traditionally divorce is not affected until the bride wealth is returned". The token payment was usually in the items valued in a given society.

### **Types of Marriage**

There are basically two types of marriage monogamy and polygamy.

#### **Monogamy**

This is a social unit of one man, his wife and their children if any. This is mainly the system in Europe and America and among many Africans these days.

#### **Polygamy**

This is general term consisting of polygamy and polyandry. **Aguene (1998)** noted that polyandry is where a woman has more than one husband at the same time. It is not popular but found in Tibet and some Indian Tribes (Todas and Nayars) where polygamy is where one man has more than one wife.

at the same time. It was very common in traditional African societies.

### **Forms of Marriage in Nigeria**

There are four major forms of marriage in Nigeria according to **Njoku (1995)**:

- (a) **Traditional marriage:** This is a type of marriage contracted in accordance with the traditional laws and customs. This form of marriage differs from one community to another. In Igbo society, customary marriage has been greatly influenced by western civilization and modernity. This notwithstanding, its symbolic features remain the payment of the bride price, the "Igba-Nkwu" ceremony and the formal betrothal of the bride to her husband by her parents.
- (b) **Islamic or Muslim marriage:** This refers to marriage contracted in accordance with the laws of the quoran. The quoran sets out elaborate rules and procedures of marriage for the Muslim. It permits the payment of the bride price. Unlike in the case of many traditional societies, the bride price under Muslim marriage does not go to the father-in-law but eventually to the bride herself. Under the Muslim marriage a man is

allowed to marry up to four wives provided he has the means to maintain them and their children.

(c) **Christian marriage:** This is also referred to as church marriage. This is the marriage contracted by Christians in accordance with the biblical or Christian laws. The Christian marriage has its own customary protocols which include marriage seminars and putting up public notice of the proposed marriage for possible oppositions. Where there is no opposition, the priest or the bishop may go ahead to unite the couple in a holy wedlock. Under the Christian marriage law, a man is expected to marry only one wife.

(d) **Court Marriage:** This form of marriage takes place in the court registry. It differs from other forms of marriage in terms of its cultural form as well as its procedure. What is required in this form of marriage is a 21-day notice by the registry that such persons want to marry. After the expiration of the notice and if there is no opposition, such persons will be married or united by the registrar of the court. This form of

marriage is legally binding as other forms of marriages already discussed.

### *Other Types of Marriage*

#### **Surrogate Marriage**

This is a system of marriage where a woman dies the husband will go to his in-laws for the sister of his late wife for marriage in most cases to take care of the late sister's children. Among the Zulu of South Africa, if a woman proves to be barren, her kin will provide a sister to bear children who will be counted as the children of her barren sister.

#### **Widow Inheritance**

This is a situation where a man dies after some years of marriage and often having raised children. **Ague (1998)** noted that after his death, any close relation of his can go back to the parents of the woman and give them a token bride wealth symbolizing the exchange. The children born henceforth belong to the new husband while the previous children still belong to the dead man.

#### **Ghost Marriage**

This is a system where may be an only son dies and the parents or relations are bent on not allowing the lineage to close even though he is deceased. **Ague (1998)** noted that they now marry a wife on his behalf. The wife and offspring of the marriage

belong to him even though the wife and children only hear stories about his wife. This is practiced in almost all rural societies in Africa.

### **Levirate Marriage**

In a simple form, it is labouring for a late brother in the sense that the late brother's children and wife are still for him. The foster father is the biological father while the late brother is the social father. In most rural societies, the social father is more important than the biological father but the ideal is where the biological father is also the social father. This form of marriage is found in some parts of Arabia, Sudan and North Africa.

### **The Pre-requisites of Marriage**

There are three basic prerequisite of marriage in Nigeria

#### **1. Involvement of Spouses' families**

Marriage in most traditional societies is not the man and woman alone. It is more or less a family affair. The families of both the bride and bridegroom have a lot of roles to play. They conduct investigations into each other's history to find out anything can stop the marriage. Outside the personal lives of the intending couples, people also investigate whether the family is a free born family any case criminal activities since many traditional people

believe that criminal tendencies are hereditary and when the mother of the girl is a known adulterous woman including other things. One major thing that rural people want to avoid is incest taboo that is marriage between close relations. Although at times ritual of separation is performed symbolized by both lying down in one mat and a shape object is used to separate it. The implication is that both have separated but the rest of their families are still blood relations.

### **Bride-Wealth**

In many parts of Igbo land the bride-wealth is not negotiated because the girl in question is not being sold - it is just to symbolize the official transfer from her parents to the family of her new husband. People use whatever they value to pay for bride-wealth among cattle rearers they often use cattle. Bride-Wealth according to **Otite and Ogionwo (1985)** "is a symbolic payment with legal and social implications made to bring the marriage relationship into formal being it is a token payment and its acceptance by the girl's parents is a means of demonstrating their approval of the new relationship".

### 3. Religious Factor

This simply means the invocation of the supernatural powers to bless the marriage. In traditional societies whenever the marriage is about to be started and throughout the process the ancestors are informed and they are asked to bless the marriage to be stable and fruitful since marriage without children makes little or no meaning to many rural people. This is done through prayers and the pouring of libation to the ancestors. The ancestors are only intermediary between God and man. In our modern time some people are now members of different Christian denominations which they go for the invocation of the supernatural powers through the Reverend Father or Pastor as the case might be.

The main effect of the above three items according to Otite and Oginwo (1985) "is to give legality to the marriage and set up various legitimate reciprocal rights and obligations. They give legitimacy to the relationships created by the union and rights to the children of the marriage in matters of succession and inheritance". Those children born outside marriage in most cases are called illegitimate children.

### Duration of Marriage

Marriages are contracted to last until death. At times due to one reason or the other marriages do collapse. Sociologists are disturbed because of the effect of this marital instability on the children who may later turn out to be nuisance in the society. There are many types of marital instability the commonest ones being the following:

- (a) The couple living separately but not official divorced or the bride-wealth has not been returned.
- (b) Husband and wife living together but one of the partners or both has (have) lost interest in the marriage but living together because of their children.
- (c) Divorce is official breaking of the marriage in law court or the bride-wealth is returned.

### Causes of Marital Instability

The following are some of the causes of marital instability according to Aguene (1999):

1. **Interference by friends and relations:** Stole (1955) noted that marriage is an exclusive association of two people and that if the man and woman who marry do not disengage themselves from their parents and friends they will invariably fall into divorce.

2. **Religious faith:** Landes (1960), observed that when husband and wife belong to the same religious faith, the rate of divorce is lower than if they belong to different religious faiths.

3. **Adultery:** Though adultery in the western world might be for the two partners, in Africa, it mostly involves women. Many men see adultery involving their wives as insult on their persons and may not continue with the marriage.

4. **Teenage Marriage:** Click (1979) noted that the age of marriage is an important factor when considering marriage instability. He is of the opinion that people who get married in early age are emotionally immature and not in a position to assume the responsibilities of marriage.

5. **Childless Marriage:** Aguene (1998), noted that for many traditional people the aim of marriage is procreation and without it, marriage is incomplete.

6. **Physical deformity:** This can cause divorce because of non-performance of sexual duty.

### *Importance of Marriage*

Marriage according to Otite and Oginwa (1985) "is a means by which men's and women's best and sexual competition and interests are regulated in a society. Marriage confers rights on a man over the economic and domestic services of

woman in African and Asian countries ... In nearly all societies, marriage gives a man the exclusive right to his wife's sexual favours. Nearly all societies stipulate this ideal. The few exceptions to this rule include the Eskimo who lends his wife to his guest overnight. He considers this a form of hospitality to a friend and visitor". In his own contribution Njoku (1995) noted that:

(1) It provides social and economic security to the couple as well as to their children. Marriage enables the couple to pool their resources together for their own benefit.

(2) It provides a basis for a lasting relationship between a man and a woman. Such relationship is often cherished by the couple and their families.

(3) It serves as a social link between the two families – the family of the bride and that of the bridegroom. In their way marriage promotes harmonious co-existence among the people in the society.

(4) It engenders love and respect for one another. The married couple often develops love, sympathy and understanding for one another.

- (5) It leads to procreation. It affords the couple the opportunity to procreate in an acceptable way in the society.
- (6) Marriage affords the couple opportunity to become good companion of one another. Married couple often see themselves as companions and thus often strive to share their experiences together.
- (7) Marriage helps to create social harmony in the society. It also gives rise to the family which is the basic social unit of the society.
- (8) Marriage also affords the couple the opportunity to enjoy themselves sexually.

## CHAPTER SEVENTEEN

### POLITICAL INSTITUTIONS

Political institutions are found in all human societies mainly to maintain cohesion. Man is a political animal and politics deals with power relations in a social context. **Honrby et al (1974)** defined government as a body of persons governing a state. Democracy is a type of government popularly known as the government of the people by the people for the people. Democracy could be direct or representative. In traditional societies we shall concentrate our discussions on the uncentralized political systems and the centralized political systems.

#### *Political Organization of Igboland*

The political organization of the Igbo of Nigeria is centred on the village, which was carried out through two main institutions: the Council of Elders, the Village Assembly and the Age Grade.

(a) **The Council of Elders:** The elders who hold Ofo (Cultic stick) of their respective extended families sit to decide cases sent in by the extended families or cases involving villages. They organize and monitor social activities of their respective villages. They make and implement policies for the good of the whole villages.

(b) **The Village Assembly:** Every adult male is automatically a member of the village assembly. The town crier calls people to the Village Square whenever an important issue arises for discussion. However, titled men are respected more than "ordinary" men in such gatherings. There, everybody is expected to air his views and decision is reached through consensus and at times through voting.

Justice is carried out not by selected few but by all adult males around and decision reached must be abided by all the parties involved in the quarrel. Where evidence is difficult, divination is adopted; the outcome of the divination must be accepted in good fate by the parties involved.

(c) **Age Grade:** Age grading is the process of grouping people into status groups on the basis of age. The age grading is marked off by rites of initiation. The most important functions of the older age grades is to formulate policies. They also perform important function of settling disputes. The younger age grades implement policies and perform social control roles noted **Ogbalu (1968:20)**. They are instruments of social change and help in a number of community development projects.

### *Politics in Independent Nigeria*

We shall consider the parliamentary system of government, the presidential system of government. Before considering military governments in Nigeria.

#### *The Parliamentary System of Government*

In a cabinet system of government, power is shared between the head of state who perform ceremonial functions and the head of government who performs executive functions. The head of state has the title of president while the head of government has the title of Prime Minister.

#### *Characteristics of Parliamentary Government*

The main features of a cabinet system of government according to **Nwankwo (1992:70)** are:

- (i) Government power is shared between two persons namely the Head of State and the Head of Government.
- (ii) The Head of State performs ceremonial functions while the Head of Government called the Prime Minister performs the actual executive functions.
- (iii) The Head of State is chosen by appointment or through the process of inheritance and not elected.

- (iv) The Head of Government is, first of all, elected into the legislature and from there called to become the Prime Minister as the leader of the party that won majority seat in the parliament.
- (v) There is the principle of "collective responsibility" (i.e. Minister cannot criticize government policies openly without first resigning).
- (vi) Members of the cabinet share the same political views.
- (vii) The cabinet is composed of Ministers with portfolios.
- (viii) The prime Minister and other cabinet Minister are also members of the legislature.
- (ix) The cabinet can be dissolved when they suffer a major defeat in the legislature or a vote of no confidence is passed on them and vice-versa.
- (x) There is fusion or incomplete separation of powers.

This system of government was practised in Nigeria during the first republic. Then Zik of Africa was the President and Alhaji Tafawa Balewa was the Prime Minister.

### *Presidential System of Government*

Here, the President is the Chief Executive because he holds both the executive and non-executive powers of a country.

### *Characteristics of Presidential System of Government*

The presidential system of government has the following features according to Nwankwo (1992-67):

- (i) The President is both the Head of State and the Head of Government
- (ii) The President wields ceremonial and executive at the same time.
- (iii) There is marked or complete separation of powers.
- (iv) The President appoints members of his cabinet who are responsible to him.
- (v) The Ministers are subordinate to the President and he can dismiss any of them at will.
- (vi) The President is elected by the people through a general election.
- (vii) The principle of collective responsibility is totally absent.
- (viii) The President is the Commander-in-Chief of the armed forces, and he can declare war and

- make peace treaties, though with the approval of  $\frac{2}{3}$  (two-thirds) majority of the parliament.
- (ix) The President is not a member of the parliament and he is not responsible or accountable to it.

The Presidential system of government was practised in Nigeria during the second republic with Alhaji Shehu Shagari as the then President and Commander-in-Chief of armed forces of the country and in the third republic with Chief Olusegun Obasanjo as the President and Commander-in-Chief of Nigerian Armed forces.

### 1. *Uncentralized Political Systems*

#### (a) **Band Type Political Organization**

There are a number of hunters and gathers in Africa which include the Hadza of Tanzania, Kung of South Africa and the Mbuti Pygmies of Ituri Forest. They have basic forms of uncentralised political system.

According to **Schapera (1930)** as quoted by **Aguene (1998)** among the Kung (Bush men) there is someone who is normally accepted as a leader who represents them in external matters. He also organizes communal efforts in such undertaking as war. Though he may also organize rituals, he does

not dominate others rather he seeks advice from the elders among them. Thus leadership is highly diffused as anyone who is accepted as a leader is not given a permanent status and he is obliged to discuss matters of public interest with other adult members. Such discussions are usually held around camp fire.

The prominence which any man enjoys in such camp fire meeting is determined by his knowledge of hunting. A leader is only a leader by virtue of title. The post is neither permanent nor hereditary. Among the Kung it should be noted that they do not have rulers but leaders.

The community is essentially small and therefore there is intense face to face interpersonal relationship between one another. An aggrieved member may do one or two things either to leave the band to another or bring the matter to the open for discussion.

The outstanding factors that characterize the hunters and gathers are that they maintain internal order in their societies and also they are often independent of external control. In this sense therefore they do qualify as a political community. Though the hunters and gathers are egalitarian as opposed to the stratified form of some societies.

(b) **Segmentary Linage System**

Here kingship plays a very prominent role. It simply means that people should identify with people more related to them genealogically and against those who are more distant.

They are uncentralised because they do not have clearly defined judicial and administrative procedures. Examples, according to **Fortes and Evans – Pritchards (1940)** include the Tallensi of Ghana, Tiv and Afikpo in Nigeria, Nuer of Central Africa, etc. Among the uncentralised ethnic groups, the segmentary lineage operates. This operates in an attempt to grapple with the problems of protection or securities which such societies should have gotten from centralized authority. Where the segmentary system operates, any political issue unites one segment of the society against another. Under this arrangement violence as well as legal proceedings are conducted through the relevant blood groups.

Segmentary lineage system is found among uncentralised system or in those, which the central authority is very weak. And also in societies where there may be some kind of central authority but the groups live very far away from that authority. The Asaba people practised segmentary lineage system since they had no influence of the Oba of Benin because of distance.

(c) **Uncentralized Political Systems based on Age Grades, Secret Societies and Village Democracy**

According to **Nwanunobi (2001)** noted that "sometimes age grades are demarcated by natural physiological stages of life such as puberty. Age grades are usually set apart by a given number of years such that within each age grade there could be differences in the ages comprising it even though generally all the members fall within a given age range. Age grades are invariably identified by distinct names and sometimes by visible signs such as wearing apparel". Among the Nyakyusa and the Kikkuyu, according to **Nwanunobi**, age grade served as a main form of political organization.

It is known that some members of secret societies like Ogboni among the Yoruba, Ekpe and Ikenko among the Igbo "they may constitute important arms of government in the legislative as well as in the executive sphere"

Under societies described as village democracies, the Igbo people are a good example. When issues crop up they are, first of all, handled at the levels of household, lineage, village and only when settlement cannot be made.

## 2. Centralized Political Systems

Generally they are of two forms namely Chiefdoms and State.

### (a) Chiefdoms

Chiefdom is an organized group of local communities which possess an institutional head called Chief who is placed in authority through ascription (different from achievement). According to **Nwanunobi (2001)** noted that:

Chiefdoms are most often marked by sedentary horticulture, mixed pastoralism and even by productive and organized hunting. They are also characterized by the existence of separate and almost full time craft villages or craft house holds. There is in chiefdoms a careful ranking of clans, descent groups and sometimes ranking of lineages into older and younger branches as the basis for dispensary patronage. Not only is there job or craft differentiation but there is also individual differentiation and inequality. As political systems, chiefdoms tend to rely heavily on the maintenance of the chiefly authority. The claim of supernatural support, rather than the use of actual force, provides the basis for the ugly

measure of autocracy or despotism associated with this type of political system.

Chiefdoms are characterized by political instability and examples include the Mende, Nri

### (b) State

**Glass well** defined state as a group of people in defined territory organized in such a way that a designated few of their number are expected to control others directly or indirectly by means of appeal to real or inputted group values or by force.

Old Oyo was believed to have been founded by **Oraniyan** himself son of **Oduchuwa**. **Otite** and **Ogionwo (1985:132)** noted that:

The people of Old Oyo included royal, the free-born citizens, the eunuchs and the slaves. There were also the King's wives and palace officials. They played various roles in the social and political organization of Old Oyo.

In matters of government, the Alafin or King was the titular Head of State. He was appointed and controlled by the Oyomesi or council of state. The Ogboni cult played a limited part in the government of Old Oyo. It could mediate between the Alafin and Oyomesi in some crisis...

The Alafin delegated his administrative and religious roles to three important officials of service origin. These were the Eunuchs of the Left, Right, and Centre... The Basorun, was very powerful, being the chief king maker, who could also command the Alafin to commit suicide... Each member of the Oyomesi governed his own section of the town from which he also recruited people for the army when required...

Individual members of the Oyomesi have specific roles to play in relation to the total polity. There were also titled priests charged with the worship of several gods... The Ogboni forbade and punished any shedding of blood... Alafin had a woman representative in Ogboni... Also decisions taken at Ogboni meetings were unanimous and binding and were not subject to discussions and rejection in the open political arena... other important state functionaries included the Efun Efa (Eunuch of the Right Hand) who performed the Alafin's religious duties, including looking after Sango shrine, and officiating at State religious festivals. The Ona Efa (Eunuch of

the Centre) represented the Alafin in the judicial sphere, adjudicating in serious crimes and passing death sentence for treason and adultery with the King's wives. The Osi Efa (Eunuch of the left) represented the Alafin in the executive sphere, impersonating the King in battle and on public occasions; and he supervised the collection of the King's revenue. In this way, the whole of Oyo Kingdom was organized and held together until it succumbed.

### *The Evolution of the Modern State*

The progress of industrial revolution in Europe led to a frantic search for interior African chiefs with whom to sign treaties of friendship and trades. The scramble for Africa led to the Berlin Conference of 1884 where the different European nations present divided African nations among themselves into spheres of influence. Their emphasis was on producing agricultural and mineral raw materials for home industries. With this development, colonial cities emerged.

In Nigeria for instance, according to **Obeta (1996:66)**, prior to 1851, the various communities, within what is now known as Nigeria, were governed

by indigenous conventions and principles. However, the conquering of Lagos in 1851 and its consequent establishment as a colony in 1861 marked the real entry of foreign influence into the local administrative system of Lagos, just as it did when the Southern and Northern protectorates were established. The first stage of constitutional development in Nigeria, however, dates back to 1914, following the amalgamation of Southern and Northern Protectorates and the introduction of one central government for Nigeria under Sir Hugh Clifford who wrote and introduced Nigeria's first written constitution.

The system of electioneering campaign, voting pattern, picking of candidates and rigging were not conversant with traditional practices. There was a flow of command from federal to state and from local government to local chiefs or warrant chiefs as the case might be. Political parties emerged in the cities and their ideologies were diffused into the rural areas. The presidential system of government and the parliamentary system are all foreign to most of the third world countries where they are being practiced today. Many of the third world countries have witnessed military interference in politics and used power, as they like, to silence the majority. The symbol of authority and its level have changed

modern systems of governance. The problem here is that under this arrangement the rural people are away from the decision-making arena but they are compelled to obey whatever decision they reached.

### *The Functions of Government*

First of all, there is the legislative functions, which is to write the laws, to fashion conciliatory compromises, or to simply determine the wishes of the power structure. Second, there is the executive function, which is to make policy or to direct the state toward certain goals or interests. And third, there is the judicial function, which is to apply the laws when there is some dispute about those laws - (Coulter 1984).

#### *Legislatures.*

Legislatures serve the purpose of law making though as the heart of government has six basic functions that go beyond the mere writing of statutory legislation.

#### **Constitutional Function**

The legislature either begins or completes the process of changing the basic, organic law of the land the national constitution. Almost all parliaments contain within their basic structure some provision for proposing, and in many cases disposing of, constitutional amendments whether the amendment is

ratified by local governments as in the united states, the process of initiation and therefore the controlling process of constitutional change lies within the legislature (Coulter 1984).

## 2. Electoral Function

This means that it is the legislature which will elect or select the executives of the national government. Nigeria is an exception to this rule. The congress of Nigeria does not elect the president. Rather, the president is elected by popular vote by the masses themselves. Coulter 1984 noted that: "In parliamentary bodies, the selection of the executive by the legislative body is automatic in that the leadership in the majority party or coalition of parties together is designated to form the collegial executive of those kinds of government. Thus, the selection of the executive leadership is a legislative function in parliaments and a residual function in our presidential system" That is the United States of America.

## 3. Executive Functions

The executive function of legislature is to make policy within the legislature in our presidential system we have leadership structure consisting

Senate President, Majority Leader. (Coulter 1984) noted that:

The Speaker of the House, the Majority and Minority Leaders of both houses and the various assistance, called Whips, and other key figures such as committee chairpersons who constitute a policy making body to steer the Congress in whatever direction they wish it to go. In normal times these directions coincide with the suggestions of the president, especially if the president maintains a close liaison with the executive leadership within the Congress. In parliamentary bodies, as we have already seen, within the parliament lies the formal executive structure called the Cabinet. Thus, the legislative parliament fuses the executive and legislative power into the same organ insofar as the Cabinet is concerned. Its members are both voting members of the legislature and policy-making members of the executive branch.

## 4. Judicial Function

Impeachment procedures appear to make the legislature look like court in the removal of members of the executive and judicial branches of government.

**Culter (1984)** noted that: "The house of representatives act as a Grand Jury for purposes for indictment, which we call impeachment, and senate serves as a court in terms of ascertaining facts and carrying out punishment, which is limited to the removal of the official from office". Former governor *Barable Musa of Kaduna State* was impeached by then Kaduna State house of Assembly. The results of censure in the parliament can include the removal from position in the house for instance senators *Evans Enwerem* and *Chuba Okadigbo* were removed as senate presidents. However, the actual removal of a member of senate or house of representatives is by the voters in one's constituency except on criminal charges like the young and inexperienced former speaker of house of representatives who claimed to have studied in *Toronto University* and also falsified his age in the name of *Buhari* was sent out. He was later convicted by a magistrate court but as a government "boy" he was given state pardon immediately. "The power of impeachment and censorship exists in parliamentary bodies as well and is accompanied by the vote of no confidence in an entire executive leadership which can result in the fall of an entire government and a new national election" **Culter (1984)**.

### 5. Supervisory Function

This power is often abused by legislators. **Culter (1984)** noted that: "Whenever a legislative body creates any new institution or activity which is to be supported by public funds, the legislative body retains the right to supervise the performance of that institution or activity". The house of senate and representatives are divided into various committees like mines and power, transport and defense etc. They supervise the activities of ministries under them and if need be invite key officers to appear before the committee or the entire house. When there were divisions in some state houses of Assembly like Enugu and Abia States to mention a few, The senate sent out some members to supervise the return of normally in those houses of assembly.

### 6. Inquisitorial Function

This is simply the power to investigate **Culter (1984)** "This gives the legislative body the right to call people before it to give testimony as to condition within the country on a variety of subjects"

#### B. Executives

##### Foreign Affairs

Africa is the centre peace of our foreign policy.  
We are the 'giant' of Africa and our brothers' keeper.

**Culter (1984)** noted that “the foreign office or state department is generally under the close supervision of the chief executive. In the case of parliamentary governments, consultation among senior party leaders often precedes changes in foreign policy. It is nevertheless, an executive function to make those changes”.

### National Security

The national security policy of a nation according to **Culter (1984)** “Rests primarily in the hands of the executive. Thus, the make-up and size of the military forces, their deployment, and other questions regarding alliances and the use of force are left to presidents or the senior cabinet ministers in the parliamentary system. The policies are generally subject to legislature approval, but the making of the policy is exclusively in the hands of the executive”. The President of Nigeria is the Commander-in-chief of Nigerian Armed Forces.

### The National Economy

We demand from the executive certain actions according to **Culter (1984)**, to control inflation, to control the level of employment and to see that currency stays valuable abroad. “Whether a government is presidential or parliamentary, one of

its major concerns is to convince the people that the executive leadership is in control of economic forces and has in its structure the wisdom and capacity to deal with economic distress”.

In Nigeria according to **Okereke and Ekpe (2002)** “under the import substitution programme there was significant increases in the number of industrial establishments”. It is the replacement of some imported products with goods manufactured locally in order to reduce the dependence on imports, especially of consumer items. Indigenisation according to **Okereke and Ekpe (2002)** “is a programmed attempt by many third world countries to assert their true independence by wresting their economics from the control of foreign capitalists and resting same in the hands of indigenous capitalists”. The structural Adjustment programme was adopted in Nigeria in 1986 by the Babangida Administration after years of economic austerity measures. The crisis that led to the adoption of SAP was the consequence of a period of squandering of the oil riches”. The crisis after oil boom led to the adoption of SAP.

### Keeping the peace

That is law enforcement “But it must be remembered that law enforcement is a function that is shared by both the executive and the judicial wings of

a government. The executive's function is to take note of the breach of the law and to remedy this by investigation and apprehension of criminals. Once this is achieved, it is up to the judiciary to ascertain the facts and to mete out the punishment" **Culter (1984)**.

Whenever there is any confusion, like the issue of bomb explosion in Lagos last time, the Federal Government will come out openly to control the situation or in the case of natural disaster, such as erosion, the government always assist the people affected by the disaster irrespective of the part of the country they come from.

### **C. The Judiciary**

The judiciary interpret the law of the land and for any body to be recognized to be able to interpret the law that person must have at least a bachelor degree in law and must have been called to bar. The functions of the judiciary, according to **Culter (1984)**, include the followings:

The essential purpose of the Judiciary is to apply the law where there is some question about its meaning or its applicability to certain situations. When a person is said to have committed a crime, what he or she has really done is to suggest

that a particular law will not apply to him or her. Should that on the other hand, if the law is "enforced", then it will be the court system which will provide the criminal with the conclusion that the law did indeed apply to him or her, and now he or she must pay the appropriate penalty.

Court systems settle these kinds of disputes by applying several kinds of law. I have already described the basic criminal, civil, and native law, and on occasions, international law, such as it is. Further, in the Anglo-Saxon system of common law, courts can interpret the meaning of the law during the actual process of applying it. Also, in the American system of "Judicial review," the national court system has an additional duty of checking the executive and legislative branches in order to see that their activities conform to the Constitution. If they do not, then they will be declared null and void.

It sometimes comes as a surprise for people to discover the things that court systems do beyond the application of the law. Courts are also actively engaged in what we might call the administration of

justice. Here we find judges engaged in activities that go beyond the seemingly short periods of time in which they are observed sitting on a bench and presiding over some piece of litigation. Indeed, much of a judge's work takes place behind close doors or in quiet circumstances which generally escape public notice.

To begin with, it is a judicial function to set bail when an accused has been arrested, this may require a hearing or an investigation by the officers of the court and a serious determination by the judge as to whether to grant bail or not, and at what level to set it. Further, in some instances, appeals are made to judges to lower the amount of bail previously set.

Second, a judge must preside over the admission of an attorney to the bar. It is the role of panel of judges to grade bar exams and to certify the suitability of an attorney to practice law in a given state.

Third, we find that judges administer estates especially when there is no will left by the deceased person. This is generally done by a special kind of judge, called a

*Probate judge*, but it may be done by other judges in a variety of situations.

Fourth, judges also have to receive bankruptcies. This means that the assets of a business or corporation that has failed are taken over by a judge who must determine how they will be distributed among creditors, bondholders, and stockholders. This can be a very lengthy and difficult process.

Fifth, judges also issue licenses, such as business licenses involving the sale of alcoholic beverages, marriage licenses, and in some states, gambling licenses.

Sixth, judges also perform marriages, and even when a marriage is performed by a clergyman, the actual authority still rests with the judge. The clergyman merely acts as a substitute for the judge, and that clergyman must present to a judge a signed document, including the signatures of witnesses, showing that the marriage is legal. Judges also do such exotic things as deporting undesirable foreigners and naturalizing aliens. When a non-American applies for U.S. citizenship, the final process of naturalization is presided over by a U.S.

district court judge in the national court system.

These and other administrative duties of judges do not catch the public eye to the extent that they might, and most of us generally have a false impression of the judge's role if we don't consider the fact that these kinds of duties are inescapable to some extent for most of our judges. This in turn seems to suggest the necessity for an even higher degree of qualification to be a judge than those for the mere application of the law in a trial.

### **The Military in Nigerian Politics**

Nigeria got her cherished independence from Britain in 1960 but unfortunately by January 1966 a military coup took place and Nigeria went into the hands of the military. However, General Yakubu Gowon who took over after the killing of former head of state Aguiyi Ironsi instead of complying with the Aburi agreement enacted Decree No.8 which authorized him to declare state of emergency in any Region. The Nigerian civil war started after Chibokwe Odumegwu Ojukwu declared Eastern Nigeria a sovereign state of Biafra on 30<sup>th</sup> May 1967 this led to war which ended in 1970. However, Gowon's government was overthrown on July 1975 after nine years by Major-General Murtala Mohammed.

Murtala was assassinated in a coup led by Colonel Buka Dimmika. The coup did not succeed and so Obasanjo, the second-in-command, took over and pledged to continue where his predecessor stopped. In October 1979 he voluntarily relinquished power to Shehu Shagari who won the 1979 presidential election. In December 1983, Mohammadu Buhari took over in a brutal military action. During Shagari's regime ethnic politics was at its peak and the 1983 general elections was no election but imposition of candidates on the masses of this country.

In 1985 General Ibrahim Babangida ousted Mohammadu Buhari and Tunde Idiagon. Babangida ruled for eight years (1985 - 1993). Presidential election which Late Chief M.K.O Abiola won was annulled for no just cause. Instead of giving him his mandate he was detained for over four years and worse still he died in detention. However, because of strong opposition he "stepped aside and appointed an interim National Government (ING) headed by Chief Ernest Shonekan. On November 17, 1993 General Sani Abacha sacked the interim National Government by forcing Shonekan to resign. General Abacha's transition programmes was a calculated attempt to deceive the masses. However, on June 8, 1998, Sani Abacha died. General

*Abubakar* was appointed to take over the mantle of leadership after the death of *Abacha*. He ruled from June 8 1998 to May 29, 1999. *Obasanjo* took over from him as the winner of the presidential election.

### ***Causes of Military take-over of Power***

The military always claim that the civilian administrations were removed from office for corruption, incompetence, injustice and mismanagement of the economy, etc. The point remains that they always leave the office worse off at the point of departure than when they entered. *Oleghenia (2001)* noted that:

Since the military are the traditional guards of the state, they intervene in the political process as a means of arresting political instability and ensuring the integrity of the country any time this is threatened as a result of political and social tensions.

Secondly, the military are the only institution, which can force themselves into power as an organized unit without much opposition since they possess the monopoly of the instruments of violence and can confront any threat of resistance to their intervention.

Thirdly, the military often justify their intervention as being based on the national interest baptizing themselves as "corrective regimes" which have come to put an end to political misrule and social crises. However, some military regimes soon prove to be as corrupt as the regime they overthrew and their reforms gave way to intolerance and totalitarianism or dictatorship.

Fourthly, military intervention is the outcome of the politicization of the military institution itself. This is brought about by the civilians involving the military in their (civilians') struggle for power and control. As a result, the military tasted power, know its implications and get out of their traditional role of protection of the state, become "politicians in uniforms", gaining and wielding power; and seeking to retain it. Fifthly, it could be the result of the military elite under the leadership of ambitious and power-hungry individuals who seek control of government in order to pursue their personal interest of those of the dominant (exploiter) class, ethnic group, religious group or international imperialist interests. It must be pointed out that not all

coups aim at reform or political office. Some of them do signal the beginning of a revolution, and a new socio-political order. A few examples in Africa are *Muammer Ghaddafi's coup in Libya in 1969 against the monarchy led by King Idris and transforming Libya into a People's Jamahiriyya; Nasser's Coup in Egypt, and Mengistu Haile Mariams coup in Ethiopia on the road to socialism. The objectives of socialism have since failed in Ethiopia.*

Sixthly, intervention could be in the corporate interests of the military. To remove a government that is hurting the military through reduced defense spending and embarrassment of the military as an institution.

Intervention also becomes inevitable when an existing government shows utter disregard for the popular will, flagrantly abuses power and engages in electoral fraud causing mass discontent and oppression both of which generates violence reactions from the masses.

Lastly, military intervention has unfortunately become a permanent feature of Third World Politics. With their weak

states and economics, these neo-colonial regimes are often destabilized by competing local elites struggling to assert control over the state, in collaboration with imperialist powers which seek to control the resources of the state. So, more often than not the military arise in a neo-colonial arrangement with imperialism to dominate the exploit their people by the force of institutionalized and organized monopoly of the weapons of violence, against which most opposition fail and are silenced or driven underground into exile.

### *The Impact of Military Rule*

The impact of military rule has not been much on the positive direction. However some Nigerians do make preference for military government because of the weakness of the political class in terms of morality and even lack of conscience. Take for instance, the 2003 *General elections* show how the ruling class "Hijacked the elections not to talk of those who lost their lives in one way or the other because of election. Think of the six months old ASUU strike because of the inability of the government to honour June 2001 ASUU - FGN Agreement.

Think of non-regular payment of salaries and pensions disengagement of workers embezzlement of public funds. The killing of Nigerians. The kidnapping of politicians including the Governor of Anambra State, Dr. Chris Ngige by his political Godfather, Chief Chris Ubah. The 2003 Nigerian Labour Congress Strike because of arbitrary increase in price of petroleum products. Nigerians have suffered so much in the hands of the present political class which they hoped and attempted to remove from office during the 2003 general elections, but many of them did not agree but "bulldozed" their way back.

These things make some Nigerians indicate preference for military governments. However, none of the two has shown any adequate knowledge on how to improve the economy. Corruption is both sides. The only major difference is the type of clothes they wear. The military in uniform and the other group in civilian attire. **Ologbenia (2001)** noted that

Apart from institutional discipline and hierarchical command structure, the military have proved to be slightly better than the civilian politicians. In some other cases, they have been more corrupt and linked to the business class and imperialism. Thus, military regimes have not solved the

economic problems neither have they carried out an industrial revolution that would form the basis for socio-political change.

Secondly, most military regimes are dictatorial and do not alleviate the exploitation or oppression under which the masses of the people suffer. They are well known for the abuse of Human Rights, lack of press freedom, forceful elimination of any opposition and the brutal suppression of strikes, demonstrations and all forms of protests. A notorious example is that of Uganda under Idi Amin, Sudan under El Nimiery and the current regimes in Zaire and Nigeria to mention a few.

In some cases, the military have enriched themselves having become part of the ruling elite and the oligarchy. In such cases, they have relied on the use of state office to amass wealth; which often means that the masses of the people are hardly taken care of.

In conclusion, neither the military nor the civilians have fared much in the transformation of post-colonial societies in Africa. This is because the problems that

confront these societies are fundamental in nature; and go beyond forms of window dressing or the type of regime. In these neo-colonial countries, (save for a few exceptions where military intervention has been revolutionary leading to social transformation), military intervention has become a game of musical chairs in which one coup succeeds the other or displaces a corrupt civilian regime with promise of reform which hardly ever lasts or indeed leads to socio-political change in a fundamental sense.

### **Power and Authority**

#### **Power**

Max Weber defined power as the possibility of imposing one's will upon the behaviour of other people. In his own contribution Carl Fredrick defined power as the capacity of an individual or group of individuals to modify the conduct of other individuals or groups in the manner which he desires. In short power denotes the capacity to produce intended effect.

### **Authority**

According to Ologbenia (2000) "a person in authority can make use of sanctions but the condition must be that the subjects must know that it is being judiciously used. The command is accepted not because of the sanction but because of the command itself is viewed as legitimate. Ologbenia (2001) based on the writings of Max Webber who distinguished three types of authority and elaborated them as follows:

1. **Charismatic:** This is the belief that individual is endowed with some supernatural or natural abilities. The sources of this belief could be religious or secular. Religious in the sense that it is based on scriptures of certain characteristics or it could be based on magical power. Therefore, people respect individuals who possess these qualities e.g. Jesus Christ. By secular, we refer to non-religious factor, that is, if he has a sense of appeal, oration, and his power of cohesion is very forceful and argumentative, etc. In such case, people believe him when he gives order. Examples include Adolf Hitler.

**Traditional principle:** This is based on the belief that a certain form of rule has always been in existence. It has been around for a long time and therefore we must prefer it to new things. The source of this belief would be custom, habit, superstition or

conviction. Example is the theory of divine rights of kings.

3. Rational legal Principle: This means that there are certain constitutional principles- such as statutory bills, decrees and edicts. All these form the basis of Rational legal principles that is the basis of a bureaucracy. Bureaucracy is the base upon which all modern states are built.

## CHAPTER EIGHTEEN

### LEGAL INSTITUTION

Legal institutions naturally came under the general consideration of social control. Nwanunobi (2001) noted "legal institutions are closely linked with political systems that quite often the two are discussed together. This is because law is a vital aspect of politics since one of the main aim of governance is the maintenance of law and order. The relationship between political and legal systems is especially strong in small-scale traditional African societies which are not predicated on the principle of the separation of powers and in which institutional specialization is not pronounced.

The methods of making law, regulating breaches and executive judgment may vary according to societal differences.

#### A. *Traditional Legal Institution*

People are expected to behave in accordance with values held by the groups to which they belong and this expected behaviour is normative behaviour. Sociologists see man as a normative being because he is a product of his cultural and social environment. Values are relative worth attached to objects or behavioural pattern while norm is a standard of

reference in accordance with which an entity or state of an affair is approved or disapproved.

Social integration according to Aguené (1998) is achieved because social members carry in their heads during the process of socialization what they ought to do and what they ought not to do under certain situations. Each person judges himself and his fellows according to these subtle and ubiquitous rules, and any violation no matter how minor is not encouraged but rather attracts punishment though it could be slight or great depending on the gravity of the violation. Our discussion on norms and values is based on rural social values and norms as discussed by Aguené (1998) in his **Rural Sociology**. An African perspective

### *Folkways*

Folkways are simply the customary, normal habitual ways a group does things. Different societies have wide variety of workable patterns. A group may eat once, twice or several times each day, they may eat while standing, seated in chairs, or squatting. A child is surrounded by folkways therefore, a behaviour is accepted, repeated and then passed on to succeeding generations and becomes one of the ways of the folk. Folkways are therefore relatively durable standardized practice regarded as must for every

societal member for proper conduct under different situation. Conformity is done by informal social control mechanisms like Gossip, ridicule and ostracism, etc.

### *Mores*

These ideas of right and wrong attached to certain of the folkways are called mores. Mores are a class of folkways which must be followed because they are believed to be essential to group welfare. Mores relate to the fundamental needs of society more directly than do folkways. These mores therefore, represent the hardest core of the normative systems. Mores could be expressed in the negative form like taboos. Mores are simply beliefs in the rightness or wrongness of acts. Mores originate without consciousness or intention but through customary practices of a people. Every society punishes those who violate their mores and when the mores are fully internalized by an individual, it is self-policing because it controls behaviour.

Folkways and mores are similar in that the sanctions are informal and communal in nature, depending on the sentiments of the group. The African bushmen, when untouched by civilization, apparently enjoyed an entirely informal system of social control, Schapera (1930:151). The absence of

any organized system of public control does not imply that the bushmen have no laws. On the contrary, all their institutions, manners and customs serve to regulate the relationships between the members of the band, and thus to maintain law and order. The child at birth come into a world where there already exist definite forms of organization, and behaviour, of ceremonial of manner and fashions and as he grows up he falls more or less unconsciously into acting and thinking like those around him and in this way comes to conform to social norms. There are moreover more or less deliberate means of impressing upon young people the social sentiments necessary for the maintenance of law and order of the community. The education they receive in the households of their parents and outside the households and above all the high-important teaching at the puberty ceremonies for boys instruct them in tribal lore and traditions, inculcate social norms, and determine their activities accordingly.

There are further various sanctions by which non-fulfillment or breach of any recognized custom is penalized or followed automatically by evil results without any direct interference on the part the community. The breaking of taboo, for instance is held to produce serious consequences such as death

or disease or ill luck. Girls who do not observe the restrictions imposed upon them at the time of puberty are believed to change into frogs, while men who are seen by the girls at this time become permanently fixed in whatever position they then occupy, and so on. And again, there are numerous observances and avoidances associated with hunting, which, if neglected, will result in ill success, the loss or wounding of animals, etc.

Other breaches of custom, however, involve the direct intervention of the members of the community. In general, when disputes arise between members of the band, there is usually no appeal to any supreme authority. The only remedy is self-help. Blood vengeance indeed is the principal, if not the only recognized way of dealing with serious offences committed against a person even by members of the same band.

### Customary Laws

The ideas of right and wrong attached to certain of the folkways are called mores. Customary laws serve to reinforce the mores. Those who do not conform are punished and the fear of being punished is enough to make some people conform. Under customary law, the law is not coded but there is special organization for the enforcement of the social

rules. The Hottentot an African people did have a tribal council. Among the offences tried before this council were murder, manslaughter, treason, theft, incest, adultery and sodomy. The following procedure applied in trial according to Shappera (1930:139):

As soon as a man was known or suspected to have committed such an offence, every member of kraal considered it a duty to arrest him or her at first opportunity, unless he succeeded in making his escape. Once captured, he was safely held until the council assembled, which was always as soon as possible. The councilors sat in circle, and the accused was placed in the centre, where he could hear all that were said about him and himself be heard by everybody around. The accuser then stated his case, and produced all his proofs supported by witnesses. The prisoner in return, offered all means of defending the case would suggest, advancing any contradictory evidence at his command, and his answer was listened to with undivided attention. The matter was then thoroughly discussed by the councilors, the verdict being arrived at by the decision of the majority. If the accused was acquitted, a few herd of cattle from the herds of his accusers were adjudged to him as compensation. But if he was found guilty, and the headman, in whose hands the final sentence lay,

pronounced in favour of death, the sentence was immediately executed. The headman, as chief executioner, rushed towards the criminal and felled him to the ground with a heavy blow of the KIRK; all the other men then violently attacked him until he was beaten to death.

### Custom

Custom is closer to folkways than mores and indicates the traditional method of doing things. Custom refers to practices that have taken place and handed down from generation to generation as part of social heritage of a people. People respond because it has been the practice from the time of their ancestors. It therefore connotes long established usage and contrasted with what is new anything contrary to this is regarded as abomination and sanctions like gossip, ridicule, or even ostracism is applied

For instance, in most traditional societies, adultery is for women. The men have right to enjoy themselves outside the marriage circles. However, there are exceptions among the Dagari, Grunshi, Nunuma, Somba and Wala, Voltaic people. Married women commonly have recognized lovers, who make gifts to the husband and do field work for him in return for the wife's sexual favours.

**Morality**

Morality implies real sentiment behind the observation of the rule not because of punishment awaiting offenders but because of certain amount of principle and firmness of character in one's conduct. The norm is not being observed because others are doing the same but because it conforms to an abstract principle of justice, purity, fairness and truth internalized by the individual.

In many rural societies, the elders who hold Ofo (a piece of wood cut from tree), which is not a spirit but the symbol of authority, which descends from the ancestors, serve as a guarantee of truth: In traditional societies, it is believed that any immoral person holding the Ofo will die a bad death. These titled men help in setting disputes in their areas.

**Religion**

Religion is the natural belief in power of powers beyond our control, and upon which we feel ourselves dependent. Religion has given oil to the heart and it is the spirit of God in one that tells the person whether an action is right or wrong.

The concept of religion restricts one from doing evil since one realizes that God will reward everyone according to his deeds.

Religion controls stress and gives consolation to worries in life. Religion teaches practices of mercy and religious norms and values guide people's behaviour. Certain of the moral tenets are explained as having a supernatural origin. Religion therefore adds something to morality and strengthens it by connecting it with the world lying beyond the senses. Ancestor ship, which is valued in almost all traditional societies, is based on moral behaviour. Those who are suspected of doing something wrong without seen are made to swear oath. Those who are suspected of killing somebody are made to swear oath and if they do not die within a space of time they are exonerated from the offense. Enemies do not eat sacrificial meal together.

**Etiquette**

It is concerned with the proper form for doing something. It serves as an external manifestation of good intentions towards others like greetings, well wishing. Those who frown their faces always are accused of bewitching others in most traditional societies. Gossip and ridicule are often used as a check against abnormal behaviour.

### **Strategies for Conflict Resolution**

Traditional African Societies do not have a common strategy for the resolution of conflict. **Nwanunbi (2001)** noted that we may group the range of strategies into five headings (a) Self help (b) peer group assembly (c) village council (d) council of elders/privilege groups and (e) Game solution.

(a) **Self-help:** This heading includes all the sanction mechanisms where by society allows and, indeed, expects an injured person to take action on his own to redress the wrong done to him... Thus every body is left entirely on his own to take action to secure justice in any situation in which his person, properly or interest has been violated ...In doing this he may of course call on help from his kinsmen. This strategy is most pronounced in uncentralized societies...

(b) **Peer Group Assembly:** This method of conflict resolution is most associated with societies based on age grades. In some other uncentralized societies such as among some Igbo groups certain offences involving women are reviewed by women's groups in the first instance. It is only when such peer groups admit inability to resolve the issue that the wider society steps in.

(c) **Village Council:** This strategy provides for the whole community to listen into the issues under contention and offer suggestions for the resolution of the conflict. Though a few influential persons may sway the divisions, village councils allow room for intervention by contestants, their kinsmen and other allies. The settlement is arrived at in a public setting although it is a time consuming strategy for conflict resolution.

(d) **Council of Elders/Privileged Groups:** Societies in which authority follows the gerontocratic principles repose a lot of confidence on the council of elders in both governmental and legal spheres of activity. The rationale is that in environment where experience and wisdom tend to be correlated with age, decisions by the elderly are the best to be expected. African societies dominated by secret societies also derive solutions to thorny issues through these exclusive and privileged organizations.

(e) **Game-Solution:** Centralized African societies invariably adopt this strategy for resolving conflict. The game solution provides for litigants to argue their cases before neutral officials and witnesses are allowed in the process of sifting evidence. Judgment follows well-known procedure. The game-solution is widely used in Bantu States of Southeastern Africa and among the Lozi and the Bini. In the traditional

societies, social control was mostly informal and at times depending on the sentiments of those present. In many traditional societies the punishment for stealing was beating from those who caught the thief and dancing through the village squares and ending in the market. As soon as these processes are completed, the thief regains his freedom but under surveillance by the villagers.

The implication of the law not being codified is that two people who commit the same offence do not receive the same punishment. If the person is from an influential family the people around could regard the action as a mistake and forgiven without any punishment while those who are not enjoying any form of privilege could be punished to the same offence even though it is the same first offender.

### B. Modern Legal Systems

According to Otite (1994) to maintain social order in urban areas, formal social controls, such as written laws with specified punishments for violation and specialized organizations such as the police, courts and prisons for enforcement have become necessary.

Adjudication and forms of dispute settlements are based primarily on modern legal system. The modern legal system has codification, court system

with magistrates, judges, lawyers and bailiffs who administer justice according to the statutory laws of the country. The legislative arms of the government make bills, which are signed into law by the executive arm of government and interpreted by the judicial arm of government. Civil and criminal offences are subjected to modern legal systems and interpretation of rights and obligations are based on modern legal systems. It has a hierarchical structure and in each structure, judgments are passed. There is the right appeal for someone who is not happy with any verdict of a court when passed.

### The Structure of Modern Legal System

This is arranged in order of hierarchy.

- a. Supreme Court
- b. Court of Appeal
- c. High court
- d. Magistrate Court
- e. The Customary Court

#### a. Supreme Court

It is the highest court of the land and it is presided over by the chief justice of the federation. He is assisted by other judges of the supreme courts. It is a final court and its verdict cannot be changed by any other court. In most cases, Supreme Court serve

as an Appeal Court revisiting cases sent through the Appeal Courts.

**b. Court of Appeal**

The court of appeal is not a court of first instance in the sense that most of the cases they treat come as appeal by those whose cases have been treated by the lower courts but feel the need for their cases to be re-visited. However, before the act they look at the proceedings of the lower court to see whether the due process of the law was followed. In doing, they can either upheld or turn down the decision of the lower courts.

**c. High court**

They start with cases of murder, manslaughter and so on. In civil cases, they start with claims that run into huge amount of money. The high court is presided over by judges.

**d. Magistrate Courts**

They deal with civil and criminal matters as court of first instance. They deal with mostly minor cases that are not of big magnitude. They are presided over by magistrates

**e. The Customary Courts**

They deal mostly with cases that deal with the traditions and customs of the people. Customary courts are presided over by experienced people in their various communities who are conversant with the customs of their people. Outside the customary Presidents, there are other experienced people who are members of the customary courts.

**The Nigeria Police Force**

The police help the court in a number of ways they arrest the suspects, detain them, investigate their matters and grant them bail. The investigating police officer (IPO) takes the matter to court.

**The Nigerian Prisons Service**

The aim of the prison is to reform the convicted person and not necessary to punish the person. This is why there are many religious organizations that visit the prison to convert the prison inmates. There are also a lot of vocations that the inmates are free to choose any one as an apprentice. The aim is for the prisoner when set free to be able to live a useful life in the society. Unfortunately prison has failed to be a reformation school instead it is more of a school of crime.

### **Functions of the Legal Institution**

The functions of the legal institution, according to **Nweke (2002)**, include the following:

1. Legal institution interprets the laws of the land to the masses.
2. It is the only institution that has the legal right to award punishment to offenders.
3. It defines appropriate measure for every offence.
4. It is a training ground for legal practitioners.
5. It controls man in the society.
6. It shapes man towards the dos and don'ts in the society.
7. It gears the society towards maintaining peace and order.

## **CHAPTER NINETEEN**

### **ORGANIZATIONS AND BUREAUCRACY**

In the words of the American sociologist **Amitai Etzioni** cited by **Haralambos and Heald (1980)** "Our society is an organizational society. We are born in hospitals, educated in schools, employed by business firms and government agencies. We join trade unions and professional associations and are laid to rest in churches. In sickness and in health, at work and at play, life in modern industrial society is increasingly conducted in organizational settings".

Organizations are social units deliberately constructed to achieve some specific goals. Organizations differ from social units such as the family, friendship groups and the community because they are designed to realized clearly defined goals. "Thus schools are designed to transmit knowledge, hospitals to treat the sick, industrial firms to manufacture goods and so on". **Etzioni (1964)**.

#### **Basic Elements of an Organization**

**Ezeocha (1990)** cited by **Onyia (2002)** gives four basic elements of organizations as follows:

- a. A recognized source of executive authority capable of taking charge and securing the co-

- operation of participants in a harmonious team effort.
- b. The availability of sufficient roster for executive manpower desirous of promoting objectives assumed for the enterprise.
  - c. Precise identification of the operations to be performed and matching these with the skills required to assume intended result and;
  - d. A structure assigning specific individuals to specific task(s) and providing a system for securing disciplined action.

### *Factors Responsible for the Emergence of Formal Organizations*

It is mainly due to combination of industrialization, urbanization and modernization according to **Onwuka (1998)**,

1. **Industrialization:** It was first brought about in the whole world by the industrial revolution which began in England around 1760. The industrial revolution eventually spread very rapidly, in the 19th century, to France, Germany and the United States. In fact, at the moment, industrialization is the most pervasive and dominant social institution in both the advance industrial societies as well as the newly industrializing societies like Nigeria.

2. **Urbanization:** It takes place in industrial centres because industries attract Labour in cities and Labour attract organization and business. Urbanization however does not account for all city growth because of an increase birth rate and general immigration from abroad. The process of urbanization consists of two kinds of changes.
  - (A) Growth of cities
  - (B) Movement of people from rural to urban areas
3. **Modernization:** It is an activity force in the establishment of complex formal and bureaucratic organizations could be seen in terms of what **Apter (1965)** tagged movement from traditionality to modernity. This obviously includes the evolutionary process like personal to impersonality. This also involves the refinement of traditional infrastructure from mechanical to power-driven technology and the general use and change in taste of the local population.

## Goals of Organizations

### 1. Official Goals

These are mainly the reasons for establishing the organization. **Onwuka (1998)** noted that: Official Goals refer to the main purposes often stated in the organization documents such as the organizational charter, memorandum and articles of association, annual report as well as the public statement or operational objective as highlighted by the executives of the organization. For instance, a hospital may have as its official goals the promotion of the health of the community through the curing of patients or the prevention of illness. Other official goals of the hospital may be teaching and conducting research as in teaching hospitals.

### 2. Operational Goals

At times the operational goals of an organization differs from the official goals. These are personal or subjective ends achieved through the operative policy of the organization. **Onwuka (1998)** noted "such goals indicate what the organization is actually trying to do irrespective of the actual official goals". For example, a business firm that has profit making as its official goal; and in operation decides to throw quality to the dogs and produce quantitatively.

## Bureaucracy

It means the rationalization of collective activities. It guarantees the predictability of the behaviour of organizational members **Onwuka (1998)** noted that "to Weber bureaucratic structures are superior to any other organization in precision, stringency of discipline, stability and in reliability. Such form of organizing makes for high degree of calculability" the emergency of bureaucracy has frequently been accompanied by the transformations of traditional obligation into monetary terms, thus encouraging formal and rational relations between the bureaucrat and client, subject, or customer.

### Characteristics of Bureaucracy

#### 1. Division of Labour

Offices and positions are clearly defined the relationship between superior and subordinates are made clear. "All tasks in a bureaucracy necessary for the accomplishment of goals of the organization are to be divided into highly specialized job" **Onwuka (1998)**.

#### 2. Hierarchy

"Positions in an organization are arranged in a hierarchical order, the highest position at the top and the lower ones below in

that order, giving the picture of a pyramid because the high positions are usually fewer than the lower ones. In the university, the Vice Chancellor down to the Deans, from the Deans to the Heads of Departments and from them to other Lecturers. This is in the terms of academic matters.

### 3. Rules and Regulations

Rules and regulations are laid down officially to guide the actions and behaviour of members of the organization. In the university for instance there are rules and regulations guiding the behaviour of lecturers and other workers. While there are also rules and regulation guiding the behaviour of students.

### 4. Impersonality

In an organization, members are required to attend to issues in an impersonal manner. **Onyia (2002)** noted that: there should be no sentiment in dealing with clients or subordinates. Members should not be put to undue advantage or disadvantage because of their good or bad personal relationship with the man at the top. Promotions should be based purely on merit. In the same way applicants

who want to come into the organization should be considered purely on merit based on the criteria laid down by the organization.

### Career or Security of Tenure

Employees in bureaucratic organizations are for full-time and members expect to remain in the organization for the rest of their working life.

**Onwuka (1998)** note that: In order to assure competence and unbiased performance by bureaucratic office holders they are often given security of tenure-usually after a probationary period. Offering possibilities of advancement in the hierarchy encourages continued efficiency.

### Dysfunctions of Bureaucracy

Red tapeism – over-emphasis upon rules, procedures and paper work.

## CHAPTER TWENTY

## RACE AND ETHNIC RELATIONS

**Maclver and Page (1969)**, insisted that "the divisions of mankind into racial, ethnic and religious groups often prevent the fulfillment of common interest and frustrate the satisfactory realization of the individual life". For instance, the so called outcastes cannot be the traditional rulers of their group, if mixed with those called free born.

*Race*

There are four major races in the world which according to **Onyia and Aniche (2001)** include the following:

1. The Negroid race – the black mostly in Africa and of African stock.
2. The Caucasoid race – the white people mostly the white people of Europe and America.
3. The Mongoloid race – the yellowish brownish people of China and Asia.
4. The Australia race – the people of Australia and New Zealand.

Many criteria are used to differentiate one race from another, like colour of the skin, type of hair, size, etc. In their own contribution, **Igbo and Anugwom (2001)** noted that:

The question of race is only significant in a multi-racial society like United States of America where people from different racial groups congregate or live together. In such a society the colour of a man's skin often determine how he interacts with others with different skin colours and his access to scarce resources or collective goods in the society. In this sense, the colour of one's skin can become a hindrance or obstacle, which severally limits his life chances. This was the problem of blacks in the U.S. for a long time. Even now subtle racism still exists in the sense that non-Caucasians in the U.S. still suffer some unofficial discrimination.

*Ethnicity*

This is as a result of difference in ethnic nationalities. Some ethnic nationalists have invoked ethnicism as weapon to achieve their selfish interests. Ethnicity according to **Onyia and Aniche (2001)** "is a situation when an ethnic group sees itself as "we" and others as "they" and psychologically consider themselves as pitched in a perpetual battle of survival against all these others'. In Nigeria, unfortunate political and colonial events have helped to

perpetuate and exacerbate ethnic sentiments among Nigerians. In their own contribution, **Igbo and Anugwon (2001)** noted that: "ethnic group membership may breed ethnic consciousness or ethnicity which influences interaction between people and groups in a multi-ethnic society ... people marked by common cultural symbols (language, values and normative patterns) sharing an identified geographical territory.

Inter-ethnic (between ethnic groups) and intra-ethnic (among ethnic groups) conflicts have become a common and wide spread, phenomenon in Nigeria. The most serious are those between the major ethnic groups – the Hausa-Fulani, the Yoruba, and Igbo. These conflicts and associated violence have sometimes brought the country to the brink of collapse, as was the case in the Nigerian civil war of 1967 – 1970.

The sudden end of the civil way in 1970 did not mean an end to inter-ethnic hostility in Nigeria. **Igbo and Anugwon (2002)**. "If any thing inter-ethnic hostility and violence appear to have increased and become deep-seated. This assertion derives from the increasing incidence of religious conflicts, particularly in the Muslim North since the end of the civil war".

### *National Integration as Solution to Ethnic Problems in Nigeria*

According to **Eliagwu (1987)**, national integration is a process by which members and groups in a plural society adapt to the demands of national existence while co-existing harmoniously. It is usually affected by contending social forces. In this integration process, the citizens are expected to respect the overriding supremacy of the national government. "This entails subordination of institutions and cultural values to the demands of the central authority with obvious sacrifices". When the citizens learn to respect their fatherland irrespective of their tribal origins, the love of their fatherland will reduce ethnic tendencies in their attitude. **Owo (2003)** "Nigeria is bedevilled by the cankerworm of ethnicity and its corollary and the total absence of national integration. Not even the creation of more States, and Local Governments can solve the ethnic palaver, It is, therefore, imperative against this background that we first must appease, the prevalent sectional or more appropriately regional giddiness and seek to achieve some measures of national integration".

The following are some of the possible solution to ethnic problems in Nigerian using national integration as our framework of analysis:

1. The National Assembly should pass a bill which will be signed into law by the President of Nigeria, General Olusegun Obasanjo banning all tribal associations including Ohaneze Ndi Igbo, Afenifere, Northern Elders Forum, etc. Ethnic sentiment is at the core of whatever they do.

2. Politicians should be banned from preaching ethnic royalty as a means of winning election or attracting cheap popularity or even attracting political appointment. Anybody caught in this act should be punished to serve as a deterrent to others wishing to weep to ethnic sentiments to achieve selfish interests. Secondly, there should be specified punishment for journalists who promote ethnic sentiments in any media establishment. The idea of zoning the presidency should be forgotten since it reminds us of ethnic differences.

3. The Federal Government of Nigeria should endeavour to highlight the similarities of the different ethnic groups in Nigeria, common experiences should be our bond instead of emphasizing what make us different from one another. The National Orientation Agency (NOA) should champion this assignment. General Mohammedu Buhari, one time Head of State of Nigeria, should be forgiven for attempting to force

Nigeria to become a member of Organization of Islamic Countries (OIC) since culture and religion are interwoven. People like him with dangerous ambitions should not be allowed to hold positions of leadership rather the secular nature of Nigeria should be maintained.

4. Institutionalization of rewards to encourage merit irrespective of where the recipient comes from. **Owo (2003)** "the national merit award is a step in the right direction. No attempt therefore, should be made to give it ethnic posture, quota system, federal character as presently practised have dubious value so they should be discouraged as fundamental principles of state policy. Awards should be given to citizens who approximate the features of Mr. Nigeria. People who believe in the philosophy of united Nigeria should be recognized".

5. The federal government of President Olusegun Obasanjo should set up a commission charged with the responsibility of arbitration of disputes arising from ethnic clashes. This is very important especially when we realize that the clash between the Igbos and Northerners led to Aburi agreement. It was the failure of General Gowon to implement the Aburi agreement that led Nigeria into civil war. Proper handling of

ethnic clashes at the federal level will enhance national integration.

6. Equitable revenue formulation and allocation according to **Owo (2002)** "is a fundamental basis for national stability and cohesion. Without such manifest equity in revenue formula further distrust will continue, cries of marginalisation and neglect may assume more dangerous proportions which in addition to other patent or contrived inequalities may constitute a danger to the integrity of the state".

7. There is need for the federal government to call a national conference. This national conference will afford the divergent ethnic groups the opportunity to come together and harmonize their seemingly irreconcilable differences. Issues that are obstacles to national integration will be discussed here and possible solutions and compromises will be made for better Nigeria. Here the minority issue in Nigeria should be addressed properly. Here also a better solution to federal character will be addressed since the idea of federal character is not achievement oriented.

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Ignatius Nnamdi Aguene is a native of Umuabi in Udi Local Government Area of Enugu State, Nigeria. He holds BA (Hons) and Msc degrees of the Universities of Nigeria, Nsukka (UNN) and Benin, Benin City respectively.

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