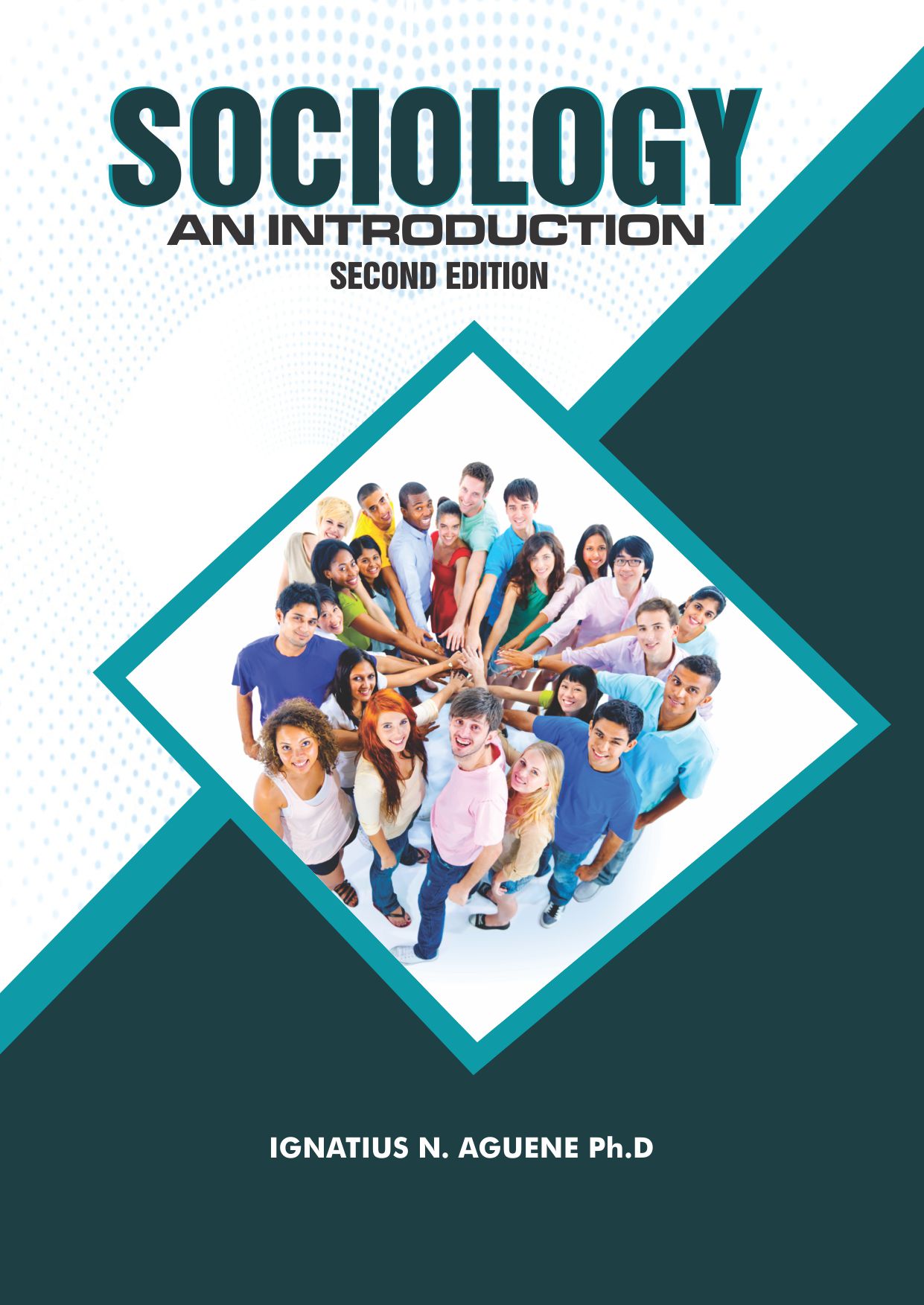
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**SOCIOLOGY: AN INTRODUCTION**

**SECOND EDITION**

**IGNATIUS N. AGUENE Ph.D**

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**DEDICATION**

To my wife, Ngozi and our children: Chinyere, Oluchukwu, Chukwunonso, Ezinne, Ujunwa, Ogonna and Chukwudalu

**ACKNOWLEDGEMENT**

First and foremost I am grateful to God for keeping me alive. I am grateful to my mentor Professor F.C. Eze. Many people have selflessly contributed to the completion of this book since no book is exclusively written by the efforts of a since individual. I am grateful to Professor Ignatius Uche Nwankwo who wrote the foreword after some input. My thanks goes to my colleagues in the Department especially Dr. Mrs Chinwe Inyanda who is the current HOD read the manuscript and made useful corrections. To numerous individuals whose names I have failed to mention I offer apologies.

**PREFACE**

The first edition of this book came out with high reception in June 2001. This second edition has been produced with greater benefits to the readership. The book has been written taking into consideration the new National Universities Commission’s guidelines on course content. This 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 as a discipline. I represented the concepts and topics in a simplified, easy-to-understand style with an African background. In writing this book, I have referred to and drawn from the work of several writers to whom I am extremely grateful and have indicated my sources. With humility, I can say that I have presented the materials in my own way. This book is divided into 21 chapters.

**FOREWORD**

One of the frequent complaints raised by sociology students of Nigerian universities is the non-availability of textbooks on the discipline. Furthermore, the available authoritative literature on the subject is mainly by foreign authors without African background. This has invariably hampered the growth of sociology as a discipline in Nigeria.

Dr. I.N. Aguene’s book Sociology: An Introduction comes therefore as a welcome addition to the growing body of literature on sociology in recent years. Dr. I.N. Aguene has proved in this book that he actually lectured introduction to sociology for many years, it deals with major concepts and topics in simplified language for new students to understand.

Dr. Ignatius Nnamdi Aguene is a Senior lecturer in the Department of Sociology/Psychology Godfrey Okoye University Enugu.

Each of the twenty one chapters of this book is a contribution to knowledge and I recommend it to both undergraduate and postgraduate students studying sociology as a worthy reference material in Sociology or even to the general leader who want to understand what sociology is all about.

**Professor Ignatius Uche Nwankwo**

Department of Sociology

Nnamdi Azikiwe University, Awka.

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**CHAPTER ONE**

**THE MEANING AND SCOPE OF SOCIOLOGY**

Sociology goes beyond the simple study of the society. It must be studied in an organized way. In 1838, Augustus Comte a French philosopher 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. Sociology according to Aguene is the study of the society, its transformations, consequences and possible solutions.

Philosophy from the 18th and 19th centuries gave rise to sociology. Moral philosophy and sociology split out to form a specialist field. Sociology is a social science that investigates human societies, their connections, and the mechanisms that maintain and transform them, (Encyclopedia Britannica, 2022). This is accomplished by looking at the dynamics of the many societal components, including institutions, communities, people, and groupings based on gender, race, or age. Along with societal disorder in the form of crime, deviance, and revolution, sociology also examines social rank or stratification, social movements, and social transformation (Encyclopedia Britannica, 2022),

Human behavior is generally governed by social interactions, in large part because humans lack the instincts that drive most animal behavior. Therefore, in order to make decisions and take acts, humans need social structures and organizations. Given the significant role that organizations play in shaping human behavior, sociology's mission is to understand how organizations influence individual behavior as well as how they are founded, interact with one another, degrade, and finally dissolve. Economic, religious, educational, and political institutions, as well as more specialized ones like the family, community, military, peer groups, clubs, and volunteer organizations, are among the most fundamental organizational structures.

Sociology is the study of society from a scientific perspective. Igbo and Anugwom (2001) assert that "sociology goes beyond this simple notion to refer to a branch of the social sciences that deals with the society as a group, the individuals who make up this society, their interactions, and how consensus and stability are maintained in society, as well as the social group or organization which arise in the society." Sociology is the scientific study of society and human behavior, According to Henslin (2003). Sociology is the study of society and human behavior using both scientific and humanistic methods in a professional setting. It is a scientifically grounded profession that seeks to comprehend society and the human condition.

Johnson (2018) said that "sociology is the science that deals with social groupings; their internal forms or modes of organization, the process that tends to sustain or modify this form of organization, and the interaction between groups". According to Mills, we are inherently affected by the greater society and the historical setting in which we live. Sociology is described by Bitton et al. (1981) as "the study of human society and human social behavior." Sociology is concerned with how people behave in groups. Sociology is described as the "scientific study of human relationships" by Wikipedia (2018). Sociology is distinct from all other disciplines since it focuses emphasis largely on human connections as a whole.

Understanding human behavior and interpersonal relationships in diverse group contexts is a major focus of sociology. The sociological analysis unit might be anything from a single person to a sizable group of people. One person or a whole civilization might be the analytical unit. Sociology's many theoretical views concentrate on various analytical subunits. The phrases Micro and Macro are used by sociologists to describe the various levels of investigation.

According to Sorokin, "sociology is a broad study of socio-cultural phenomena regarded in generic forms, kinds, and many relationships." Watson asserted in his own contribution that sociology is about things that men do: For those who study it, it is a body of knowledge about society; for those who practice it, it is a discipline; for those who adore it, it is a plan for social reorganization; and for those who critique it, it is a pompous assertion of common sense. Sociology is a form of job, a craft like many others, for people who do it. Obayi (1997) observed that sociology has a distinct perspective despite its large breadth. Sociology, in its group dynamic studies, "is the scientific study of people's behavior as they interact with one another and of the qualities they develop as a result of such contact".

Sociology helps individuals respect points of view that are different from their own, to comprehend how such points of view came to be, and in the process, to better understand those of others. The group then serves as the sociologists' primary frame of reference, whether it is tiny like a gang, huge like a city, or massive like a contemporary civilization with millions of people. Simply said, sociology is the study of social behavior and its social origins and effects.

It looks at how societies, organizations, and groups are structured as well as how they arise, grow, and interact. Due to the social nature of all people, sociology covers a wide range of topics, from the close-knit family to the violent mob, from crime to religion, from the division of people based on race, gender, social class, and ethnicity to their shared cultural beliefs, to the sociology of work and sociology of sports.

Sociology, as Aristotle remarked long ago, provides a viewpoint on history and an insight into the existence of man on earth. He never experiences complete isolation since he always lives with other people, which has some bearing on everything he is, does, and thinks. Okonjo (2017) claims that sociologists can choose to specialize in any of the following sub-disciplines: Every area in which human behavior is structured to seek social functions includes the family, the urban community, education, health and medicine, aging, occupations, environmental concerns, race and ethnic minorities, sex roles, sports, science and technology, culture, and arts. What are the main theoretical strands within the discipline of sociology? According to sociologists, there are three main theoretical orientations that are the center of the field of sociology. These three theoretical stances are conflict perspective, structural functionalism, and symbolic interactionism. In accordance with Henslin (2013)

Structural Functional Approach: According to this theoretical perspective, society is made up of many interrelated, harmoniously functioning pieces "This method emphasizes the significance of social structure—any reasonably consistent pattern of social activity. [Secondly], this method searches for every structure's social purpose, the ramifications of any social pattern for the operation of society as a whole" (Macionis 2006: 12-13). (Macionis 2006: 12-13). From a broad perspective, structural functionalists approach society; they consider... This theoretical perspective, known as the symbolic-interaction method, is seen as a micro-level approach, or an individual level approach. In symbolic interaction, society is seen as a drama or ongoing event that is always evolving. This method places a lot of emphasis on utilizing symbols to communicate and exchange ideas.

According to this theory, society is nothing more than the reality that individuals create for themselves via their interactions with one another (Macionis 2006: 14). Max Weber, George Herbert Mead, Charles Horton Cooley, Erving Goffman, George Homans, and Peter Blau are notable sociological theorists or contributions to this theoretical framework. Conflict Approach is a theoretical perspective that emphasizes inequality at a macro-level. In society, resources are distributed inequitably such that a minority benefits at the expense of the majority. Conflict arises in a community as a result of the uneven distribution of wanted resources. Those with the means create systems and procedures to preserve these resources. This perspective sees society as being constantly at war because those who lack resources are constantly coming up with new ways to get them. Karl Marx, W. E. B. DuBois, C. Wright Mills, and Ralf Dahrendorf are significant sociological thinkers or contributions to this theoretical framework.

**The Origin of Sociology**

Sociology developed as a result of the researchers' commitment to internal topics and challenges. The following are some of the main elements that have shaped sociology as a discipline historically: The nature of the state or society, as well as the place of individuals and organizations within it, had been the subject of much philosophical speculation prior to Comte. The socioeconomic problems of their cultures truly troubled people like Plato, Aristotle, and Thomas Hobbes, among others. Thus, there have been rumors of a new discipline that Comte eventually designated. Wilkins (1996) remarked that:

Comte came up with the word "sociology" for the new social science he envisioned because he thought social interactions could be understood, interpreted, and even managed. He did not directly provide any new information to the study of society, but he did highlight the necessity for empirical techniques of inquiry in favor of purely conjectural ones. The development of the contemporary, methodical science of society was made possible by this theory, which represented a turning point in sociology.

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

Change happened more quickly during this historical era than in any other. Obay (2007) pointed that that in the background of the profound changes the Industrial Revolution brought about in Europe, the new field of sociology started to take shape in the middle of the 19th century. Analysis and justification were required for this quick societal transition. As industries and new technology transformed the social and physical surroundings, the shift drove cultures that had been mostly stable for ages into chaos.

At that time, many individuals were having problems, and academics hoped that a new field would emerge that could address these issues. They included scientists and philosophers, and as a result, theories about the upcoming new field which Comte had the honor of calling sociology in 1838—were being circulated.

In the late 19th and early 20th centuries, the industrial revolution swept across many western societies. The agricultural to industrial system had changed. Under this structure, many people abandoned their farms and agricultural work for the industrial jobs given by the factories. A few numbers of individuals benefitted immensely, while the others put in a lot of overtime for meager pay. "A backlash against the industrial system and against capitalism in general ensued and led to the labor movement as well as to different radical movements aimed at toppling the capitalist system?", claims Ritzer (2010). Early intellectuals had an interest in these shifts and the issues they brought about.

Up to the 19th century, revolutions were sparked by the French revolution of 1789. Many communities were devastated by the revolution. Many academics were interested in the unfavorable effects of these revolutions. Particularly in France, there was a lot of turmoil and instability. Others tried to establish new grounds of order in societies that had been upended by the political upheavals of the 18th and 19th centuries. Some philosophers advocated a return to the Middle Ages. Comte and Durkheim both placed a strong emphasis on the concept of social order (Ritzer 2010).

**2. *Social Reform***

Because of the industrial revolution, many people left their rural areas for the industrial areas. Aguene (2022) 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 include 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.

The reaction of scholars to the industrial revolution and capitalism was the solution to these problems these combined into socialism. According to Ritzer (2010) although some sociologists favoured socialism as a solution to industrial problems, most personalities and intellectuals opposed to it. On one side Karl Mart was an active supporter of the overthrow of capitalist system and there placement by a socialist system. In addition, he engaged in a variety of political activities that he hoped would help bring about the rise of socialist societies.

**3. Feminism**

Wherever women are oppressed, Leaner (2013) claims that they have organized and/or opposed the situation in some way. According to Ritzer (2010), peripheral male social logisticians' work only partially incorporated feminist concerns into sociology. From Spencer on through Weber and Durkheim, the men who assumed leadership positions in the field made essentially conservative reap louses of the feminist arguments that were being made around them. They treated gender issues as an unimportant topic to which they responded conventionally rather than critically in what they identified and publicly promoted as sociology. Even though women were producing a sizable amount of sociological theory, they still reacted in this manner. It is only now that the history of this gender politics in the field, which also includes the history of male responses to feminism, is being recorded.

**4. Religious Change**

Wikipedia claims that religion underwent significant societal transformation as a result of the political and industrial revolutions. Early sociologists from religious origins frequently participated in religion both personally and professionally. They took the same goals from their religious life into sociology. For others (like Comte), sociology was converted into a religion from its original purpose of transforming people's lives. Others base their social views on clear religious teachings. One of Durkheim's most important writings is about religion. The world's faiths also occupied a sizable section of Weber's work. Although Marx shared an interest in religion, his perspective was far more critical.

**Development of Sociology**

The founders of sociology spent decades attempting to choose the best course for the emerging field. Four distinct eras may be identified in the evolution of sociology: the late 19th century through World War I, the interwar period of consolidation, the time of rapid expansion from 1945 to 1975, and the succeeding period of fragmentation (Encyclopedia Britannia, 2022).

**Sociology as a Scientific Discipline**

***Efforts at making the discipline a science***

Following the fast advancements in science in the 19th century, which made it feasible for data to be accurate, many of the early sociologists insisted that if nature could be examined scientifically, then society could also be studied scientifically. Aguene (1998). Obayi (1997) remarked that "a concept evolved that a social science approach may accomplish likewise" when he noted that "the emergence of natural science which supplied means to understand the alteration in the physical world technology" Wilkins (1976) stated:

Rapid advancements in the study of the natural sciences were occurring concurrently with the expansion of knowledge about civilization. Students in the social sciences were inspired to use the same style of approach to their own work as a result of the major accomplishments and discoveries made in the fields of mathematics, chemistry, and physics. As new theories were proposed to describe natural phenomena, they were also adopted and modified to explain social phenomena. During the first decade of the nineteenth century, the formation of social sciences as a separate subject received less attention than the modification of the theories.

From the start, notable sociologists, Comte and Durkheim, and many wished to model sociology after the successful physical and biological sciences. However, a disagreement soon arose between those who totally embraced the scientific model and those (like Weber) who believed that it would be difficult and unwise to adopt a scientific model in its entirety due to the unique features of social life. The majority of people view sociology as a science (Ritzer, 2010).

Three factors should be taken into consideration while evaluating a science: technique, organization, and the validity of its body of knowledge. The majority of sociology's founders insisted on studying sociology using the scientific method. Comte maintained that sociology will eventually become a full science field with the rigorous application of natural science methodologies (Aguene, 1998). Sociologists spend a large portion of their time doing research projects, some of which last only a few days while others endure for years, in an effort to gather information that will aid in resolving some urgent human problems. In a nutshell, sociology is focused on research. Scholars disagree on the extent to which our goals may be realized in sociology or any other social science. This is thus because the inanimate, immovable, and consciousness-free physical sciences' material objects are. Regarding this, Onyeneke (1996) highlighted that:

Consequently, nobody is aware of them as research subjects. Their patterns of conduct can be considered immutable and unaffected by academics' efforts to change them. Humans, on the other hand, live in a distinct kind of existence inside human civilization.

**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 the class smiling and sharing all kind of jokes does not mean he will do the same the next time he comes into the same class.

­(b) Human behavior 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 individual may have different ways of looking at and interpreting the same occurrence at different points in time or even at the same time.

(c) Human behavior is too elusive, subtle, and complex to yield to the rigid categorizations and artificial instruments of the sciences. Human being 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 addiction 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 know 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 its which 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. 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 or two existing theories, but at the end of that research he can discover another theory, hence increasing the cumulative nature of sociological knowledge.

**The Scientific Method**

Methods are the cornerstone of any science or subject. The scientific method is used in many sciences, but especially in natural science. Their neutrality and trustworthiness have both greatly benefited from the scientific approach. The scientific method entails a number of phases or processes that must be adhered to exactly. These phases or processes are briefly described.

**1. Formulation of the Problem:** A "problem" is a knowledge gap or an unrecognized concept. Maybe it's so complicated. But a thorough definition of this issue is required. If we don't identify the problem correctly, we risk missing the direction and efforts that might be a causal observation and an understanding of the current state of knowledge on that specific topic.

**2. Formulation of a Hypothesis:** Once the issue at hand is identified, we need to have some sense of the potential discoveries. These fundamental notions, which may serve as our study's compass, are referred to as hypotheses. It offers a flimsy explanation for the phenomena. It is a tentative assumption that has not yet been proven, but it may turn out to be true.

**3. Observation and Data Gathering:** The developed hypothesis has to be verified. This necessitates fact-gathering through observation. We gather information for social research through interviews, schedules, questionnaires, field observations, etc. The techniques used for data collection rely on the type of study being conducted and the available resources in our field.

**4. Analysis and Synthesis:** The data must be processed and examined in order to draw the correct conclusions once they have been gathered. The data must be categorized for this. Classification is the process of grouping or categorizing facts based on how similar or different they are.

**5. Generalization:** Following the collection, processing, and analysis of the data, we must make broad generalizations.

**6. Formulation of theory and law:** A scientist has developed a theory when he or she is successful in describing and explaining how distinct facts relate to one another. The notion may be appropriately recognized as a law once these facts have been examined and the researcher has determined that they are always true. At this stage, it is vital to make a distinction between a hypothesis, a theory, and the law. In most cases, a hypothesis is formed before the facts are carefully scrutinized. It works with rather constrained facts. A theory deals with a wide variety of facts and is a tested hypothesis. Sometimes a theory is thought of as a hypothesis. A hypothesis is recognized as a law when it has a strong foundation and is consistently proven to be true.

**Functions of Sociology**

The study of sociology may aid a student in understanding and appreciating the social aspects of his surroundings, his relationships with others, his local community, and society at large. Both Igbo and Anugwom (2001) claim that:

a. Examining and categorizing the various forms of social interaction and relationships that make up society. It demonstrates that despite being pulled between the tendencies for autonomy and selfishness and the necessities for cooperation, humans are social animals that accomplish more together than they do alone. As a result, civilization is necessary for human survival.

b. Sociology also tries to clarify the connections between various institutions and organizations within a society and to demonstrate how this interaction is essential for social advancement.

c. In an effort to define general rules of society, it also looks for the underlying principles controlling continuity and change in social life. Thus, sociology seeks to analyze and explain change as well as forecast societal development tendencies in the future.

d. In addition, sociology tries to integrate or synthesis the results of other academic fields that are equally concerned with studying human society, including anthropology, economics, political science, history, psychology, etc. This produces a corpus of information on human society that is coherent and fills the gap between many disciplines.

**Uses of Sociology**

Sociology appears to be the most recent social science among the others. It is rapidly changing. Even so, it has made impressive development. These days, many people are aware of its uses. Modern society is becoming more aware of the value of studying social phenomena scientifically and ways to advance what Prof. Giddens refers to as human adequacy (human welfare). In today's complicated world, the study of sociology is quite valuable. Following are a few applications of sociology:

1. Sociology conducts scientific investigations of society. There was no systematic, scientific effort made to examine human society with all of its intricacies prior to the development of sociology. It is now feasible to conduct a scientific study of society thanks to sociology. In order to advance in a variety of sectors, it is necessary to have this scientific understanding of human civilization.

2. Sociology sheds greater insight on a person's social nature. The study of sociology goes deeply into human social nature. It explains why people live in groups and why man is a social animal. Societies and communities. It looks at how people interact with society, how it affects people, and other things.

3. Sociology enhances our knowledge of society and gives social action more clout. An individual may better understand himself, his capabilities, talents, and limits with the help of social science. He is able to adapt to his surroundings because to it. Understanding society, social organizations, institutions, associations, and their roles, among other things, enables us to live productive social lives.

4. The study of sociology enables us to understand not only our society and its inhabitants, but also those of other people, as well as their motivations, goals, position, line of work, traditions, customs, institutions, and culture. Our knowledge of different societies in a sizable industrialized society. However, we need to have some understanding of how others live and the circumstances in which they exist. We gain this understanding through studying sociology.

5. Sociology also makes a big contribution to enhancing culture. Sociology has prepared us to address issues relating to ourselves, our religion, customs, mores, institutions, values, ideologies, etc. rationally. To become more impartial, logical, critical, and dispassionate is one of its many uses. The study of societies has helped people to broaden their perspectives. It has made an impression on its students that they must get over their biases, false egoistic desires, and hatreds of certain classes and religions. It has enriched, filled up, and given our lives more purpose.

6. The study of important social institutions and the relationships between the people in each of them is another facet of sociology's practical side. The sociology of the primary institutions through which modern society operates includes the family and the home, the classroom and education, the state and government, business and work, morality and religion, marriage and family, the law and legislation, property and governance, etc. More than that, they influence our lives in various ways; sociological understanding may aid in bolstering them to better serve man.

7. Sociology is beneficial in the classroom as well. Technical proficiency has considerable benefits in the field of sociology. In business, government, industry, city planning, racial relations, social work, social welfare, supervision, advertising, communications, administration, and many other facets of community life, sociologists, particularly those educated in research methodologies, are in high demand. Only a few years ago could sociologists teach sociology outside of colleges and universities. However, sociology is being utilized in settings other than academic institutions. There are currently jobs in sociology other than teaching. At the municipal, state, national, and worldwide levels, the different applications of applied sociology are becoming more and more well-known.

8. Sociology of education is more necessary than ever, especially in developing nations. The social elements that have led to a few nations' economic backwardness have not been brought to economists' notice by sociologists. Nowadays, economists are aware of how crucial sociological knowledge is while examining a nation's economic problems.

9. Understanding society is crucial for resolving social issues. The modern world is plagued by a number of serious social issues, such as untouchability, poverty, beggarly, unemployment, prostitution, overpopulation, family and community dysfunction, racial issues, crime, juvenile delinquency, gambling, and alcoholism. In order to tackle these issues, a thorough examination is required. Such an examination is provided by sociology.

10. Sociological knowledge is required for societal understanding and planning. Sociology has facilitated social planning. Sociology is frequently seen as a tool for social change and reformation. In terms of society's rebuilding, it is crucial.

11. The practical applicability of sociological approaches: Other social scientists and sociologists utilize the techniques they have created. Let's consider the sociological survey as an example. I was created and am mostly utilized by statisticians and sociologists, and I have become a vital instrument for market research and political polls. In a similar vein, sociologists offer a wealth of data that is valuable in forming social policy judgments.

12. Sociological research has aided several governments in their efforts to advance the wellbeing of tribal people. Even tribal communities, which are less developed, struggle with a number of socioeconomic and cultural issues. Numerous governments have implemented different social welfare policies to advance the welfare of the tribal people thanks to studies on tribal communities and issues done by sociologists and anthropologists. There are currently initiatives underway to treat tribal people equally with the rest of the civilized population.

13. Sociology has brought to light the inherent dignity and worth of man. Sociology has had a significant role in modifying our attitudes about other people. It has aided individuals in developing a catholic worldview and a tolerant disposition. People are now more understanding and patient with others as a result of it. The gap between various groups of individuals and communities has shrunk and the mental distance has been lessened.

14. In the sense that it keeps us current on contemporary social circumstances and changes, sociology is a tremendous practical aid. Sociology increases our awareness of the changes and developments going on in the world. As a result, we become aware of our altered roles, expectations, and duties.

15. Finally, sociology "tells us how to become what we wish to be," as Prof. Giddens has noted.

The "worth of sociology" question is not one of whether or not we should study a certain subject, it may be concluded. But the real issue is how it is going to be used. In summary, studying sociology brings benefits for both individuals and society.

**Foundation for Modern Sociology**

In 1883, Chicago University in the United States of America became the first institution to develop a sociology department. But the more traditional, prestigious schools encountered opposition to this weird new discipline. This is due to the radical character and roots of sociology. Other American universities' efforts to create sociology were hampered by this. However, Harvard created a sociology department in 1930. One of the first American sociologists was Lester Ward, a student of Comte. African sociologists are the offspring of Western academic institutions. To create a true sociology of Africa, however, that is certain of its past and aware of its future, fundamental understanding of sociology is crucial. The African sociologist has come to oppose westernization's accompanying ethnocentrism. Sociology originated in Africa, and some Africans had already studied society before Comte, according to the Encyclopedia.

**CHAPTER TWO**

**SOCIOLOGY AND OTHER DISCIPLINES**

The wide scope of sociological investigation leads to its intersection with other social sciences, making sociology a generalizing social science. Encyclopedia Britannica (2022) claims that a similar synergy has emerged in relation to law, education, and religion, as well as in seemingly unrelated professions like engineering and architecture. The study of institutions and social interaction may help in all of these domains (William Form and Robert Faris, 2022).

**Sociology and Anthropology**

Since sociology and anthropology are closely related, they are frequently mixed. It is also true that Anthropology provided sociologists with a lot of the background information on modern civilizations. When he said that "the sociological mentality has gone towards the practical and present, the anthropological towards pure study of the past," Kluckhohn (2018) provided evidence in support of this claim. Although some academics, like Hoebal and Karoeld, think that sociology and anthropology are the same, their approaches to data collection are different. Sociology relies heavily on social survey methodologies, whereas anthropology depends on largely participant observation. Igbo and Anugwon (2001) pointed up in their own contribution that:

As its name suggests, anthropology is a branch of research that examines humankind holistically, including both so-called advanced and savage nations. However, the study of human society is a topic that interests anthropologists and sociologists alike. Sociology is concerned in the social group or society, but anthropology is more interested in the entirety of man's experience in society, beginning with his evolution, his tools, and the way he structures his society. Up to the first quarter of the 20th century, sociology and anthropology were traditionally relatively similar fields that were typically integrated in one department (particularly in Britain), with anthropology differing primarily by its focus on preliterate peoples. However, recently, this divide has diminished as social anthropologists have shifted their focus to the study of contemporary culture (Encyclopedia Britannica, 2022).

It's true that anthropology and sociology have certain parallels and differences. For the two disciplines to perform at their highest levels in the African context, the gap between them must be closed. According to Okenyi (2001), Evidence and personal experience show that these Western ethnographical accounts are significantly biased and ethnicity-promoting. This is the challenge sociologists and anthropologists in Africa face when they reexamine the culture of the African environment using the proper scientific procedures used in sociology and anthropology. For a well-rounded and reliable data collection and analysis, sociology and anthropology must work together in this endeavour. The curriculum designers of many social science faculties in the majority of institutions in Africa who merged Sociology and Anthropology in the study of society; not in its particular elements but as a whole, appear to have had a correct understanding of this combined endeavor.

**Sociology and Political Science**

Political science studies how people behave in response to how power is distributed and used. It entails obtaining and exercising power and authority, or striving to do so. Political science only investigates political institutions, which makes it more specialized than sociology. Political institutions are among the numerous institutions that sociology investigates. Legitimacy and group behavior are topics of interest in many fields of sociology and political science. Political sociology, a field of study in both sociology and political science, is created when the two fields collide. According to Okenyi (2011), the study of power as it manifests itself in formal institutions tends to be the major focus of political science. It also has a propensity to focus on internal government procedures. On the other hand, sociology stresses all facets of society and examines how various organizations, such as the government or other kinds of public administration, interact with one another.

Political science and sociology both use theoretical information from research, making it occasionally challenging to distinguish between the two disciplines' approaches to comprehending specific aspects of life. Giddens (2013) stated that teaching the theory of the state to men who have not studied the foundational concepts of sociology is like to teaching astronomy or thermodynamics to those who have not studied Newton's laws of motion. Furthermore, as man is a political animal, a thorough study of society is impossible without comprehensive understanding of political life.

**Sociology and Economics**

Economics focuses on the investigation of how individuals make a living in circumstances of relative scarcity and choice. The social system's other institutions, which are impacted by economic institutions, are constantly linked to them. The management of limited resources to meet human wants in terms of economics is one significant distinction between sociology and economics. Sociology, on the other hand, looks beyond meeting needs in terms of economics to satisfaction gained via social life. In contrast to Economics, which views man as a self-sufficient individual, sociology examines the interactions between members of various social strata. According to Okenyi (2011)

In the study of systems and subsystems like capitalism, feudalism, productive relations in collectivities, and in the patterning of reliance, domination, and trade, sociology and economics agree. Sociology may want to look more closely at the social conditions that give rise to the economic man and other elements that affect the beginning and development of economic events. The multifaceted nature of social organization, according to sociology, impacts how well a society's economy functions. Services and goods are not produced, distributed, or consumed by themselves. Although we are aware that Economics has affected Sociology since economic forces play a significant role in our social lives, some academics, like Silverman and Thomas (2018), consider Economics as only a subset of Sociology. The statement made by Maclver in 1996 that "Economic phenomenon is always driven by all types of social need and activity and in this, they are constantly re-determining, producing, molding, and altering social need and activity of every sort" may have been influenced by this.

The field of economic sociology, which asserts 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," is the one that best explains the relationship between sociology and economics, according to Okenyi (2011). In an effort to allow us to function in the contemporary global economy, the West is attempting to persuade Africans to adopt what they refer to as a free market economy and trading. This runs counter to the African way of life's emphasis on community. Okenyi (2011) asserts that in light of this evolution, the study of economics in Africa "requires the intervention of sociological analysis of the African economy from the African viewpoint. With the help of sociological knowledge, economics will be better equipped to comprehend the African environment and avoid basing their comprehension of the field solely on the ideological level of other groups.

**Sociology and Psychology**

Understanding mental processes including perception, cognition, and learning is at the heart of psychology. It "deals with interpersonal and inter-group or person-to-group relation as well as the broader causes of behavior," according to Otite and Ogionwo (2006). It covers topics including motivation, learning, thinking, memory, perception, and imagination. Psychology deals with the personality and symbolism from psychology, whereas sociology analyzes the entire network of human interaction. Psychologists occasionally do experiments in well monitored labs, as opposed to sociologists who work with fluctuating Otite (2006). Similar to how certain investigations of sensory-motor stimulation reveal that such behaviors are intrinsically biological and not motivated by experience, psychology extends out into biology and physiology and takes a lot of resources from them. Psychology, according to Okenyi, places a strong emphasis on the individual and the way his personality is organized specifically in terms of his emotions, feelings, and associated actions (2011). This relates to how psychology and sociology interact. According to Okenyi (2001)

Psychology and sociology share a common ground in social psychology where they both concur that human personality and behavior are factors of social setting and that the cognitive components of an individual's attitude are extensively built through experience in society, despite their differing emphasis on the approach to the study of man. Although psychologists often concentrate on people and their mental processes, sociologists and psychologists, for example, both have an interest in the topic of social psychology. Because sociologists concentrate more emphasis on the ways that outside groups affect people's behavior, they focus primarily on the collective elements of human behavior (Encyclopedia Britannica, 2022).

**Sociology and History**

Since sociology and history are so closely related, several academics did not want to split the two fields. Howard stated, "History is past Sociology and Sociology is current History," as an example. However, according to sociologists, the two are different. History preserves in a static form the customs, behaviors, and cultures of communities and groups. In the viewpoint of the historian, history is occasionally a chronicle of historical occurrences. Undoubtedly, but cautiously, Sociology uses the resources provided by History. Wiess, as cited by Okenyi (2011), highlights the necessity for sociology to be liberated from history in order to investigate social dynamics in their true form and to understand the nature of both consensus and contention in the course of these dynamics.

The founding fathers of sociology according to Igbo and Anugwom (2001) explain and forecast occurrences in human society." In this sense, the causes of stability and change in human society are of importance to both history and sociology. While sociology uses both synchronic and diachronic approaches and mostly relies on survey, history relies on the analysis of historical records and documents for its research.

**Sociology and Education**

Education is an area of human knowledge that, according to Nwewu (1990), "is primarily concerned with challenges related to training the young in society to be valuable members when they come of age." To better understand educational institutions, sociology of education applies sociological ideas and concepts to them. According to Akubue (2008) The major focus of sociology of education is the application of sociology's general concepts and discoveries to the study of the whole spectrum of human phenomena known as education. It addresses broad topics like society, culture, community, socialization, status, and roles, among others, and tries to explain the different connections between education and society.

We live in a society that is evolving; by studying the past, present, and future, changes may be foreseen and plans could be developed for the society's improvement. According to Onyia (2012). The importance of sociology of education stems from the requirement that every society's educational system consider the advancement of technology, its historical context, and its physical surroundings. It must consider how much social change it can affect without upsetting the entire system since it serves as a potent tool for social transformation. Any country's educational system also has to reflect the values of the society in which it operates. Understanding the complex and crucial link between education and society will be made easier with a knowledge of educational sociology.

Sociology of Education is "an investigation of the social processes involved in the educational institution," according to Stakup (2014). According to Omozegwa (1995), who contributed to the discussion, "the founding fathers of sociology of education, including 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 view education as a socialization process. Sociology offers resources for examining the school setting. Obasi (2008) pointed out that, using Mialaret (1985).

Sociologists believe that education is inherently an acculturation process. As a result, training and education phenomena are a part of all functional mechanisms for internalizing values and assimilation of behavior, all modalities by which structures tend to bring people together, and all organizations by which power systems work, whether explicitly or implicitly, to condition these people to respect hierarchies. Sociology of education is the study of how sociology and education are mutually interdependent. The following levels of analysis are used by sociology of education as a subject of research, according to Obasi (2008).

1. It looks at how the educational institution (school) fits into society, as well as how the institution and society interact.

2. It examines the sociological processes that occur in the educational setting, which is viewed as a micro-society, and links these actions to the outside world or larger 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)**

In 1838, he gave the field the term "Sociology." Sociology, according to him, is the methodical study of society. According to Aguene (2022), he held that identifying and defining these social laws is essential to sociology. He felt that society is governed by specific "social laws" just as the physical universe is. He asserted that there are three stages of human development: the theological, metaphysical, and positive stages, which every civilization must go through. He claims that each level represents a certain manner of thinking or reasoning. Which one is dominant is important to him because you can always see bits of one in the other. The name "sociology" was coined by Auguste Comte in 1838 who is regarded as the field's founder (Henslin 2013). Positivism, which Comte advocated, is the scientific method's application to understanding society.

Comte thought that society was governed by principles like to those found in the natural world. One needed to study society in order to understand the purpose of these social regulations. "Comte emphasized that this new science will not only uncover social principles but also use them to advance social change. Sociologists would overhaul society as a whole to improve living conditions" (Henslin 2013: 9). Many theoretical methods to comprehending society have been established as a result of this early emphasis on science, as mentioned above. Due to the fact that it continues to use science to comprehend society and human behavior, sociology is still related to its early theoretical beginnings (Henslin, 2013).

**Comte’s Hierarchy of the Sciences**

The hierarchy of the sciences according to Comte;

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 disciplining but hoped that with the application of the method 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 effect 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 Static 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 social change, or the alteration of human society, but Comte is more interested in the intellectual and moral implications of the change.

**Contributions of Comte to the Development of Sociology as a Science**

1. In order for "sociology" to become an autonomous and distinct discipline, Comte gave it a name and established its basis.
2. Comte's stress on a constructive approach, objectivity, and a scientific mentality helped the social sciences advance as a whole.
3. Comte's "law of three phases" amply demonstrated the tight connection between intellectual development and social advancement.
4. Comte's taxonomy of the sciences emphasizes how significantly sociology relies on the accomplishments of other disciplines. Modern times' "interdisciplinary approach" is consistent with Comte's philosophy.
5. Comte placed a high value on the scientific process. He questioned the mindset of the armchair social philosophers and emphasized the need of adhering to scientific methodology. Comte did not advocate for revolutionary change, according to Ritzer (2010), since he believed that society will improve as a result of its natural progression. The paperwork was simply required to help the process along a little. The law of the three phases is composed of three steps.

The dominant concept system during this time period focused on the notion that supernatural forces, religious leaders, and landscapes fashioned after humans are the source of everything.

**a. Theological Stage**: First Stage World before 1300. The social and natural world are said to have been created by God. Belief that supernatural powers, religious figure modelled after human being are at the root of everything.

**b. Metaphysical Stage:** This period, which spanned 1300–1800, is known for its belief that impersonal forces, such as nature, rather than specific deities, account for almost everything.

**c. Positive stage:** Around 1800, the world entered the positivistic stage, which was characterized by a belief in science and a tendency for people to abandon their search for ultimate causes (such as God or nature) in favor of focusing on the social and physical worlds in order to find the laws that govern them.

Comte emphasized the significance of doing fieldwork and abstract theorizing in his sociological study. He exhorted sociologists to do comparative historical study, experimentation, and observation. Finally, according to Ritzer (2010), Comte thought that sociology will eventually overtake all other branches of science due to its unique capacity to understand social rules and to grow. Comte stayed outside of academia as reforms were made to fix systemic flaws.

**Herbert Spencer (1820-1903)**

He described sociology as the study of the extra organic by science. Spencer "hoped and strived for a Sociology which would put all social phenomena under consistent principles and handle them by accurate techniques as found in the scientific sciences," according to Okenyi (2011). Spencer, as quoted by Okenyi (2011): argues that sociological principles require comparing societies of various types and developmental stages, and that sociologists must deal with structural and functional facts that are disassociated, to the extent possible, from specific facts arising from unique conditions.

**Spencer’s Law of Evolution**

According to Spencer's theory of social evolution, society is always evolving. According to Spencer, social development entails a transition from a more homogeneous state to one that is heterogeneous, from a simpler form of society to a more complicated form of society. Spencer thought that societies go through two separate periods of development.

According to **Igbo** 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 while 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. Spencer according to Pitcher (2010) offered a theory of evolution from militant to industrial societies militant societies are for offensive and defensive warfare. It was functional in binding societies together through military conquests that came together and gave way to industrial societies. With industrial societies emergence war was not functional but only succeeded to impede further evolution.

Industrial society is based on elaborate specialization, recognition for one is born with and voluntary co-operation industrial societies are held together by voluntary contractual relation and strong morality.

In his ethical and political writings, he saw society as progressing toward an ideal perfect or moral state. For him fattest societies survive while unfit societies should due off. The aim is adaptive upgrading for the world as a whole Spencer never cared to read the work of other scholars. This also affected the acceptance of his work by his contemporary scholars.

**Contributions of Spencer to the Development of Sociology**

According to Shaefer (2019),

1. Spencer firmly backed Comte's ideas, which urged that a distinct science of society must be established.

2. Spencer emphasized the interconnection of several societal components. According to Spencer, the many components of society, including the government and the economy, are interdependent and work together to maintain the survival and stability of the entire system.

3. Spencer made a significant contribution to the growth of the tradition of comparative studies in sociology with his "theory of organic analogy." Although this idea has several drawbacks of its own, Word, Summer, Giddings, and other later authors were affected by it.

4. Spencer stressed and attempted to generalize the "rules of evolution." Coser says that rather than making contributions to the field of sociology, Spencer may be credited for popularizing the rules of evolution.

5. Spencer's views were particularly appealing for two reasons: first, they met the demand for knowledge unification, and second, they emphasized the importance of the "principle of free enterprise" [also known as the "laissefaire principle"]. Spencer supported "individualism" as a philosophical position. He promoted a free-thinking philosophy that aided in the growth of the new discipline of sociology.

6. Spencer’s works such as – “social statics”, “First Principle”, “the study of sociology”, “principles of ethics”, “principles of sociology”, “the man versus the state” have been a great contribution to the enrichment of sociological literature.

**Emile Durkheim (1858 – 1917)**

Even if the Enlightenment had a detrimental impact, Durkheim's work benefited from it. The enlightenment was a time of social unrest as well as tremendous intellectual advancement and philosophical transformation the social disorder that Durkheim detested and feared. His writings focused mostly on the analysis of social order. In his opinion, social changes would help to lessen social chaos, which was not necessarily a component of the contemporary world.

Durkheim distinguished between mechanical and organic solidarity. Durkheim studied philosophy but grew more interested in the study of society and its social issues. According to Otite and Ogionwo (2006), mechanical solidarity is a trait of archaic societies where people are similar, whereas organic solidarity is a trait of modern or advanced societies where people are different. Mechanical solidarity is characterized by the collective conscience acting as a unifying force as well as shared beliefs and sentiments.

There are hardly any individual variances in this. However, organic solidarity is based on dependency, which is a result of the division of labor itself. As a community gets more diverse in its functions, it is developed from individual differences. His research centered on a comparison of the social glue that held society together in ancient and modern times. He concluded that non-material social truths, notably a deeply held shared morality or what he called a strong collective conscience, were what held older societies together most of the time. The collective consciousness has, nevertheless, become weaker as a result of modern society's complications. The fundamental link in the modern society was the complex division of labor that provided food for others in dependent relationships. Durkheim believed that the contemporary division of labor was an ineffective way to keep society together since it brought with it a number of "pathologies."

Durkheim considered suicide as a sociological phenomenon that fluctuates with the level of social integration in his sociological method guidelines. According to Okenyi (2011), "Anomic and fatalistic kinds of suicide arise owing to inadequate regulation or excessive regulation, whereas egositic and altruistic types occur due to little or too much integration."

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 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 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.

Bad economy may lead to loss of one’s source of live-hood, the resultant social isolation and frustration may make a person decide to take his on life. However, under booming economy, an individual could set up expectations for himself but when this is not fulfilled, a shattered hope would course 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 opined that sociological law should be as a result of sociological research and went further to define sociology as the scientific study of social facts.

**(4) Fatalistic Suicide:** When society respect the individual so much. It was the suicide of persons with futures pitilessly blocked and passions violently choked by oppressive discipline. Giddens (2013) causes high suicide rate among slaves.

In suicide Durkheim reasoned that if he could link such an individual behaviour as suicide to social causes (social facts) he would have made persuasive case for the importance of the discipline of sociology. But Durkheim did not examine why A or B committed suicide, rather her was interested in the causes of differences in suicide rates among groups, regions, countries, and different categories of people for example (Maned and Style). His basic against was that it was the nature of end changes in social facts that led to difference in suicide rates. For instance, a war as an economic depression would create a collective mood of depression that would in turn had to increases in suicide dates, there is much more to be said in this subject but the key point is that Durkheim developed a destructive view of sociology and sought to demonstrate its use followers in scientific study of suicide (Ritzer, 2010).

According to Wikipedia, the free encyclopedia, t*he Elementary Forms of Religious Life* ([French](https://en.wikipedia.org/wiki/French_language): *Les formes élémentaires de la vie religieuse*), published by the French [sociologist](https://en.wikipedia.org/wiki/Sociologist) [Émile Durkheim](https://en.wikipedia.org/wiki/%C3%89mile_Durkheim) in 1912, is a book that analyzes religion as a social phenomenon. According to Durkheim, the emotional safety achieved via community life is what led to the emergence of religion. He concluded from his research on Australian totemic civilizations that the creature or plant that each clan revered as a holy being was really that society itself. [1]: 201 Durkheim poses the question, "So if [the totem animal] is at once the emblem of the god and of the society, is that not because the deity and the society are only one," halfway through the essay.

Durkheim said that early humans had such thoughts towards things in their surroundings as well as about other people. According to Durkheim, totermism resulted from the attribution of human emotions and supernatural abilities to these things. According to Durkheim, the notion of the sacred the one thing that connects all religions is the core of religion. According to Durkheim, "a religion is a cohesive system of beliefs and practices pertaining to holy objects, that is, things set apart and prohibited beliefs and practices which combine into a single moral community called a Church, all those who adhere to them.

In summarizing, we must remark that society is not at all the illogical or a-logical, incoherent and bizarre creature that it has too frequently been portrayed as. In fact, because it is the consciousness of the consciousnesses, collective consciousness is the ultimate form of psychological existence. It views things solely in their essential and permanent qualities, which it crystallizes into shareable concepts since it is located above and outside of personal and local circumstances. It is the only thing that can provide the mind the molds that are applicable to the entirety of things and that enable one to conceive about them because it sees further at the same time that it sees higher; at every instant, it encompasses all known reality. It does not intentionally construct these molds; rather, it discovers them inside itself and does nothing more than become aware of them.

By using the totemic animal as a metaphor, Durkheim is implying that the collective unconscious is represented. Australian Aboriginals develop a sense of self within a body of knowledge provided by the community itself through the use of this "flag." According to Durkheim's standards of sociological methodology, sociology's unique job is to investigate what he called social facts. He thought of social truths as being caused by and governed by forces outside of the person.

**Karl Marx (1818 – 1883)**

Marx extracted Hegel’s dialectic and Feuerbach’s materialism and fused them into his own distinctive orientation dialectical materialism which focuses on dialectical relationships within the material world. The basis of Marx’s Sociology is materialism Marxism as a Sociological theory traditionally involves two main postulates. Otite and Ogionwo (2006) quoting Timasheff (2007) 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 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 who do not receive rewards commensurate with their labour. The capitalists own the means of production. Otite and Ogionwo (2006) 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 (1948) 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 accordance 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.

**Alienation-**Karl Marx employed the term to refer to the loss of control on the part of workers over labour, Tasks, the products of their labour other worker and the separation of workers from their essential “special being” in later sociology alienation has been seen as involving feelings of powerlessness and as such has been used in a social-psychological way.

**Marx and Sociology:** Marx was not a sociologist per se nor did he consider himself to be one. His work is too large for sociology alone but sociological foundations could be found in his work. Marx’s radical ideas and the radical social changes he fore told and sought to bring to life were clearly feared and hated by his contemporary thinkers. Marx was discussed as an ideologist. They were ready and eager to buy conservation ideology wrapped in a clock of sociological then, but not the radical ideology offered by Marx and his followers. Marx seemed to be more of an economist than a sociologist. Although the early sociologists would certainly admit the importance of the economy they would also argue that it was only one of a number of components of social life. Secondly, Marx’s interest was in revolution which stead in contrast to the conservative concern for reform and orderly change.

In his labour theory of value he made it clear that labour was the source of wealth. He insisted that the wealth of the capitalist was based on the exploitation of the labourers. Capitalists perform the simple of paying the workers less than they deserved, because they receive less pay than the value of what they actually produced in a work period, this surplus value which was retained and reinvested by the capitalist system.

The capitalist system grew by increasing the level of exploitation of the workers (and therefore the amount of surplus value) and investing the profits for the expansion of the system. Marx deplored the political economists of his time for accepting capitalism and the way they used people to work for economic success within it. He was also critical of them for failing to see the inherit conflict between capitalists and labourers and for denying the need for a radical change in the economic order: such consecutive economics was hard for Marx to accept given his commitment to a radical change from capitalism to socialism (Ritzer, 2000).

**Marx Weber (1864 – 1920)**

Weber devoted much of his attention to ideas and their effect on the economy. Rather than seeing ideas as simple reflections of the economic fictions. Weber saw them as fairly autonomous forces capable of profoundly affecting the economic world. Weber certainly devoted a lot of attention to ideas, particularly systems of religious ideas and he was especially concerned with the impact of religious ideas on the economy in the protestant ethic and the spite of capitalism and lately on a capitalist economic system. Weber believe that material factors affect ideas but ideas themselves affect material structures.

**Background**

Born in Germany his father was a bureaucrat from middle class family the difference between his parents had major influence on his intellectual orientation and psychological development. The father like engaging in earthly things against the mother a Calvinist the mother did not like earthly pleasures. The difference between his parents led to partial instability. He attended University of Heidelberg at 18 years. He studied law and went to University of Berlin when he studied up to Ph.D in law and lectured at the University of Berlin.

He shifted to his lifelong concern Economics, History and Sociology. He adopted his mother’s (Calvinist) ideas about work in 1904 and in 1905 he wrote the Protestant Ethics and the Spirit of capitalism. He wrote a lot on religion though Weber was not a religious person. He helped found the German Sociological Society in 1910. There was a tension in his writing lifestyle between his bureaucratic life of his father and his mother religious life. His house in Hailderberg became a home for intellectuals not only in Sociology but other scholars for different areas.

**Weber’s Three Ideal Types of Authority**

The three ideal types are as summarized by Otite and Ogimouo (2006) as follows:

1. Reasonable justifications based on the conviction that normative rule patterns are "lawful" and that persons in positions of power under such rules have the ability to give orders (legal authority).

2. Traditional grounds—based on the widely held conviction that ancient traditions are sacred and that persons in positions of power (tradition authority) are legitimate; and thirdly,

3. The devotion to a particular and extraordinary person's holiness, heroism, or exemplary character, as well as the normative patterns or order he revealed or decreed, are known as charismatic grounds (charismatic authority)

Max Weber introduced the word "bureaucracy," which refers to a hierarchical organization that resembles a pyramid of power. Weber claims that the most effective form of extensive human organization is bureaucracy. According to Weber, organizations inevitably tend to become increasingly bureaucratized as they expand in size.

**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 practice associated with such beliefs, could materially affect secular social behaviour in particular. After making a careful survey, according to **Wilkins(1996):** 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 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.

Marx Weber’s sociology is based centrally on the science of social action. Okenyi (2011) noted that:

Suggesting that the task before sociologists 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.

According to Wikipedia, the free encyclopedia, Max Weber's *The Protestant Ethic and the Spirit of Capitalism* is a study of the relationship between the ethics of ascetic Protestantism and the emergence of the spirit of modern capitalism. According to Weber, the religious beliefs of groups like the Calvinists contributed to the development of the capitalistic mindset. In order to investigate religion as a potential factor in the current economic situation, Weber first notices a connection between being a Protestant and having a business. He contends that the present spirit of capitalism views chasing profit as virtue and views it as an aim in itself. Understanding the origin of this spirit is Weber's aim. He looks to Protestantism as a possible justification. Protestantism promotes the idea of a "calling" in the world and gives secular endeavors a religious bent. Even if significant, this does not fully explain why seeking profit is necessary. This justification is offered by the Calvinist school of Protestantism.

Predestination is the idea that God has already chosen who will be saved and who will be condemned. Calvinists looked to their success in worldly endeavors for these hints as Calvinism evolved in response to a profound psychological need for indications of whether one was genuinely saved. They eventually began to view financial gain and material prosperity as indications of God's favor. In a lesser degree, other religious sects including the Pietists, Methodists, and Baptist sects had similar sentiments. According to Weber, this new mindset led to the collapse of the conventional economic order and the emergence of modern capitalism. The Protestant ethic, however, took on a life of its own once capitalism was established and the Protestant principles were no longer essential. Because capitalism is so beneficial to current economic activities, we are now well entrenched in its spirit.

**CHAPTERFOUR**

**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 (1996).** In his own contribution, **Bierstedt (2007)** 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 which were not expected initially.

**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 disputes. The political institution, on the other hand, is impacted by the success or failure of the national economy as a consequence of recessions, depressions, or economic booms. The government also has an impact on the institution of the family by giving marriage licenses, deciding which marriages can be lawfully ended or divorced, and securing parental and child relationship rights. The family institution, on the other hand, can have an impact on the political and economic institutions through factors like birth rates, voting behavior, patterns, and other types of family disorganization that necessitate social welfare services.

**Community**

It is possible to think about community in terms of social relationships that value continuity, cohesiveness, and personal connection. According to Bensman (1994), community can be defined as relatively small, remote centers with a steady population that can maintain all essential social and economic services. Community, in Mannheim's definition (1959), is "any circle of individuals who live together and belong together in such a manner that they do not share this or that single interest simply but a full set of interests," in his own words.

"A small region across which individuals are speaking the same language, subscribing to the same thoughts, and acting upon the same attitudes," according to Sutherland and Maxwell (2014), is referred to as a community.

**Organization**

"Organization is the logical coordination of the actions of a group of individuals for the accomplishment of some shared stated purpose or goal through divisions of labor and function, and through a hierarchy of authority and responsibility," claims Schein (2018).

According to Allen (2017), "organization is the process of identifying and grouping the work that needs to be done, defining and delegating responsibilities and authority, and establishing relationships for the purpose of enabling people to work most effectively together in accomplishing objectives."

**Association**

According to Wilkins (1996), associations are created in response to the unique requirements of a community and are made up of groups of people who have banded together to work toward a shared goal. They may be the product of conscious planning or environmental pressure that more or less compels mankind to cooperate with one another. Examples of this kind of social organization include trade unions, agricultural societies, choirs, and theatrical groups. A group consciously established for the purpose of pursuing a shared goal or collection of interests is what Maclver (2005) defines as an association.

**Social System**

According to Sachera, a social system is "a plurality of individuals interacting with one another in accordance with shared cultural norms and meaning," but Wilkins (1996) pointed out that a society's social system is actually the culmination of all the ideal behavioral patterns that exist within it. Ideal behavioral patterns are typically quite different from real behavioral patterns and are passed down from generation to generation as part of a society's culture. These ideal patterns serve as a guide for society's efforts to educate the individual as well as a guidance for the person when he or she must deal with a circumstance for which they have not received particular training. Ideal patterns serve as sort of "precedents" that may be referred to when needed.

**Social Structure**

According to Wilkins (1996), social structure is the division of people and groups based on their functions or status. Examples of aspects of the structural system include royalty and commoners, masters and slaves, employers and workers, instructors and students, etc. Even while a single individual may play a variety of roles throughout his life citizen, businessperson, spouse, parent, treasurer of his golf club, etc. the sum of those jobs at any given time gives him a position within society. Only in relation to the social structure can we analyze individuals, and only in terms of the individuals who make up the social structure as a whole. Social structure, according to Parsons (1931) and Auguene (1998), is "the term applied to the particular arrangement of the inter-related institutions, agencies and social pattern, as well as the statues 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**

According to Wilkins (1996), social consciousness is a crucial component of a society since it assures that its members will have similar emotional reactions. It is the element that can motivate a person to set aside his or her own desires and self-interests for the sake of the group. It also ensures that a person performs necessary tasks and fulfills necessary obligations, even in the absence of supervision or coercion. The development of shared emotional reactions among people who work together over time is how societies achieve emotional unity.

**Society**

According to Wilkins (1996), a society is an association of personalities that have mutually adapted connections or behavioral patterns that set them apart from other persons who do not share these relationships or who have distinct behavioral patterns. As observed by Wilkins (1996). The concept of reciprocity, often known as give and take, is crucial to society since it is built on both the understanding of similarities and differences. This fact is not only the cause of the growth of many societies, but it is also to blame for the divides that take place inside a given community. A civilization's physical foundation is an aggregate, but it needs psychological fusion for an aggregate's inhabitants to become part of a society. The persistence of the aggregate across time is crucial to the development of a society since it is only via this persistence that a social consciousness may emerge. An ideal cannot be created by a community; instead, it belongs to the person. The organizing of behavior and the emergence of social consciousness are two key elements in the transition of an aggregate into a society. According to Giddens (2013), "the union itself, the organization the total of formal ties in which associating people are joined together" is what is meant by the term "society." According to Piere (2005), society does not refer to a collection of individuals but rather to the intricate web of social rules that develop inside and between them.

**Culture**

All the characteristics that unite men and set them apart from the rest of the animal kingdom are collectively referred to as culture. Boundaries are also set by culture. Culture relates to a person's life, whereas society refers to that individual. Since it may develop via interaction with other civilizations, no culture is static. According to Wilkins (1976), "learned behavior encompasses ideas, strategies, and habits that are passed down from generation to generation and are essentially a collection of solutions to issues that others have encountered and addressed previously." Culture refers to this ingrained behavior or social legacy. According to Anigbo (1998), culture is pervasive. This means that it exists everywhere where men live in communities.

Culture demands consistency. This implies that people who possess it must be able to anticipate or forecast with a decent level of accuracy how a person will react to a certain kind of social stimuli. He also mentioned how members of a community bring culture to life. The process of socialization, which involves nourishing a kid with the cultural components of his community, begins as soon as they are born. This enables him to respond to concerns or problems in the same manner as people in the culture who are experiencing comparable problems. In this situation, total departure from the norm of life is referred to as lunacy.

**Custom**

According to Aguene (1998), a custom is a tradition that has been followed and passed down from one generation to the next as a component of a people's social legacy. People react because it has always been done in this way since their ancestors' times. As a result, it implies established usage in contrast to anything fresh.

**Morality**

Aguene (1998) contends that morality entails genuine motivation behind following the law—not because of the impending punishment for violators, but rather because of a certain measure of moral conviction and moral steadfastness in one's behavior. The standard is followed not because others are following suit, but rather because it complies with an internalized abstract idea of justice, purity, fairness, and truth.

**Etiquette**

It is concerned with how something should be done correctly. It acts as an outward expression of kindness toward others, such as welcomes, well wishes, and any other kind of civility Aguene (1988).

**CHAPTER FIVE**

**BRANCHES OF SOCIOLOGY**

Sociology is simply the scientific study of social life and the social causes and consequences of human behaviour. Okonjo (2005) noted that sociology studies the origin, growth, and interactions of social groups, organizations, and societies. Because all human behavior is social, sociology covers a wide range of topics, from the close-knit family to the violent mob, from crime to religion, from the division of people into racial, gender, social class, and ethnic groups to the shared values of a common culture, and from the sociology of works to the sociology of sports.

**What are some career options in the field of sociology?**

There are several job choices, according to the American Sociological Association's Careers in Sociology, Sixth Edition brochure. A college degree is necessary for all sociological occupations. Social service work, community work, corrections, business, college settings (like admissions, alumni relations, and placement offices), health services, publishing, journalism, government services, and teaching (with additional appropriate teacher certification) are all common careers for sociologists with a bachelor's degree. The job prospects in sociology that are described at the bachelor's level are expanded to include teaching, research, and applied practice at the master's and doctorate levels of study.

The field of sociology has various deviations, just as there are variations in social characteristics. The study of these realms "naturally broadens the scope of sociology since there are so many areas of interaction between people and groups in the society," observed 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 age)

13. Sociology of organization.

14. Race and ethnic relations.

15. Demography.

16. Political sociology

17. Military sociology, e t c.

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

Omezegwan (1995) noted that:

Finding information and a solution to the many issues that face people in society is the focus of this research. These societal issues might be political, economic, moral, social, or in any other way, as can be seen from the scope. The social engagement of people with these issues in an effort to find solutions is what sociology and sociologists are interested in.

**Branches of Sociology**

1. **Rural sociology**

Rural sociology is a branch of sociology that focuses on the diverse social interactions seen in rural settings. It tries to comprehend the organization and structure of rural civilizations as well as the many social interactions that exist within them. According to Bertrand (1958:8), rural sociology is the study of interpersonal interactions in rural settings. Understanding rural dynamics is important since it impacts many rural communities, and it may be able to assist provide solutions to their problems of development, increasing socioeconomic stagnation, and bad infrastructure in rural regions. Therefore, in order to analyze rural communities, rural sociology will depend on a variety of ideas, concepts, and methodologies that have developed in main sociology.

**2. Political Sociology**

Politics and society are intimately intertwined and engage in a variety of interactions. Political sociology, a subfield of sociology, is primarily concerned with the examination of the interactions involving the effects of many social elements, such as kinship, land (territories), and religion, according to Otite and Oginnwo (2006). Political values system, economy, and so forth influence each other. Though it is a component of the larger social system, the political system is different from it, at least theoretically, and it has a variety of effects on the rest of society.

**3. Sociology of Education**

For better comprehension, sociology of education applies sociological principles and ideas to educational institutions. According to Akubue (1998), sociology of education is primarily the application of sociology's general principles and findings to the study of the broad spectrum of human phenomena known as education. Then, it tries to clarify the connections between education and society and discusses ideas like society, culture, community, socialization, status, and roles, among others.

**4. Medical Sociology (Sociology of medicine)**

In essence, medicine is the practice of information, abilities, and attitudes that aid in the treatment of the sick. It is a synthesis of several disciplines. According to Freeman et al. (2005), Robert Straus made the useful difference between sociology of medicine and sociology in medicine some time ago. The use of sociological concepts, information, and procedures in an effort to clarify medical and social-psychological issues that the medical profession and associated professionals are interested in can be summed up as sociology of medicine. In this case, sociological expertise is used in conjunction with medical expertise to find a solution to what are fundamentally medical issues.

On the other hand, those interested in the sociology of medicine ask questions about medical professionals, their institutions and organizations, and their relationships with people in their sphere of influence in an effort to shed light on what are basically social issues. In this case, using a sociological lens to the medical field is analogous to applying a sociological lens to other spheres of social life, such commercial organizations, educational institutions, and the like. The sociology of medicine addresses issues that relate to the fields of organization sociology and sociology of professions. The profession's organization, recruitment into and training for it, and eventually its ties to outside forces and agencies are all significant subjects.

1. **Demography**

The total number of people in a society is a crucial part of the social structure. The folks are distinct individuals (demos). This collective human being (people) is the subject of sociology research as a dynamic social system component. Demography is the area of sociology that focuses on analyzing people as a whole. Demography is a discipline that uses mathematical techniques to examine the population. Every human population has a certain size, makeup, and dispersion. Additionally, these qualities are frequently altered. In other words, the study of demography deals with socially significant concerns and as such belongs to the social sciences.

All these factors interact to reveal the structure of the population, which includes constants like fertility, austerity, marriages, navigation, and social progress. Therefore, despite the fact that it may be studied in the physical sciences, demography is a sociology topic. The most popular sources of demographic data are censuses, vital records, and social sample surveys. National governments utilize demographic data to create social economic policies. Currently, the usage of commercial industrial is quickly growing in popularity, especially in nations that have refrained and have more solid demographic information. Demography is one of sociology's most specialized fields since it is a practical and applied science.

**6. Urban sociology**

Urban sociology researches urban life as a phenomenon studies in this field of sociology looks at topics including the trend of urbanization and city expansion, as well as the associated "social" personality disorders and societal problems. The nature of urban living is a topic of debate. According to certain sociologists, especially those with a Euro-American bent, urban living is distinct from rural life and is a way of life for this particular population. They work to establish the contrast between urban and country life. They argue that metropolitan personalities and attitudes lack any primal impulses since city life is constantly centered on abstract rational thought. Sociologists who study the situation in Africa, however, discover an urban-rural continuity.

They contend that African urban residents continue to engage socially and culturally with their brothers and sisters in the rural. This is due to the fact that they still practice some aspects of their native way of life in the towns. Due to this circumstance, the African guy in the city is only an urbanized version of his rural counterparts. There aren't many personality distinctions between rural and urban people. Instead of an urban-rural dichotomy, there is an urban-rural continuum. As the city expands, so do its urban problems. Some of the issues are those related to overpopulation in housing slums, inadequate drainage systems, stress on urban infrastructure, traffic jams, crimes and delinquencies, etc. This branch of sociology focuses on the scientific study of urban social life in order to pinpoint issues and improve city processes and structures for a more humane and pleasant urban lifestyle.

**7. Industrial Sociology**

The area of general sociology known as "industrial sociology" focuses on the internal workings of industrial organizations, how they affect society, and how society affects them. According to Onwuka (2000), "industrial sociology focuses on the different changes that take place in each company, changes in organizational structure, values, human interactions, and other associated topics, among other things, in the study of work organization." Igbo and Anugwom (200) pointed out the following in their own contribution: Industrial sociology is concerned with social groups—particularly internal ones—within an organization, their operations, and how they affect the accomplishment of organizational objectives. This emphasis' fundamental tenet is that social groupings have norms of behavior that may conflict with the organization's stated objectives. The nature of the interaction between the management and its members as a social collectivity is also examined by industrial sociology. Essentially, this is the center of industrial relations, which is also examined from the standpoint of their respective specialties.

**8. Sociology of Development**

Africa's development has taken on many forms, but it hasn't actually improved the situation of the populace. Some academics have even referred to the African development model as the "elephant kind of development" as a result of this. The paradox of development and the enigma surrounding development plans are often eliminated by sociology. The sociology of development, according to Igbo and Anugwom (2001), "is concerned with the concepts for gaining social development and progress in modern society." In their situation, development is viewed as a broad phrase that encompasses advancement in everything from psychology and social issues to physical development and economic growth. Because of this, sociology of development studies both the historical and social roots of development and growth as well as the social forces that shape it.

**CHAPTER SIX**

**SOCIALIZATION**

Socialization according to Onigu and Ogionwo (2006) “has been defined as an interactional process whereby a person’s behaviour is modified to confirm with expectations held by members of the group to which he belongs. In these broad words, socialization refers to all of an individual's learning experiences throughout their lifetime rather than just the process of social learning as they grow up. "Socialization is the process by which the individual learns to confirm to the norms of the community," wrote Ogburn (1974) in his own contribution. Children become aware of societal standards and values through the processes of socialization, which also help them establish a strong sense of identity. Socialization processes persist to some extent throughout life, even though they are most important during infancy and childhood. No human being is immune to the reactions of others around them, which shape and alter their behavior throughout the course of their lives.

Various sociologists hold different opinions about socialization. According to Green (2005), "socialization is the process through which the kid gets a cultural content, coupled with selfhood and personality," as an example. According to Easton (2005), 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 (2011) 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 or 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 (1995).

**1.** **To Teach Skills:** Through socialization, some skills are passed from one generation to another without much change or influence as a result 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 b the society from his parents, peer groups, the 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 everyone 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 knowour selves. 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. Cootey (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 that 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, replaced by the impersonal authority of a group. It is the peer group that provides the experience of internalizing the generalized 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 neighbor, 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-curricular activities.

**4. Work Organization:** Schein (2005) 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 (1990). 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 in our television screens. Social values both positive and negative are constantly passed on to the viewers. Orji and Okafor (2010) 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. Otite and Ogionwo (2006) 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, develop feelings of loyalty and pride in, as well as sentiment of attachment to a particular religion.”

In the traditional society, Africa traditional religion was the religion of most Africans. The 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 did not embrace proper moral principles and religious tenets have their spirits directed to other lands, for instance, a notorious criminal, or a murderer.

Islam is a religion propagated by Prophet Mohammed. There are five daily prayers which help to remind Moslems of their important relationship with Allah (God). Otite and Ogionwo (1985), noted that “since Islam is a total way of life and admits of no division between religion and state, all its institutions are, in this sense, religious. Hence the state 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 essence 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 SEVEN**

**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 thing 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 thing 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. Any change which affects or influences people’s attitudes, behaviour, action, Customs, practices, organization and orientation as members of a society, community or human grouping is termed social change (Okafer and Emaka 2013)

**Definition of Social Change**

Nibet defined social change as “the successive difference in time of some enduring social relationships, norms, roles, status, or structure” while Mayer 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 arises when the relationship among persons or groups are 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 accepted it leads to new dispensation. Homer Barnett’s innovation: The Basis of social change illustrates how innovation can bring social change innovation, according to him, comes in three forms:

**1.** **Discovery:** It is anything whose existence has never been known and either by accident or so somebody finds it. For instance, if somebody found out 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. Example 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).

**3.** **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 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. Their 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 traits are present and complete. Cultural traits are those elements that will be needed to make an invention feasible. Presently, the world needs cure for AIDS but because the cultural traits 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 traits you have, the more inventions that are likely to occur and this theorem has a formula.

Invention = 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 in resisting social changes especially when it touches on the custom and tradition which they guide jealously having been handed down from their ancestors. In Nigeria, people will not accept to burn 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 weak 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 take 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. All 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 injection that a woman must suffer in pregnancy before giving birth to any child.

**6. Vested Interest:** The interest might be 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 put them out of business.

**7. Vested Status Interest:** Sometimes it is the social status of the person that determines whether he 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 his 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 honour 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 turn out to be in the new dispensation.

**Causes of Cultural Changes**

David Dressler and Donald Carns(2021) have made the following observations with regard to the causes of cultural change.

1. Members of a society are frequently challenged by practices that go against the norms they've come to accept. Some of the foreign practices are adopted, some are rejected, and some are followed with little adjustments. One term for this is "cultural eclecticism."
2. The likelihood of new traditions and practices being adopted increases under two circumstances: I if they represent what is seen as socially desirable and beneficial, and (ii) if they do not conflict with older conventions that are still respected.
3. Even if the people adopt the modern norms, they nevertheless hold on to many aspects of their traditional culture.
4. All cultural shifts, but notably those that result through cross-cultural encounter, constitute a superimposition on the preexisting culture.
5. It's important to remember that cultural shifts are always relative. Strictly speaking, we do not have a "changed" culture but rather a "evolving" culture. As a rule, cultural shifts are steady yet slow. Therefore, we observe the coexistence of both traditional and modern social practices.
6. Not all shifts in cultural norms are created equal. In certain cases, alterations to a culture are implemented because they are thought to be essential to the species' continued existence. Other shifts are tolerated because they cater to wants that have become part of one's identity but aren't strictly necessary for one's existence.
7. However, it is possible to notice that some cultural shifts fulfill neither the "survival requirement" nor the "acquired need" of a group at first. Modernized methods of body disposal are one such innovation.
8. It's a well-known truth that times of crisis often lead to or hasten the emergence of new cultural norms and practices. Once acknowledged as necessary because of a crisis, the resulting shifts often remain in place. Women were allowed to work in the defense business during World War II and they still do now.
9. Cultural change is cumulative in its total effect. Much is added and little is lost. Its growth is like the growth of a tree that ever expands but only loses its leaves, sometimes its limbs from time to time, as long as it survives.
10. A cultural shift has a domino effect. Whenever a new idea is adopted by the masses and deemed a "social need," it always gives rise to the demand for more adjustments to accommodate and improve upon it.

**Social Change in Nigeria**

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

1. **Urbanization**

As huge populations swarm into cities and fight over scarce resources, urbanization has numerous unfavorable repercussions on society, according to the Wikipedia free encyclopedia (2021). This new outlook shattered the old economic order, opening the way for contemporary capitalism by causing enormous issues including poverty, bad sanitation, unemployment, and high crime rates in overcrowded and slum areas caused by rapid home building. Protestant principles became superfluous once capitalism gained hold, but their ethic lived on. Because capitalism is so practical for the contemporary economy, its ideals have been deeply ingrained in our collective psyche. People change their minds about some things when they learn new information.

The process through which a growing city's inhabitants spread out into the surrounding suburbs is known as "urbanization." Because urbanization is predicated on people moving from rural to urban regions, it inevitably results in a shift in people's way of life. As a result, they start dressing and acting more like city dwellers. As a result of urbanization, natural habitats are destroyed, arable land is converted into other uses, and cultural practices are altered.

1. **Western Education**

Knowledgeable Indians, according to the Wikipedia free encyclopedia (2022), spread the ideals of freedom, equality, and justice to their people after reading about the American and French revolutions. Those thinkers—Hobbes, Locke, and Rousseau—who influenced the movement toward individual rights also had an impact on the political and social outlook of the people. As Akinpelu (1981) points out, the imposition of Western education was intended to perpetuate colonial circumstances by inculcating the ideals of the colonial society and educating individuals for the service of the colonial authority. Some of the most notable benefits of introducing western education to Nigeria are: Independence. Freeing themselves from colonial rule was aided by the Nigerian people's access to high-quality education. Western civilization has had a profound, both good and harmful, effect on traditional African society. As a result, African culture has become more acculturated and more advanced.

**c. Colonialism**

The free encyclopedia Wikipedia (2022) elaborates on the direct confrontations of colonialism by stating, "The impacts of colonialism were similar, regardless of the specific colonizer: disease; destruction of indigenous social, political, and economic structures; repression; exploitation; land displacement; and land degradation." Positivity It provides potential for good outcomes, including enhanced learning opportunities, enhanced social conditions, and progress toward modernization and growth for the colony. However, it is not without its drawbacks, such as the erasure of cultural practices, the destruction of natural habitats, the introduction of an alien political structure, the disregard for established norms and more. Degradation of natural resources, capitalism, urbanization, and the introduction of new illnesses to domesticated animals and people are only some of the drawbacks of colonization. However, colonialism also had beneficial effects on the economy and social structures of its conquered territories. It was the colonialists that stole the raw minerals from African colonies (centre nations). The colonial period also saw the establishment of a parallel economic system in Africa. Moreover, it led to the fragmentation of African monetary, financial, educational, commercial, and market institutions.

**Theories of Social Change**

Evolutionary change and revolutionary change.

**Evolutionary Change**

Social scientists like Auguste Comte, Herbert Spencer, Karl Marx, Emile Durkheim, etc., who are considered the "founding fathers of sociology," favored this revolutionary shift from a simple to a complex social condition. The theory of evolution holds that evolution occurs in a slow and methodical fashion. It's usually deliberate, like when an educational initiative results in improved health conditions. According to Igbo and Anugwom (2002), "evolutionary theories consider societal changes as a cumulative process." It's often held that all societies develop progressively through a series of phases, with each successive stage being qualitatively superior than the one before it. These shifts happen automatically, without of human control, due to natural causes or cosmic design. As key agent of social change in Nigeria, according to Onyia (2005), diffusion was first recognized by the scholar. Foreigners brought Islam, Christianity, and a Western-style education to the nation. The parliamentary system used by Nigeria today originated in Britain, while the presidential system adopted today originated in 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, over flowing of dam, earthquake, volcanoes, floods and even drought. Revolution could benon-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 silent features of the industrial revolution in 18th century Europe as follows quoted in Igbo and Anugwon (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 the 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 EIGHT**

**SOCIAL GROUPS**

It should be noted that the group is the focus of Sociology. Otite and Ogionwo (2006) 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 (2005) 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.” A group can be characterized as primary and secondary depending on the kinds of relationships their members have with one another. A primary group is characterized by a face-to-face intimate relationship while a secondary group is characterized by an impersonal formal organization with specific goals.

**Classification of Social Groups**

Some of the criteria used in this classification include size, degree of quality of social interaction, range of group interest, 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 (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 because of blood. 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:

1. 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.
2. 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.
3. Members usually have emotional ties with one another the emotional feelings for each other may be positive or negative.
4. Members often develop intimate and cordial relationship with one another. For example, members of a family are usually fond of each other.
5. 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, 1994). 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.
6. Most primary groups demonstrate a high degree of group cohesiveness. This may lead to the development of excusive 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.

**2.** **Secondary Group:** This is characterized by specialization, division of labour and interdependence. Okenyi (2011) 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 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 causal relationships as happens between the members of a work organization such as gatekeeper and a director in a company. They do not live in close proximity as further exemplified among the members of apolitical party scattered all over Nigeria moreover, relationships among members are in personal.

**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.
5. There is a less degree of group cohesiveness when compared with primary groups.
6. 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).
7. There is absence of emotional ties in interpersonal relationship.
8. Membership may be heterogeneous in terms of race and status of members.

**Kinds of Social Groups**

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.** **Gender base 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 child 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 polices and perform social control roles noted Ogbalu (1998). They are instruments of social change and help in a number of community development projects.

4. **Pressure Groups:** Laski (2001) 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 Judirat.

4. Lobbing is another strategy with which they achieve their aims. Lobbying could be direct or indirect and could take the form of inducement or outright blackmail.

5. They could sponsor their members for election thereby having direct access to the apparatus of the state.

**Functions of Social Groups**

There are certain functions that a group performs that make it relevant to its members. These 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 behavior 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.

**CHAPTER NINE**

**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 learning 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 noted (Anigbo, 1988).

Man by his very nature requires close association with his fellow men for the promotion of greater 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, different language, dressing, etc in short, different orientations.

This may have influenced Anigbo(1988) when he noted that “culture is a boundary maker which not only separates man from mere animalism 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 bahaviour 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 people.

Culture points to the life of a people while 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.

**Definition of Culture by Different Scholars**

There are many definitions of culture by scholars. Alfred Kohn described culture as human environment of humans. While Lowel Homes defined culture as “the learned shared behaviour that man acquired as a member of a society”. In their own contributions, Swart 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 his 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”.

1. Culture, according to Malinowski, is the "cumulative creation of man." And he sees culture as man's handiwork and the means by which he accomplishes his goals.

2. The English sociologist Graham Wallas defines culture as the social inheritance gained from previous generations via learning, as opposed to the biological heritage which is handed on automatically through DNA.

3. CC North believes that culture is the tools that humans have created to help them meet their needs.

4. 'Culture is the intricate totality that comprises of all the ways we think and all the things we have as members of society,' says Robert Biersteat.

5. Culture, according to E.V. Roberty, is "the corpus of concepts and information, both theoretical and practical that distinguishes man from other animals."

6. Well-known English anthropologist Edward B. Tylor defines culture as "that complex system which encompasses knowledge, religion, art, morals, law, custom, and any other talents and habits acquired by man as a member of society" (Tylor, n.d.). Today, Tylor's term is widely used and frequently cited.

**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 that it 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.

1. **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 area people. So is Hausa, Yoruba, English, and 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 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.

1. **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 dos and don’ts of our society but we accept them unconsciously.

**Language and Culture**

Language is system of arbitrary vocal symbols by which members of a social group co-operate 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-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 reasons(s), is sheer ignorance or empty-headed pride of all aspects of culture: 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 for the correctness of the words or signs selected, but to achieve certain results, or produce certain effects upon the mind of the receiver. This is often referred to us the aesthetic use of language.

Language is an aspect of culture. It is common to all human societies. Its basic functions can be summarized according to Ijeoma (2018) 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 firmly the personal reactions of the individual and the verbal 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 people.

**Characteristics of Culture**

Some universals hold true throughout all of humanity's many cultural traditions. There can be no community without shared cultural norms and values. In their definition of culture, Igbo and Anugwom (2001) highlight the following features:

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.

Understanding the notion of culture requires familiarity with its defining characteristics. Schaefer (2010).

1. **Culture is Learnt:** Culture is not innate, but rather is acquired via social interactions among humans. This is not some natural inclination. Simply put, human beings do not possess any sort of innate cultural inclination. The term "learned methods of behavior" is frequently used to describe what people call their culture. Behaviors that are not taught, such as the reflex to close one's eyes when sleeping or blink in response to bright light, are not cultural but rather biological. Cultural norms include the practice of greeting others with a handshake, namaskar, or a "thank you," as well as the daily rituals of shaving and getting dressed. In a same vein, man has learned to dress himself, groom his hair, adorn himself, prepare food, drink from a glass, eat off of a Plate or a leaf, read a newspaper, drive a car, play a part in a play, sing, worship, etc.
2. ***Culture is Social:*** Culture is inherently relational; it is impossible for culture to exist apart of human interaction. Nor is it something that happens only to one person. The result of human interaction. The process of its inception and growth is embedded in the fabric of human relationships. Society as a whole participates in it. It is impossible for a guy to learn about various cultures unless he interacts with others. Only in the company of other guys can a boy mature into a man. Culture is what provides a humane setting in which man may flourish and become a better version of himself. Depriving someone of the chance to socialize with other people is the same as stripping them of their humanity.
3. **Culture is Shared:** Culture is something that is shared; culture is a social construct. It's not something a single person can own on their own. For instance, members of the same group or community tend to adhere to the same norms and standards when it comes to things like conventions, traditions, beliefs, ideas, values, and morality. A large number of people appreciate the discoveries of Arya Bhatta or Albert Einstein, 'Charaka' or Charles Darwin; the literary works of Kalidasa or Keats, Dandi or Dante; the philosophical works of Confucius or Lao Tzu, Shankaracharya Swami Vivekananda; the artistic works of Ravi Verma or Raphael; and so on. Culture is defined as shared knowledge, behaviors, beliefs, and practices. It can only survive in social groups. "(Robert Biersedt).
4. ***Culture is transmissive:*** Culture may be passed on from one generation to the next. Parents impart cultural characteristics to their offspring, who in turn pass them on to their offspring, and so on. Language, not DNA, is what ultimately passes on cultural knowledge. Cultural transmission mostly occurs through language. Reading, writing, and speaking are all types of language that help people today appreciate the work done by past generations. Culture includes language. Once a person learns a language, a whole new world opens up to them. The transmission of culture can occur both through direct instruction and through modeling.
5. ***Culture is Continuous and Cumulative:*** Culture is an ongoing process that builds upon itself. Over time, its effects tend to add up. Culture is a "developing whole" that incorporates the past, the present, and the future of human progress. Culture may be seen as a river that flows from one generation to the next over the course of millennia. Culture has been referred to as "the social inheritance of man" by certain sociologists, such as Linton. Culture is the "memory of the human race," as Robert Bierstedt puts it. We have a hard time picturing how our society and daily lives would be different if we didn't have all of this accumulated culture.
6. **Culture is consistent and integrated:** Culture, as it has evolved, has shown a propensity to be consistent and interwoven. Concurrently, several cultural elements are interdependent on one another. A society's value system, for instance, is intrinsically linked to that society's morals, religion, customs, traditions, beliefs, and so on.
7. **Culture is dynamic and adaptive: C**ultural norms are not set in stone; rather, they are constantly evolving and adapting to new circumstances. It undergoes continuous, incremental modification. Adaptation and development lie dormant in cultural traditions. When modern Indian culture is compared to Vedic Indian culture, we see remarkable development. For this reason, culture is not static. The state of the physical environment influences cultural development. Adaptability is a key feature. It also aids man's acclimatization process by interfering with nature. Like our homes protect us from the elements, our culture provides us with the tools and knowledge we need to weather the inevitable storms of life. Actually, very few of us would be able to make it without our cultural background.
8. ***Culture is gratifying:*** Culture is satisfying because it directs us to the methods by which our wants and needs might be met, and it also prescribes the best ways to do so. These requirements might be of a biological or societal character. Our basic needs, such as those for nutrition, clothes, and shelter, and our more complex wants, such as those for social standing, material wealth, romantic partners, and so on, are all met in ways that are consistent with our culture. Culture is the ultimate arbiter and director of man's many pursuits. In reality, cultural definitions center on how people meet their needs.
9. ***Culture varies from society to society:*** All societies have their own unique cultures, and these cultures are not universal. There is a cultural variation. There is nothing universal about the way people live their lives. There is not one universal culture. Different societies have different norms, standards, moralities, ideas, values, ideologies, beliefs, practices, philosophies, institutions, etc. The various civilizations' eating, speaking, greeting, clothing, entertaining, dwelling, etc. habits are vastly different from one another. As time goes on, cultural norms shift as well. Throughout history, no civilization has remained unaltered. A return of Manu to modern-day India would likely leave him astonished by the country's dramatic transformation.
10. ***Culture is super organic and ideational:*** Culture is sometimes referred to as "the hyper organic" due to its organic nature and its emphasis on ideas. Culture, according to Herbert Spencer, is "extra organic," meaning it transcends the boundaries between the organic and inorganic. The word suggests the social significance of material things and bodily actions. Biological and anatomical attributes may be dissociable from the social significance. An national flag, for instance, is more than "a piece of coloured cloth" in the eyes of the people who fly it. Nationhood is symbolized by its flag. Priests, inmates, teachers, physicians, farmers, warriors, and others are more than simply flesh and blood. In their culture, they are looked at in a different light. Culture is the key to understanding their place in society. What's more, every culture thinks their own is the best. This is valued for its own sake. It's worth its weight in gold just by being itself. The populace as a whole understands that their culture is the best possible one. People of this group have a strong sense of pride in their cultural roots.

**Basic Concepts in the Study of Culture**

**Culture Shock -** Experiencing culture shock is common among those who are exposed to new environments and peoples for the first time; for example, a rural woman observing Actresses in their half-naked dressing.

**Culture as Material and Non-Material**

Ntude (2010) explains that in the lexicon of social scientists, "material culture" refers to things like tools, houses, boats and wagons, ornamental artifacts, and the like, while "non-material culture" refers to things like values, beliefs, knowledge, and ideas. In and of itself, these things do not constitute culture. The definition of these things, including skills in their production and use as well as an understanding of their worth, is, however, not covered. In the case of a wedding ring, for instance, the cultural significance of the artifact is not in the ring itself, but in the meanings, it symbolizes. Symbols communicate meaning and value to humans.

**Cultural Imperialism**

This is a case of one culture criticizing and trying to impose its own ideals on another. Nwokora (2000) wrote that "the most catastrophic impact of cultural imperialism and brain-washing on conquered peoples is the almost complete loss of respect for and appreciation of their own native culture," and the missionary and other European invasion of Nigeria is a prime example of this.

**Ethnocentrism**

Ethnocentrism is the worldview that places one's own ethnic group at the center of everything and uses that group as a yardstick by which all others are judged. Obayi (2010) said that the "tendency to assess other civilizations by the standard of one's own culture" is a hallmark of ethnocentrism.

**Cultural Relativism**

Given that "culture is relevant to location, time, and space," this means "viewing people’s or group’s lives from their own cultural perspective." "The view that the norms and values of each culture have their own validity and cannot be utilized as a yardstick for judging other cultures" (Obayi, 1997) is something that Okafor et al. (2014) add to.

These include cultural relativity, cultural shock, cultural traits, cultural dynamics, cultural universals, 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 such 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 being inferior to ethnocentrism.

**Culture Traits:** This is the smallest unit of learned behaviour or material that cannot be reduced to 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 necessitate the development of new material aspects of culture.

**Cultural Universal:** There are common cultural values and traits that cut across societies; such are 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 the people occupying the area exhibit significant degree of 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 maternal 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 Ajala(2019) aesthetic value, stability, and continuity:

**a.** It gives aesthetic value to social living particularly when people express pride and satisfaction in their mode of dressing food items, language etc.

**b.** Culture aids the stability of any group. It through cultural complexes that negative sanctions are built for non-conformists whose behavior may threaten social integration.

**c.** Group members can only service where there is culture. This is obvious because the maternal components of culture provide necessary equipment for food, shelter and clothing.

**d.** The whole world depends on culture. Be it a developed or folk society, economical political, religious and kinship activities are built around the culture of the people.

**e.** Also, continuity of man is guaranteed cultural practices since culture traits that hold the social fabric together are passed from one generation to another.

Man is more than just a social animal; he is also a cultural one. Culture is what allows humans to interact socially with one another. Culture is what finally separated him from the animal kingdom and made him a fully-fledged human being. Without culture, man will perish. It is a symbol of everything that humanity has accomplished. Some of the roles that culture has played in society thus far are listed below. Haralambos and Holbon (2013) state that:

**1. Culture is a storehouse of knowledge:** it teaches us things necessary for our survival on all levels of being, including the physical, social, and mental. Animals and birds act on impulse. They adjust their habitat based on instinct. While animals are smart, humans are more capable of learning. These have allowed him to either blend in with his surroundings or alter them to his liking. Man's ability to adapt and modify his environment is greatly facilitated by the cultural tools at his disposal. By relying on its element, language, culture helps keep information alive and pass it on from one generation to the next. A language's ability to communicate aids not just in the dissemination of information, but also in its storage, retrieval, and dissemination. However, animals lack this benefit since, unlike humans, they do not engage in cultural practices.

**2. Culture Defines Situations:** Our culture gives us the parameters within which to understand and respond to social circumstances. What we eat and drink, what we wear, when we laugh and cry, when we sleep and whom we love and who we befriend, what we do for a living, what we believe in, what books we read, what poems we recite, and so on are all defined, conditioned, and determined by our culture.

**3. Culture defines attitudes, values and goals:** The term "attitude" is commonly used to describe a person's general manner of thinking and behaving. Values are what we hold to be important or worthwhile in life; goals are what we set out to achieve. The way we feel about things like religion, morality, marriage, science, family planning, prostitution, and so on is shaped by our culture. Culture shapes our beliefs and ideals on the importance of private property, basic rights, democratic governance, romantic love, etc. Our society dictates that we should strive for things like victory, mutual understanding, salvation, obedience to authority figures, spouse loyalty, patriotism, etc. This is the norm we are being indoctrinated into accepting as normal.

**4. Culture decides our career:** Our culture determines our professional paths, whether we should become a politician, social worker, engineer, soldier, farmer, professor, manufacturer, religious leader, and so on. The cultural context in which we are raised has a significant impact on the choices we make about our futures. The freedom to pursue various professions is constrained by cultural norms. Each person is a product of their culture; they may contribute to it, alter it, or fight against it, but they do so within its boundaries. The culture just serves to provide an outlet for a select few.

**5. Culture gives a behavioral pattern:** Culture guides and limits an individual's actions. A person's culture both directs their efforts and equips them with tools. It is beneficial to him when he does good things and harmful when he does bad ones. It places him in a position of honor and gives him a monument to represent himself. We look, dream, aim, work, struggle, get married, and have fun in accordance with societal norms. Human energies and actions are subject to culture's regulation and liberation. Indeed, man is a captive of his own society and culture.

**6. Culture shapes character:** Culture is a major factor in shaping an individual's identity. There is no way for a youngster to become a decent human being if they are not exposed to culture. Culture educates the individual for communal existence and gives him the blueprint for his daily life. Culture both fosters and constrains individuality development. According to Ruth Benedict, different societies tend to foster a unique set of traits in its citizens. In her research of the cultural practices of three pre modern communities, she has emphasized this same point. Margaret Mead, another American anthropologist, put it thus way: "a culture changes the character and conduct of persons living in it. In her analysis of tribal life in New Guinea, she establishes this truth via the lens of sexuality.

**Culture and the Dominant Ideology**

A cultural feature or practice will be maintained if it serves a societal need or helps maintain social consensus, according to the functionalist theory of cultural evolution. The persistence of socially unacceptable behaviors like prostitution can be understood in light of this perspective. According to conflict theorists, "dominant, ideology" refers to a system of shared cultural ideas and practices that serves to uphold entrenched social, economic, and political interests. Research shows that low-income persons are more prone than high-income people to blame the bigger socio-economic system for their predicament, suggesting that the rich are more inclined to perceive the greater socio-economic system as the source of poverty (Shaefer, 2002).

**Norms**

A society's norms are the accepted behaviors it promotes and encourages among its members. As Schaefer (2002) states,

In most cases, formal standards have been codified and include detailed information about how to penalize those who break them. In this context, the term "formal norms" might refer to anything from laws to ethical codes. In contrast, informal norms, such as standards of appropriate attire, are widely accepted but not formally codified. Riffing on the nonconformist is a common way to relieve stress.

**Mores and Folkways**

Each culture has its own set of norms and mores that must be adhered to under penalty of law, but in modern times folkways have replaced formal laws as the basis for social conduct. Despite their significance in determining everyday behavior, societies are less prone to frown upon violations of folkways than of mores, such as the practice of standing up to eat rather than sitting down.

**Sanctions**

Sanctions, as defined by Schaefer (2002), are both punishments and incentives for violating or upholding a social norm. Take note that the term incorporates the idea of reward. Positive sanctions, such as praise, a medal, a word of thanks, or a pat on the back, might result from conformity to a rule. Fines, threats, and jail time are all examples of negative punishments.

**Values**

Collectively held beliefs on what is and is not acceptable in a certain society are known as cultural values. They reveal the values, priorities, and right and wrongs of a culture's populace. People's values shape their conduct and provide a standard against which they may judge the actions of others.

**CHAPTER TEN**

**SOCIAL STRATIFICATION**

People are given statuses, either high or low, throughout all the cultures of the globe and probably throughout history. The result is what sociologist Melvin Tumin called "the structuring of any social group or society into a hierarchy of positions that are unequal with reference to power, property, social, and/or emotional fulfillment." This suggests that certain people of society are giving and receiving service, giving orders and being given orders, obtaining what they want and not getting what they want. According to Igbo and Anugwom (2001), "social stratification thus denotes the segmentation of a particular population into various hierarchical and frequently tight classes or categories that have relevance to power, position, and money." However, there is a significant psychological aspect to stratification, since it can cause people on the lowest rungs of the stratification ladder to feel devalued and unfulfilled.

The phrase "social stratification" refers to the systematic disparities that exist in a society between different social groups in terms of their ability to obtain financial and symbolic benefits. Even while social stratification is present in every society, it is only with the establishment of state-based institutions that significant disparities in income and power emerge. Class divides are the hallmark of contemporary social stratification.

According to Rousseau (1975), there are two types of inequality that exist in every society. He distinguished between "natural" or "physical" inequality on the one hand, and "moral" or "political" inequality on the other. Wilkings (1996:116) cited the following statement by Rousseau:

One kind of inequality, which I will call natural or physical, is established by nature and consists of differences in age, health, bodily strength, and the qualities of the mind or the soul; the other kind of inequality, which I may call moral or political, depends on a kind of convention and is established, or at least authorized, by the consent of men and thus is not established by nature. This latter category includes a wide range of advantages that some males have over others, including monetary wealth, social status, political clout, and the ability to demand subservience from their subordinates (a dissertation on the origin and foundation of the inequality of mankind). Everyone, in every society, has both risen in social standing and been assigned a certain position. To have status, one must have worked hard to get the position they now hold, such as a professor at a prestigious university. A person's birth status is the primary factor in determining his or her ascribed position, such as when a son succeeds his father as the community's traditional ruler upon the latter's death. The fact that he is his father's legitimate heir was the primary consideration.

**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, etc.

**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 cannot 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 anything 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 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.

**4.** **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 form the cream of the society are clearly distinguished from the suffering masses. Two graduates of one university and of the same year and class will be stratified differently because of their place of work. One of them who joins an oil company may receive up to one million five hundred thousand naira (N1, 500,000,00) per month while the one who joins a state secondary school board as a teacher may go home at the end of the month with less than eight-five thousand naira (N85,000.00). 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 motor cycle. 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, at 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 Organization:** Onyia (1999) noted that “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 a sacrilege, which is a serious offence that jeopardizes 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 limited to members of one caste. What sustains this system is the belief that if a member of a lower caste behaves well in this world, in the next world he will reincarnate 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 has continued in most places despite agreements in some 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 life time and from one generation to the other. Unlike slavery where a slave can get back his freedom and outcaste is forever.

2. **Slavery:** A slave is an economic property of another person, a thing not a person. Aguene (1998) 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 can 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 virtues of hospitality and submission. Furthermore, the harsh treatment of slaves in North America who 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 or sold Wilkins (1996).

There are two ways of becoming slave:

1. By birth: it is possible that somebody is born into slavery. For instance, if a slave man marries a wife, their children become slaves.
2. By capture: people would become slaves if they are capture in intertribal wars or by mere conspiracy. Hence, persons who were freemen before capture become slaves. That is how many Africans are now in Europe and America thought as freed 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 agriculture goods that they produced as tenant farmers on small strips of land, and also to perform customary services directly for the benefit of their lords’’. In their owner contribution Otite and Ogiowo (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 laws and custom’’.

Feudalism was practiced in agricultural societies, according to Wilkins (1990), “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 owner 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.

(4) 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 in income are expressed in different styles of living different patterns of consumption, different kinds of manners, speech, dressing etc’’. In her own contribution, Wilkins (1990) noted that “in a caste or feudal society, the individual will remain in the caste or estate 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 scale”. For instance, the son of a university professor might end up as a primary school teacher.

**Social Classes**

One definition of a class system is a stratification of society according to socioeconomic status, with the ability to rise or fall in status depending on one's level of achievement. Income disparity is one of the defining features of a class system, which allows people to migrate from one social stratum or level to another. To account for the specifics of contemporary capitalist societies, Dahrendorf (1959) updated Marx's analysis of capitalism. According to Dahrendorf, social classes are divisions of society based on the authority relationships amongst its members. Weber agrees with Marx's stress on the struggle and Marx's focus on power as an aspect of stratification, thus he included the bourgeoisie (the owners of the means of production) in his list of the most powerful classes in society. To appease the downtrodden and lessen the likelihood of resistance, the powerful, such as government leaders, may utilize limited social changes. For instance, minimum wage laws and unemployment insurance undoubtedly help some deserving men and women, but these reforms also do some to pacify those who might otherwise rebel. Of course, in the view of conflict, incentives such as these can never entirely eliminate conflict, as workers will continue to demand equality and the powerful will not give up their control of society (Schacfer 2002).

**Measuring Social Class**

You can tell someone's socioeconomic status based on the kind of car they drive, the size of their home, whether they live in the city or the country, what they dress, who they hang out with, etc.

**Stratification and Life Chances**

1. Weber believed that social stratification strongly correlated with one's prospects in life, namely one's ability to provide for one's own material needs and improve one's standard of living.
2. Social status is also a significant factor in health. Health care improvements benefit the well-off while ignoring the needs of the poor. A child's risk of dying before their first birthday is substantially higher in low-income households compared to those in the middle class. It is for this group that the government provides free medical care: newborns.
3. While the wealthy may afford to retain high-profile attorneys to defend themselves, those from lower-income backgrounds are more likely to be defended by overworked public defenders if they are ever accused of a crime.

**Class**

A class system is a stratification of society based on one's economic standing, in which one's personal qualities and level of achievement determine one's social standing. One of the hallmarks of a stratified society is economic stratification (Schaefer, 2006).

According to Schaefer, there are significant differences between class systems and slavery estates or castes (2006).

The primary determinants of social class are the levels of wealth one possesses and one's professional status. There are four key ways in which class structures are distinctive from their predecessors.

1. **Class System are Fluid:** there are no hard and fast rules determining who belongs in which social stratum. Legally, there are no taboos on couples from various social strata getting hitched.
2. Social standings are earned to a certain extent: Unlike in other forms of social stratification, an individual's social status is not determined solely by their birth. It is more usual for people to move up and down the social strata, also known as social mobility, than it is for people to stay in the same social class.
3. **Class is economically based:** Economic discrepancies between groups of people differences in tangible wealth form the foundation of social classes.
4. **Class systems are large-scale and impersonal:** Classes are broad and impersonal: Other forms of social stratification typically manifest inequality via personal obligations and duties. Upper class, upper middle class, lower middle class, working class, and lower class were the five versions of the class system identified by Daniel Rossides (1997). The primary distinction is based on levels of income.

**Social Mobility**

Changes in one's employment, level of wealth, or level of income can lead to upward or downward social mobility. The term "social mobility" refers to the movement of people within or between different social classes in a society. A person's social status may shift based on his/her new standing in the society.

**Intergenerational Mobility:** How far people move up or down the socioeconomic ladder as a result of their employment over the course of many generations is the subject of intergenerational mobility research. Discuss the generational shifts that occur in a family's social, economic, political, and other aspects. This shift might represent an improvement or a decline in one's or one's family's status in comparison to that of prior generations.

**Intragenerational Mobility:** Social movement between or between social classes and occupations, taking place during an individual's life time, is an example of intragenerational mobility that may be contrasted with the experiences of both children and grandparents.

**Exchange Mobility:** Markandya (1963) defines exchange mobility as "the movement of individuals among position within a given distribution of positions among social classes." This means that the most talented members of each generation rise up the socioeconomic hierarchy, while the least talented members of each generation fall down.

**Structural Mobility:** Structural mobility is the ability to move up in the economic ladder as a result of the growth of higher-paying jobs at the cost of lower-paying ones. When a large group of individuals, rather than just one person, moves up or down the social status, it is because of structural shifts in society as a whole, rather than any individual's actions.

The term "social mobility" refers to the process through which people and communities may move up and down social strata whether a country allows individuals easy access to higher and lower social classes is a good indicator of how open the society is when people from lower socioeconomic backgrounds perceive chances to improve their lot in life. The wealthy capitalists leave their wealth to their offspring, so anyone with the drive and determination to achieve can eventually do so though in the long run.

**Horizontal Mobility**

One example of vertical mobility is a person moving from a managerial position in one firm to a comparable job in another. This type of shift can be either upward mobility or downward mobility, depending on the circumstances.

**Mobility Chances**

People's reasons for believing their mobility opportunities have diminished over time vary. Your father may have been a successful banker, but today there are layoffs and a general decrease in salaries across the banking industry as a result of the global economic recession. Moreover, technology has been introduced into the banking industry, which has further reduced the salaries of those working in the sector. A smaller population is the result. Women are also more likely to enter the workforce now than in the past. Male supervisors continue to favor males over women when hiring new staff because men are less likely to agree to fairly divide housework.

**Downward Mobility**

Downward motion happens far less frequently than up. There are two ways this might happen: (a) certain people are unable to maintain the social class to which they were born, such as a University Professor's son becoming an elementary school teacher. (b) it might not be their fault; for example, a banker whose father was also a banker might lose his job due to a recession, but he might be able to find work at a microfinance bank for a lower income. Sociologists utilize factors such as household income, level of education, and occupational reputation to classify people.

**Theories of Social Stratification**

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

**Functionalist Approach**

Sorokin argues that the following traits distinguish the functionalist approach. It considers society as a whole, rather than in isolation. It highlights the importance of common ideals in preserving social order and the cooperation that exists in any community. According to this theory, disparities in income are unavoidable due to the division of labor necessary to generate commodities and services for the common good.

The functionalists maintain that essential requirements must be addressed by any society if it is to endure. "Some of the necessities are things like food, shelter, protection, procreation, medical care, leadership, religion, education, and culture. People today are educated and prepared to do various roles, some of which are more crucial or demanding than others. Because of this, it is unfair to pay employees the same amount regardless of what field they work in. These practices appear to be widely accepted in Nigerian culture. To provide just one example, the oil business pays its employees far more than the medical field, the court system, the civil service, etc.

"Varied social position are given different rewards, based on the number of qualified individuals are (demand) and the number of qualified people are available to fill the job," functionalists say (supply). Depending on their requirements and history, many societies may have varying pay scales for certain professions as the requirements of a community shift, so too may the degree of rewards have accorded to various social groups. In cases when the disparity is essential, inevitable, and beneficial to society as a whole, it's not only physical necessities like food and shelter that people may lack.

Law and government, in their view, uphold norms that are consistent with shared ideals. They don't belong in the social system since they believe social conflicts are fleeting due to societal development and will eventually fade out. They think of society as an organism, like a goat, with separate components that all contribute to the health of the whole.

**Conflict (Radical) Perspective**

According to Lewensky (1975), the radical viewpoint is distinguished by the following features:

1. The first is that it considers the perspectives of subsets of society rather than the total.
2. Secondly, it stresses the need for conflict and coercion in every community, as well as the existence of competing interests.
3. Thirdly, it attributes inequality to dominant groups' exploitation of subordinate ones. It draws attention to the unfairness of inequality and offers solutions for addressing the problem.

Marxism, based on the works of German philosopher Karl Marx, is the best-known conflict theory. According to Lewensky, "the working class is exploited by capitalists since the ruling class consists of people who possess capital and the terms of this transaction are always unequal" (1975). It is commonly believed that those at the top of the economic hierarchy also constitute the ruling class. The concept of "shared values" is nothing more than the dominant group's ideals being forced on the oppressed majority. According to Otite and Ogionwo (2006), who cite Timasheff (1975) as a source, the first postulate of Marxism as a sociological theory is that the organization of production (or the "economics substructure of society," as Marx called it) not only limits but, in the final analysis, shapes the entire super-structure. This includes the political organization, the law, religion, philosophy, art, literature, the sciences, and even morality.

Marx argued that the economic basis of any society can be traced back to its method of production, and he analyzed historical data to conclude that society has always been split in two: the wealthy and the working poor. Both masters and slaves exist in the slave society. Farmers' means of production were owned by the lords in a feudal society. Capitalists and the impoverished laborers who do not receive adequate compensation for their efforts characterize our modern industrial civilization. They are also maintained in a position of inferiority. "All types of ideologies, religion, politics, et cetera, supported by the armed power are employed as techniques for maintaining the populace in their place," said Otite and Ogionow in 2006. Those who hold the means of production are also in a position to influence policy under this system.

Mark thought that the most important tool for a revolutionary was not guns and ammo, but rather raising people's consciousness about their plight. Workers' self-worth in the workplace can be improved by this strategy. He claimed that by impoverishing workers and generating situations of pain and misery, capitalism plants the seeds of its own demise. In such a scenario, workers would rise up in rebellion against those who hold the means of production. While living in exile in London, Karl Marx penned the Communist Manifesto, which sparked a revolution in his native Germany. When that revolution failed, Marx returned to London. Although the revolution was unsuccessful, his beliefs endured. If capitalism collapses, the proletariat will seize power and establish a dictatorship. This will put an end to exploitation and establish socialism, but after the state is abolished, the system will morph into communism and everyone will be provided everything they need, regardless of their merit or capacity to contribute.

His foresight did not come true in industrialized nations but rather in agriculturally backward ones, such as Cuba, China, and other countries. The reason for this is that in capitalist nations, class structure is less rigid and access to higher education is universal. By providing services such as free healthcare, we can mitigate the negative effects of capitalism. But the agriculturally backward societies where the revolution took place were closed class societies.

**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 standards way of behaviour acceptable to every member based on their 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 deviant is interested only in deviance, which results in negative sanctions. Deviant behaviour in our society includes crime and delinquency, prostitution etc. Deviant behaviour is related to time and place. Haralambos (2013) noted that “deviant is culturally determined and cultures change over time and vary from society to society.

Crimes and delinquency are the most noted forms of deviant behaviour. British criminal laws 1917 defined crimes as “any wrong which the government deems injurious to the public at large and publishes through a judicial proceeding in its own name”. While delinquency legally defined is a child who has been picked up by the police and has appeared in a juvenile court. The main objective of the juvenile courts is not to administer punishment but rather to provide guidance, cares, protection and rehabilitation for the child Haralambos (1980) defined deviance as those activities which do not conform to the norms and expectation of members of a particular society”.

**Forms of Deviance**

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

1. **Innovation**: this involves the use of unacceptable or prohibited means to attain acceptance goals, for example, a teacher who unfairly assists his student 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.

2. **Ritualism**: this involves conforming to the group’s norms but without striving to reach the group goals. A teacher comes but does not care whether or not the student understands what he teaches them. The same is true of a student to 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 assignment, nor strive in any 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 goals represents a barrier and must be ruthlessly destroyed. This is the Machiavellian 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 as a reformist government, but was too ruthless and jailed many people in an attempt to reform.

5. **Rebellion** form 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 wan ted in dependence 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 Aniche (2002) noted that: this theory says that delinquency (deviant) arises through contacts with individual and group in society. Very often an individual to behave as another individual or often individual with whom he is in contract or association. Hence the saying “Tell me with whom you go and I will tell you what you are”. Association with people who are favorably disposed to obey the law will make people also tend to obey but association with people who are dispose to break the law. The chief prominent 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 (2013) 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 generally 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. Late research found no support for Lombroso’s picture of the criminal as a premature biological freak.

Haralambos (2013) 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 over the individual even at old age is not acceptable to modern day sociologists, according to Haralambos (1980) “despite their rejection by many sociologists, biological and particularly psychological theories are still widespread and often accepted as valid by the various agents of social control”.

**Structural and Subcultural 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 (2013) “the delinquent sub-culture not only rejects the mainstream culture. It reverses it. In Cohen’s words the delinquent sub-culture takes its norms from the larger culture but turns them upside down. Thus, a high value is placed on activities such as stealing, vandalism and truancy which are condemned in the 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 (2013) argues that social groups create deviance by making the rules whose infraction constitutes deviance and by applying those rules to particular people and 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 behavuour that people so label”. For Becker, not act is deviant, but an act on becomes deviant when others perceive and define it as such.

Once a person is labeled, it supersedes all other qualities he might have. Deviance lies in the interaction between the offender and those who respond to it. Haralambos (2013) 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 labeled 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 led to what Becker called self-fulfilling prophecy. The first stage is the labeled rejection by his friends and relations, which can even lead him into further problem 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 identifies 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. To impress the girls still the more, the boys try to demonstrate their courage by fighting, challenging other boys or even adults especially if they feel humiliated. This is the age of riots in school. They 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 pre-disposes the adolescent student to deviant behaviour. The girls, wanting to make themselves up may resort to prostitution. Some may 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 students 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 situation 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 most 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 class 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.

**3. The Large Societal Factors**

The behaviours of the students in a school could be influenced by the happening 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 the 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 wealth 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 took 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 extent of coming to the school compound to challenge the school authorities or even going to the police to bring an officers 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 thought it could be slight or great depending on the grave of the violation.

Ross (1910) defined social control as “certain that regulating institutions which function to ensure that individual behaviours is in conformity with group demands- supernatural belief, ceremonial, public opinions, morals, education, law etc. According to Otite and Ogionwo (2006), social control refers to “those various means or mechanism by which a society exercises its authority over its member and enforces conformity to its norms”. These 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 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.

1. **The family:** the family acts as the first agent of socialization for the new-born child hence it is said charity begin at home. Children are educated according to the norms and values of their own society. The family inculcates morals 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.
2. **The community:** A child is surrounded by folkways, therefore, a behaviour is accepted, repeated and then passed on to succeeding generations and becomes ones of the ways of their folk. Folkways are therefore relatively durable standardized practice 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 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 relation and based on established rules and regulations.

1. **The state:** According to Kari Deutsh (1989), “The state can be 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 (2007:44) noted that “a state can be rightly described as an apparatus set up by a community of person exiting under a sovereign territory for the ultimate purpose of regulation of conduct and development of that society”. The rules 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 term or short term imprisonment, fines etc.
2. **The church:** the ten commandments of Christianity are meant to emphasize not only love but also justice amongst member” noted Otite and Ogionwo (2006). The Bible is used by members to regulate their daily activities. “Christianity has its own organizational aspect that is the church, which is used as a corporate means of carrying out distinct religious orientation” note Otite and Oginowo (2006).
3. **Professional Association:** Every professional association like Nigerian Medical Association (NMA), Nigerian Bar Association (NBA), and Nigerian Society of Engineers (NSE) etc. has rules and regulations guiding the behaviour 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 ways are punished either by suspension or stopped from practicing.
4. **The Civil Service:** the civil service is one of the means by which national objectives are practicalized. Nwoji (2005) 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 stand of Nigerians”. Financial institutions, general orders, Gazettes and bye-laws guide civil servant 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 cannot do without research. Augusts 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.

Methodology is concerned with both the detailed research methods through which data are collected, and the more general philosophies upon which the collection and analysis of data are based (Giddens, 2012). Generally, there are about seven types of research which includes: pure research, applied research, quantitative research, qualitative research, historical, descriptive research and ex post facto research. On the above subject matter Iyiogwe (2012) 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 desires 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, (1979) argued 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 of century to the next. However, it is not directed to any particular problem, though it provides solution as required. Pure research is not directly problem-oriented….
2. **Applied Research:** It is aimed at 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 solution to specific behavioural or organizational problems of society ADF (1993:3). Indeed 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:** Qualitative research is usually associated with the traditional mode of scientific research that moves from theory to operationalization and to observation. The essence of this type of research is the verification of logically deduced theories (Orji & Chukwu, 1999). Quantitative research places emphasis on statistical data and the use of this data to test hypotheses….
4. **Qualitative Research:** The quantitative 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 hypothesis in the way quantitative research does it.
5. **Historical Research:** historical research refers to a record of past events or analyses of such past events. It can be regarded as the investigation into past events with a view to exposing the past, understanding to the present and probably have a sound base for predicting the future Ogo Amaka, (1992).
6. **Descriptive Research:** Descriptive research is undertaking a study 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, on-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 is not just on the descriptive of what is but the discovery of meaning.

1. **Ex post Factors Research:** This type of research would be regarded as causal comparative research (OgoAmaka, 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 factors 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 facto research, in order 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’s to war-torn religions and the children’s aggressive propensities.

**Data Gathering Techniques**

There are many techniques of gathering data in sociology which including 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 Anugwo (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 the significant period of time before recording the observation. Another is for the research to aspire to be thoroughly objective”.
2. **Social Survey Methods:** Burgess (2005) defined social survey of a community as “the scientific study of its condition and needs for the purpose of presenting a constructive programme of social advance”. In their own contribution Igbo and Anugwo (2001) observed that surveys give the subjects one is studying the chance to provide answers to question or issues bothering the researcher. In the survey research techniques, the researcher goes to the subjects at home, offices and other setting 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 methods.**

1. **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 (2005) 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 answers the questions. In his own contribution, Iyiogwu (2002) noted that a questionnaire is a lists 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.
2. **Interview Methods:** The interview method consists of having direct personal contact with persons or group who are the resources 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 the illiterate and literate respondents unlike the questionnaire that can only be used by literate people. Iyiogwe (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 question 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 guide is the list of points to topic, which are to be covered by the interview. Specialized training is often required of the interview prior to his being sent to the field. They 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 ideas of participant observation was idea borrowed by sociologists. In their own contribution Igbo and Anugwon (2001) noted that the researcher “simultaneously participates in the activities of 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 their 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 of his subjects. He develops a much closer relationship with his information 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**: Sociologist carries out experimentation using two groups with one group acting as the controlling group. On this Iyiogwe (2002) 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 (control group) is not. This enables the measurement of case relationships among the manipulated changeable condition. These are laboratory, field, and stimulated environment”.
5. **Secondary Sources of Data:** According to Igbo and Anugwon (2001) “secondary data refers to information that is already amassed or collected by other people for different purpose 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 denoted the whole of the large group from which the members of a sample are selected. For instance, in a research title “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**: This refers to those who are selected out of the total population for the research. The sample is then the representative of the population.

**In-Dept Interview**

The selection of the respondents for in-depth interview was based on who was the leader of the group or these with adequate knowledge for the study.

**Types of Interviews**

According to Giddens (2013) interview take a number of forms, depending how structured they are. A completely structured interview is simply a questionnaire administered by an interviewer who is not allowed to deviate in any way from the questions provided. At the other extreme, a totally unstructured interview takes the form of a conversation where the interviewer has no predetermined questions.

**Participant Observation**

According to Giddens (2013) given the danger that the researcher will influence these being studied, valid data must reasonably be expected to result when the presence of passive outsides is quite normal. A sociological researcher is able to blend into the background of masquerade festival without any quest difficulty.

**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 makes an accurate estimate of the sampling error. Wilkins (1996) 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 quote 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 (1996) 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 –ages, sex, social class etc. –which correspond with the characteristics of the whole population as indicated by the census report 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 workers, 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”.

**Purposive Sampling Method**

Ensures that only respondents that safety the specific need of the researcher are included in the sample. To problem however with the technique is that the sample is only assumed by the researcher which impresses limitation on the general to be made.

**Research Methodology**

**Cluster Sampling Technique:** Clustering local government in Enugu State into three into three senatorial districts from this dusting two local governments can be selected from each senatorial zone through lend drawing method of the simple random sampling.

**Lucky Deep Sampling Method:** The name of the communities in each selected local government area were written in pieces of proper and folded. Four children are asked to select four in each local government area respective of the number of the communities in each 169

Cluster method could also be used to allocate equal number of associations to each community respective of the number of associations.

**Systematic random Sampling Method** is used to select respondent from a registered member will be used to selected the respondents. Since the number of respondents is known you.

**Stratified Random Sampling:** The stratified random sampling technique allows the researches to select the respondents in the sample on the base of their special characteristic as they were related to the study. The excess of adopting this method is to ensure them only these with relevant information were included.

**Multi-stage Sampling:** It involves selecting a sample from another sample like selecting local government in a state, the selecting communities from the local governments and even association within the selected communities. However, according to Giddens (2013) in multi-stage sampling the lass of random may be accompanied by an increase in sampling error.

**Snowballing:** According to Giddens (2013) this is a very specialized type of sampling and is usually only used when other methods are not practical. It involves using personal contacts to build up a sample of the group sampled for study.

**Non-representative Sampling**

**Convenience Sample:** Is implying available to the researcher by venture of accessibility.

**Major Steps in Research**

Customarily, according to Selltiz el al (2006) a report on complete 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 specific.
4. The results are presented.
5. Frequently, they follow 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 el 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; personal 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 involves in scientific research**

The scientific approach to research involves the application of some basic steps to ensures information obtained is as accurate as possible.

These steps, according to Babalola (2010), include the following:

1. Identifying a problem,
2. Defining the objectives of the study,
3. Defining the study variable and population,
4. Formulating hypothesis,
5. Developing a research design,
6. Collection of data,
7. Analyzing data and,
8. Disseminating research results.

Potential Benefits of Research.

Among the potential benefits of a given research project, according to lltiz et al (2006), are the following:

1. Advances in scientific theory that contributes 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 government 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 Involves Research Participants.**

The questionable practices encountered in social science research according to Selltizet al (2016) may be group 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 participant 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 controls groups.
10. Failing to treat research participants fairly and to show them consideration and respect.

**Methodology**

Methodology is concerned with both the detailed research methods through which data are collected and the more general philosophies upon which the collection and analysis of data are based. (Giddens 2010).

**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 approached 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. A set of beliefs adhered to by the members of a community involving symbols regarded with a sense of awe or wonder together with ritual practices in which members of the community engage. Religions in Africa involve belief in supranational entities. It is the focus of community ritual.

**Definition of Religion**

Malefit (2008) 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 relation 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 culture” 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 (2006) noted that: Sociologist are interested in the study of religion not merely because of its central theoretical problem but also of the importance of its relationships to other areas of social life and of the roles, movement, 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 defines 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 sociologists 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 religions 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 salivation 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 (2006) 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 (1985) noted that missionaries’ effort has been directed towards drawing converts away from traditional life towards what missionaries’ thought was the proper civilized and 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 twin killing. These were clear cases of man’s inhumanity to man but our forefathers did not see anything 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 were 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, ordinarily 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 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. Indeed, 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 not 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.

Religion, all things being equal has integrative functions. Abraham is the father of faith both Christianity and Islam has their root in Abraham. Each exercises integrative influence on adherents. That is the essence of Christian Association of Nigeria (C A N) Boko haram and other rebel groups are religious deviant.

**African Traditional Religion**

Because its origins are obscure, a religion's designation as traditional implies that its adherents view it as something that has been passed down from generation to generation. According to Kofi (1978), referring to a religion as "traditional" does not mean that it is stuck in the past but rather that it is governed by a genuinely indigenous value system and has its own pattern, with its own historical inheritance and history. At the same time, millions of Africans still practice traditional religion today, making it an objective reality that lives in the here and now and that also bridges the present with endless duration. African traditional religion provides structure for human behavior through its rituals and structure for human perceptions via its ideas and symbols. Many different religious and spiritual practices coexist, including faith in a Supreme Being, worship of human-made deities, ancestor worship, witchcraft, and allopathic medicine.

**Belief in the Supreme Being**

Native and basic to African religious belief is the concept of God as the ultimate authority and Creator of the cosmos and man. The general populace has faith that God can be prayed to and that He listens to human prayers. It was possible to have either direct or indirect conversations with the Supreme Being. One is being indirect when they pray to a created god in the hopes that their offering will be accepted by God in the end, although others can make direct representations to God through prayer and sacrifice. Names given to infants are a strong indication that religion was practiced in the area even before the arrival of Europeans. Names like "Chukwuma," which means "God knows," and "Chizoba," which means "God protects," are commonly given to children.

**Beliefs in the Created Deities**

It is widely held that the Supreme Being enlists the help of created deities to mediate between humanity and itself. It's to be assumed that they have the same restrictions and limits as any other living thing, given their nature as animals designed to serve particular purposes. Some people believe they are divine messengers sent to either help or harm humanity. Many lesser spirits have been created by the Supreme Spirit to serve as intermediaries between Man and the Spirit World. As far as traditionalists are concerned, all sacrifices must be made to the Supreme Being. These artificial deities are worshiped in special buildings called shrines. Both serve as sanctuaries where sacrifices are made and holy relics are stored. Shrine artifacts have included sacred sites, trees, totem animals, vases, and other household items. As such, they serve as representations of a society. There are both artificial and natural sites that have been appropriated for religious purposes. A traditional person's obligation to comply with a create deity's demand for a sacrifice is not contingent on whether or not the individual desires to make a sacrifice to the create deity in question.

**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 ancestor hood. Aguene (2022) 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 (1998) 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 call 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, 1998).

At Mecca during his farewell message, the prophet told followers among other things that “I leave behind you two mighty things-the Quoran and my example. If you hold fast to then you will never go astray and two months later in June 632A.D. the prophet died. The prophet’s teachings always were in agreement with the Quranic 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 Quran 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 Mohammed. 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 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 Britannia (2006), 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 none Moslems which does not recognize the United Nations Chatter 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 of group of Moslems.

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 deserved. 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 tradition 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 fast (during the Ramadan months), the five prayers each day, the dime (al Zakat), and the pilgrimage to Mecca, the Hadj, (comprising mainly of the visit to Kaabat and to the tomb of the prophet at Medina);

**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 Mohammed is the last and the greatest of all the prophets of Allah and that the Quoran is the Holy Book of Allah, (Njoku, 1995).

**Buddhism**

**Religion or Philosophy**

What is Buddhism like in Rinpoche's (2017) opinion? Do we classify it as a religion? Perhaps it represents a whole philosophical system. Maybe even a "lifestyle"? The presence of statues, flowers, candles, and incense causes unease in some individuals, therefore this is a common question. Phakchok Rinpoche tells his listeners of the wide scope of Buddhism during a Q&A session with his devotees. He proclaims, "Buddhism is everything!" Buddhism is a philosophical and/or lifestyle approach. Buddhism teaches moral rectitude and the value of self-determination. You could say it's a sedative for the brain. Buddhism, too, is a system of thought.

**What is Buddhism? Variety of Means**

Multiple Techniques: We should realize that the term "Buddhism" encompasses every facet of existence, as stated by Rinpoche (2017). Therefore, Buddhist methods provide a wide range of tools. Different situations call for various strategies, and those strategies all have their place. By examining Amitabha Buddja's teachings, we may characterize Buddhism as a saving religion. Because if a person has genuine faith and makes even a small amount of effort toward pure land practices, that person will be saved.

**Deity Practices and Offerings**

Deity practices are available in Buddhism, as stated by Rinpoche (2017). At first glance, it may appear that these are preoccupied with things found in the outside world. However, we can appreciate how and why gifts operate if we grasp the philosophy underlying them. At that point, we become aware of the concept of merit accumulation and understand that our actions are not motivated by a desire to appease a god. Realizing that Buddhas are completely unattached allows us to view our sacrifice as mental discipline. Offerings don’t make Buddhas happy. Why do we bother, then? Because offering helps us to reduce our own attachment, we can clearly see by practicing in this way how much attachment we have! We learn how our minds calculate and how we act selfishly. Buddhist practices can work at very deep levels to change these habitual patterns.

According to Giddens (2013) Buddhism derives from the teachings of siddher the Gautama, the Buddha (enlightened one) who was a Hundu Prince in a small kingdom in South Nepal in the sixth century BCE. According to Buddha, human beings can escape the reincarnation cycle by the renunciation of desire. The path to elevation lies in a life of self-discipline and mediation, separated from the task’s worlds. The overall objectively Buddhism is the attainment of nirvana or complete religious fulfillment.

**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. A person's standing in the future life on Earth will be determined by the person's actions in this one. India is the birthplace and spiritual heart of Hinduism. It's one of the world's oldest religions. With more than 900 million adherents, it is the third most popular religion on the planet and is widely followed in India. Even though it's a somewhat involved faith, it has widespread support.

The following are some of the most distinguishing features of Hinduism outside of the Veda, as stated by Bowes and Pratime (2006).

* There is one Supreme Being known as Brahman, who is all-powerful, everlasting, uncreated, and present everywhere at once, (Monier & Monier-Williams, 1974).
* Different manifestations of the one true God exist as various gods.
* The existence of Brahma, the Hindu Trinity's creator and a deity often linked to the eternal symbol Maya. One of the main branches of Hinduism is devoted to the illusion of Vishnu. Last but not least, Shiva completes the Trinity as the destructor. Because of his long hair, the river Ganges is typically associated with him as a defender against evil (Monier & Monier-Williams, 1974).
* The Hindu notion of Samsara, the cycle of reincarnation, and the idea that the soul is eternal have been replaced with Karma, the principle of causality. They think that each new life is a chance to learn from one's mistakes. This is based on Karma, the principle of cause and effect. Whatever a person is rewarded with in the next life is a direct reflection of the quality of their previous life's actions.
* The Hindu religion embraces the concept of Samsara, or the Cycle of Reincarnation. This alludes to the belief that having several births is a way to avoid facing one's actual identity. Maya is a general term for deception. Moksha refers to the state at which a person is liberated from Samsara. Moksha is the ultimate goal of many religions, but to get there, believers must go through a long and difficult process. Among these is Yoga, the central center of Hindu devotion and practice. Akin to meditation, prayer, and physical activity. The four main types of yoga that a Hindu might do on the journey to enlightenment are Jnana yoga, Karma yoga, Raja yoga, and Bhakti yoga (Monier & Monier-Williams, 1974).
* Adherence to Dharma, the universal law that dictates how each follower must carry out his assigned tasks and responsibilities. For Hindus, one's duty in society is unquestionable, and one must fulfill their responsibilities without hesitation (Bowes & Pratima, 2006).

It is essential to recognize, however, that Hinduism is a very nuanced faith with many different sects and traditions, as noted by Monier and Monier-Williams (1974). The majority of Indians follow Hinduism, which is both a religion and a way of life. In sum, it constitutes the most novel, risky, and perceptive way of life in the history of humankind. Even while various local cults and religious practice are linked by a few common ideas, it is so internally varied that some academics have proposed it be treated as a cluster of related religions rather than a single religious orientation (Giddena, 2013). It is widely held among Hindus that all living things go through a cycle of birth, death, and rebirth, with each person being reborn into a certain social and ritual role depending on their actions in their previous life. Each person has an own set of responsibilities and rituals that bring them joy, and one's father in the next world is largely determined by how effectively those responsibilities are carried out.

**Confucianism**

The majority of Chinese people adhere to this faith. "The principles and precepts of this religion are built upon the teachings of the Confucians who flourished between 551 and 479 BC," Onyia and Aniche (2002) write. What you would not want done to oneself should not be done to others, according to Confucianism. He conceptualized society as a family. When compared to other major global religions, Confucianism places less emphasis on salvation and the afterlife. The philosophy espoused by the Chinese philosopher Confucius, known as Confucianism, originated in what came to be known as the Hundred Schools of Thought (551-479BCE). Humanism lies at the heart of Confucianism. The primary tenet of Confucianism is the idea that people may be made better via their own efforts (both individual and collective), most notably through self-cultivation and self-creation.

When it comes to morality, Confucian thought centers on the development of personal character. Ren, yi, and ii are three of the cornerstones of Confucian ethics, while zhi ('benevolence' or 'humaneness') represents the very essence of humanity, expressed in acts of kindness. Heaven takes on the form of morality. is a commitment to doing what's right and having a decent heart. Is a set of rules and regulations that people follow to ensure they are living in accordance with the law of the heavens and with each other. Is the capacity to see, in the actions of others, what is just and fair, or its opposite. If you fail to uphold the two most important moral ideals of Confucianism, ren and yi, you will be held in passive or active disdain. China, Taiwan, Korea, Japan, and Vietnam, as well as numerous regions populated mostly by Han Chinese people such as Singapore, all fall under the cultural realm of East Asia, which is characterized by a historical and pervasive impact of Confucianism. East Asian civilizations and overseas Chinese populations, and to a lesser extent, other regions of Asia, are often credited with its influence today. To bring together the many Confucian congregations and civil society groups, a number of prominent Chinese Confucians founded a national holy Confucian church in late 2015. Give me the five tenets of Confucianism. In Confucianism, there are five immutable qualities called wu change. The qualities are ren (kindness), yi (righteousness), ii (propriety), zhi (wisdom), and xin (loyalty) in decreasing significance.

**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 this school of thought, religion originated in the defecation of heroes, benefactors, kings and ancestors, men of spectacular character and understanding, and achievements. Priests were defied after their death.

**b.** **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 it’s real nature may be obscured by human limitation and errors.

**c.** **Psychological Theories:** According to Nwanunobi (2001), the psychological theories cover a wide range of postulations that locate the origin of ghosts, the soul even in the defecation of natural phenomena that touch a given people most closely. The 18th and 19thcentury 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 animates and inanimate things which early Portuguese explorers and merchants observed on the West African coast…Fetish sin 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.

**d.** **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 behaviours 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 associated religion with society itself that it was a 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.

**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 ancestor hood.

4. Religion brings man closer to God. It is through religion that man relates closely with his creator.

5. 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.

6. Religion teaches perseverance and hope. In this way, it helps to sustain its adherents in a period of agony and distress.

7. It contributes to national development. Many religious bodies often undertake certain projects that are meant to contribute to the social development of the country.

8. It teaches moral and obedience to God. In this way, religion contributes immensely in promoting good behaviour, peace and social stability in the society.

**CHAPTER FOURTEEN**

**EDUCATIONAL INSITUTIONS**

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 (2003) 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 educational. 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 cannot be left in the hands of the family. Formal education involves the hiring of experts to impact 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 move upwards.

**Socio-Economic Status and Education**

Sociologists always refer to socio-economic status because of 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 behavior 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.

**2.** **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.

**3.** **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 poor performance at school. Because they themselves are educated and earn reasonable income, they either teach their children perform poorly or hire part-time teachers for them”. In the low socio-economic status, they cannot teach because of poor education and they cannot 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**

The 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 importance for learning”.

**Social Environment and Learning**

Onyia (1998) noted that: “it has been shown by psychologists that a child’s mental capabilities and emotional behavior, 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 only exist 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, most still, 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 schools.

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, and 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 practiced 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 many traditional societies in the sense that it requires restraint on their own part. Our forefathers practiced withdrawal method outside restrain by the women. Our forefathers spaced their children up to four or five years.

In his own contribution, Williams (2014): 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 progress 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 examination 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 worsens the situation because of the number of dependent relations to take care of. Simbeye (2004) 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 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 condemn or withdrawal method. However, some object on Orishawo (1992), in her study, found out that men kick 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 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 absents in the training of the non-professional. Works are written on legal theory, musical theory, and 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 practice. 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 beforehand 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 takes 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 but 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 talks 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 prosecution, 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 more 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 and organization have 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 those 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 and 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 the 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 obtains 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.

**ii.** **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 Organizations**

**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 more 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 (1995) 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 back 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 bamboos 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 tip 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 gazing 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 (1996) 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 they consume 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 farmers, 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 Igbo land, 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 (1990) 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 oil 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 73cm. 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, sometimes 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:** Animals 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 of people in tropical – forest zone where it makes a subsidiary supplement to the efforts in tillage but plays very important roles elsewhere in Africa.

**e.** **Trade:** Trade according to Otite and Ogionwo (2006) 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 High Clifford who wrote and introduced Nigeria’s first written constitution. Some Nigerians were recruited to serve the colonial authorities in various capacities. There was also the presence of some European traders in the country mostly along the costal 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 demonstrable 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 centers 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 creates urban areas by making some towns federal capital, state capital or even local government headquarters. Aguene (2022) 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 move 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 working 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 be 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.

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 devised 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 indigenization of equity was supposed to be followed by the indigenization 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, fueled by preference for foreign goods to the detriment of locally assembled or 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 of 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 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.

According to Ekeh (2009) transfer of technology occurs not only by allowing one nation to acquire physical hardware. Such as factory machines, it gives beyond that. It involves the transfer of know-how, empowering the recipients of hardware to know the ads and ants of the technology other than the mere operation of it.

Gilbert and Kahl (1998) developed a six-tier model to portray the class structure of the United States and other capitalist countries moving down wards and prestige. According to them in this model education is a primary measure of class.

1. **The Capitalist Class:** At the top is the capitalist who own the means of production. They own almost 1/3 of the national assets. The richest men in Africa come from Nigeria. They include: Alhaji Aliko Dangote, Femi Adenuga and Ibrahim Jimoh. They provide employment for the Nigerian citizens. They have influence on politicians and their opinions highly respected.

2. **The Upper Middle Class:** The upper middle class is shaped by their education. They manage multinational cooperation owned by the capitalists. They have also professional qualifications that support them expertise. They either manage big businesses owned by the capitalists or own their own big business or practice their own successful professional practice. These groups include: like manager MTN Nigeria, group managing director of banks etc.

**3. The Lower Middle Class:** Members of this class have jobs in which they follow orders by the member of the upper middle class. Though many of them dream of climbing to the upper middle class the group includes zonal managers of banks, multination cooperation. They also include successful businessmen and professionals.

**4.** **Working Class:** They are blue-collar and white-collar workers. They have less education and lower incomes. They work under supervision. Many people who work with companies’ fear being lay off during recessions. Unfortunately, many civil servants and teacher who work for state government belong to this group. Many professionals fall into this mostly those who have not established themselves or those who have no federal government work.

**5. The Working Power:** These people are not skilled at all of these who could not practice what they learnt because they are not able to do that. The incapacity necessitated many of them living their trade. They now accept low paying temporary and seasonal jobs which include private security services, labourers, personal drivers and domestic servants.

**6.** **The Under Class:** This people are mostly those socio-economically handicapped or who have no connection with the job market. Some are homeless and live on charity. Those who are employed do menial low paying temporary work. Some have ever inherited poverty.

If individuals born into lower state sees opportunities to move up the socio-economic ladder. It is possible for somebody to reach the top through hard work and persistence. These who have capitals pass much of it to the children which succeeding generations inherit.

**Culture of poverty**: the thesis popularized by Oscar Lewis, that poverty is not a result of individual inadequacies but the outcome of a larger social and cultural atmosphere into which successive generations of children are socialized. The culture of poverty reflexes to the values, beliefs, lifestyles, habits and traditions that are common among people living under condition of material deprivation.

**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 grandparents, parents, and grandchildren, 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.

**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) while 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 pride 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 Quran. The Quran 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 pride 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 many 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 of the proposed marriage for possible oppositions. Where there is no oppositions, 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**

**Sororate 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. Aguene (2022) 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 maybe an only son dies and the parents or relations are bent on not allowing his lineage to close even though he is deceased. Aguene (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 her stories about his wife. This is practiced in almost all rural societies in Africa.

**Levirate Marriage**

In a simple form, it is laboring 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 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 prerequisites of marriage in Nigeria.

**1.** **Involvement of Spouses’ Families**

Marriage in most traditional societies is not for 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 if 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 of criminal activities since many traditional people believe that criminal tendencies are hereditary and whether 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.

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.

**2.** **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 acceptance by the girl’s parents is a means of demonstrating their approval of the new relationship”.

Nwanunobi (2001) “traditionally it was a symbolic payment from the bridge 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.

**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 purring 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 man 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 (2005) 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 invariable 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 (2022), 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 Oginwo (2006) “is a means by which men’s and women’s sexual competition and interest are regulated in a society. Marriage confers rights on a man over the economic and domestic services of a 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 basic for 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 harmonies co-existence among the people in the society.
4. It ensures 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 strives 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 (1994) 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 three main institutions: The Council of Elders, the Village Assembly and the Age Grade.

**a.** **The Council of Elders:** The elders who hold 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 grade 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 setting disputes. The younger age grades implement policies and perform social control roles noted Ogbalu 91968:20). 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:

1. Government power is shared between two persons namely the Head of State and the Head of Government.
2. The Head of State performs ceremonial functions while the Head of Government called the Prime Minister performs the actual executive functions.
3. The Head of State is chosen by appointment or through the process of inheritance and not elected.
4. 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.
5. There is the principle of “collective responsibility” (i.e. Minister cannot criticize government policies openly without first resigning).
6. Members of the cabinet share the same political views.
7. The cabinet is composed of Ministers with portfolios.
8. The Prime Minister and other cabinet Minister are also members of the legislature.
9. 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.
10. There is fusion or incomplete separation of powers.

This system of government was practiced 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):

1. The President is both the Head of State and the Head of Government.
2. The President wields ceremonial and executive at the same time.
3. There is marked or complete separation of powers
4. The President appoints members of his cabinet who are responsible to him.
5. The Ministers are subordinate to the President and he can dismiss any of them at will
6. The President is elected by the people through a general election.
7. The principle of collective responsibility is totally absent
8. 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 2/3 (two-thirds) majority of the parliament.
9. The President is not a member of the parliament and he is not responsible or accountable to it.

The Presidential system of government was practiced 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 uncentralized political system.

According to Schapera (1930) as quoted by Aguene (2022) 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.

There are uncentralized 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 Asaba people practiced segmentary linage system since they had no influence of the Oba of Benin because of distance.

1. **Uncentralized Pol**itical **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 main form of political organization.

It is known that some members of secret societies like Ogboni among the Yoruba, Ekpe and Okenko 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, linage, village and only widens 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 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 households. 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 Oduduwa. Otite and Ogionwo (2006) 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 Basorum, 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 twon 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, 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 using power, as they like, to silence the majority. The symbol of authority and its level have changed to 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 function, 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).

**A. Legislature**

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.

**1.** **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 does not elect the president. Rather, the president is elected by popular vote by the masses themselves. Culter (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 all parliaments and a residual function in our own 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 of Senate President, Majority Leader. Culter (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 acts 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 censorship 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 House 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 subject”.

**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 with goods manufactured locally in order to reduce the dependence on imports, especially of consumer items.

Indigenization 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 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 assists the people affected by the disaster irrespective of the part of the country they come from.

**C. The Judiciary**

The judiciary interprets the law of the land and for anybody to be recognized to be able to interpret the law that person must have at least a bachelor’s degree in law and must have been called to bar. The functions of the judiciary, according to Culter (1984), include the following

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

**The Military in Nigerian Politics**

Nigeria got her cherished independence from Britain in 1960 but unfortunately by January 1966 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 Ironis 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 Chief Odumegwu Ojukwu declared Eastern Nigeria a sovereign state of Biafra on 30th May 1967 this lead 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 Sani Abacha’s transition programmes was a calculated attempt to deceive the masses. However, on June 8, 1998, Sani Abacha died. General Abubaka 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 possess the monopoly of the instruments of violence and can confront any threat of resistance to their intervention.

Finally, the armed forces frequently claim to be "corrective regimes" who have arrived to terminate political misrule and social catastrophes, all in the name of the national interest. On the other hand, some military governments end up being just as corrupt as the one they toppled, and the reforms they first enacted give way to intolerance and totalitarianism or dictatorship. As a fourth point, military intervention is the result of the politicization of the armed forces.

This is because civilians have enlisted the help of the military in their battle for political dominance. That's why the military has become "politicians in uniforms," obtaining and wielding power; and attempting to keep it, all after getting a taste of it for the first time. And last, the military elite might be to blame if they're led by ambitious and power-hungry people who want to seize power to further the interests of the dominant (exploiter) class, an ethnic group, a religious sect, or an international imperialist power. Note that not every coup is an attempt to bring about political change or to seize power. Some of them actually do herald the start of a revolution and a brand-new social and political order.

Some instances of such coups in Africa are Nasser's Coup in Egypt and Mengistu Haile Mariam's coup in Ethiopia on the way to socialism, and Muammer Ghaddafi's 1969 coup in Libya against the monarchy led by King Idris, converting Libya into a people's Jamahiriyya. In the end, Ethiopia's socialist experiment failed to achieve its goals. Sixth, the military's business objectives may coincide with those of the intervening corporation. To get rid of a government that is bad for the military because of cutbacks in defense budget and public disgrace of the military. When an incumbent government openly disregards the will of the people, engages in flagrant power abuse, and commits election fraud, leading to widespread discontent and violent resistance, intervention is also unavoidable.

Last but not least, military intervention is now an established part of politics in the Third World. Because of the state and economic weakness, these neocolonial regimes are frequently destabilized by rival local elites vying for control of the state in concert with imperialist powers vying for control of the state's resources. Consequently, armies typically rise in a neocolonial arrangement with imperialism to dominate and exploit their people through the force of an institutionalized and organized monopoly of the weapons of violence, against which most opposition fails and is either silenced or driven underground into exile.

**The Impact of Military Rule**

There hasn't been much of a positive effect from military rule. Nonetheless, a sizable minority of Nigerians favor a military regime because they believe the country's elected officials lack the moral fiber and even the conscience to lead effectively. 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 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 hopped 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) note 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.

Second, the masses of people are rarely helped by military governments since they are often autocratic and do not end the exploitation or tyranny they endure. Human rights abuse, censorship, the murder of political opponents, and the violent repression of protests of any kind have become synonymous with this regime. The regimes of Idi Amin in Uganda, El Nimiery in Sudan, and the present administrations in Zaire and Nigeria are just a few egregious examples. The military has sometimes amassed wealth by becoming a component of the oligarchy or ruling class.

They have used their positions in government to gain money, which has resulted in widespread neglect of the general populace. In sum, the transition of post-colonial nations in Africa has not gone well for either the military or civilians. This is due to the fact that the issues these societies face are, at their core, fundamental and cannot be remedied by superficial means such as changing the style of government in place. With a few notable exceptions, military intervention in these neocolonial countries has devolved into a game of musical chairs, with one coup replacing the previous one or displacing a corrupt civilian regime with the promise of reform that rarely materializes or actually results in fundamental changes to the country's sociopolitical structure.

**Power and Authority**

**Power**

Max Weber defined power as the possibility of imposing one’s will upon the behavior 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 (2010) “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. Olegbenia (2010) 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.

**2. 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 forms the basis of rational legal principles that is the basis of a bureaucracy. Bureaucracy is the base upon which all modern states are built.

Abraham Lincoln defined democracy as the government of the people by the people for the people. In ancient Greek every adult was expected to participate in the affair and leadership of the state. Without a ruler there will be no control and people will behave the way they like. There will be no check on human behaviour. This promoted Hobers (1651) to make a case for government. In his words: The only way to erect such a common power as may be able to defend them from the invasion of foreigners and the injuries of one another is to confer all their power and strength upon one man, or one assembly of men, that may reduce all their wills, by plurality of voices, unto will. This done, the multitude so united is called a common WEALTH.

**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 aims 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 the separation of powers in which institutional specialization is not pronounced. The methods of making law, regulating breaches and executing judgment may vary according to societal differences.

1. **Traditional Legal Institution**

Conventional Court System Normative conduct describes how members of a certain group are expected to act in conformity with the shared values of that group. Humans are considered to be the norm by sociologists because of how they have been shaped by their societies. Values are the judgments we make about the importance of things and the norm is the measure by which we determine whether something is acceptable or not.

According to Aguene (2022), people are able to work together as a society because they internalize norms on appropriate and inappropriate behavior during the socialization process. Everyone evaluates himself and others in light of these unspoken but pervasive norms, and any transgression, no matter how tiny, is met with retribution, which may be mild or severe depending on the severity of the transgression. Values and standards presented here are drawn from Aguene's (2002) description of rural society from 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 behavior 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 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 in Aguene (2022). 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 of 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 Hottento 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 in Aguene, 2020).

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, Nunma, 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 or powers beyond our control, and upon which we feed 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 make 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 mean 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 act on his own to redress the wrong done to him…thus everybody is left entirely on his own to act 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 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 rational is that in environment where experience and wisdom tend to be correlated with age, decisions by the elderly tire 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 invariable 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 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 these 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 and 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 (2006) 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.

**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 following. 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 correction Service**

The aim of the correction service is to reform the convicted person and not necessary to punish the prison. 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 (2012), 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 NINTEEN**

**ORGANIZATIONS AND BUREAUCRACY**

In the words of the American sociologist Amitai Etzioni cited by Haralarrmbos 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 in Ezeoha, 1990).

**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**

**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 likes Nigeria.

**2.** **Urbanization:** It takes place in industrial centres because industries attract labour in cities and labour attracts 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 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 differ 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 expected 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**

Read tapeism-over-emphasis upon rules, procedures and paper work instead of the actual work output.

**CHAPTER TWENTY**

**RACE AND ETHNIC RELATIONS**

Maclver and Page (1969) in Eze (2018), 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. Though, Afro-Americans have produced a President in the United States in the name of Barracks Obama.

**Ethnicity**

This is as a result of different in ethnic nationalities. Some ethnic nationalists have invoked ethnocentrism 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 Anugwom (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. Ethnicity is a social phenomenon associated with interactions among members of different ethnic groups. Ethnic groups are social formations distinguished by communal character of their boundaries. The relevant communal factors may be language, culture or both (Nnoli, 1978).

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 war in 1970 did not mean an end to inter-ethnic hostility in Nigeria. Igbo and Anugwom (2002), “if anything 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.”

1. The National Assembly should pass a bill which will be signed into law by the President of Nigeria, 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 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 endeavor 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 Mohammadu Buhari, one-time Head of State of Nigeria, should be forgiven for attempting to force Nigeria to become a member of Organization 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 practiced 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 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 class 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 is a fundamental basis for national stability and cohesion. Without such manifest equity in revenue formula further distrust will continue, cries of marginalization 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.

According to young (2004) ironically the Nigerian leadership since independence has constituted a stumbling block in the way of democratization and nation –building by its activities. The blatant abuse and manipulation of the constitution the erosion of principles of separation of powers, lack of an open political system, suppression of the opposition, corruption, religious intolerance, abuse of minority right, negative educational policies and not reflective of the democratization principle hereby endangering democracy in Nigeria and rendering the goal of nation- building unachievable.

Nation- Building according to Young (2004) Nation-building umpires the making of people who view themselves as belonging to different nationalities think of themselves as and feel that they are one. This would mean the transfer of allegiance by the constituent nationalists from the local nationalities to the longer geo-political entity. This is the movement from the stage of Amalgation to that of integration – from reluctant compliance to whole heartedly support and unsupervised compliance the stage where citizens feel that this is my country.

Nation-building will be possible when Nigerians, regardless of their geographical, ethnic, and religious, economic, political affiliations and other considerations appreciate the bitter truth that Nigerians should be consensus of the fact that it is the fundamental birth –right of any ethnic group to remain perpetually in power, or for particular ethnic group to produce the president of Nigeria always (Fadeiye 1993)

According to Fadeiye (1993) one would expect that the cultural diversities of Nigerians would have been adequately explicated and energies and attitudes of the different ethnic groups (Hausa, Yoruba, and Igbo) harnessed for national development but regrettably ethnicity in Nigeria has been observed to have served more as a centrifugal force than as a centripetal force.

According to obi (2005) for most countries, the major problem or bottleneck which hinders the process of nation-building is ethnicity. Integrating the heterogeneous ethnic group in a state is not often a very easy exercise, and often these group see themselves as competitors not partners, and this is the root of the problems Nnolo (1978) believes ethnicity arises from the desire of individuals to organize themselves in ways to enhance their competitive efficiency in a situation where they perceive each other as competing for resources and positions. It is therefore because of the prime position of ethnicity in nation –building is that of managing ethnicity. But then one may ask, is ethnicity purely negative and can it be fully eradication so as make the process of nation-building take a firm root?

In answer to the first question Nnoli (1994:12) believes that ethnicity really has many positive effects. In outlining them he argues that

*first, the political demands of many ethnic movements concern liberty and justice. They express fears about the oppression of their members by other group and about the nepotic distribution of public service jobs and social amenities, and the imposition of the culture of the dominant ethnic groups on the others. In this way, ethnicity contributed to democratic practice by its emphasis on equality and justice in socio-political relations.*

*Second, it leads to the appreciation of one’s own social roots in a community and cultural group which is essential not only for the stability of the individual and ethnic group but that of the country as a whole. Third it provide a local mobilization base for the anti-colonial movement for national freedom. Fourth, ethnic identity has been instrumental in the promotion of community development in the rural areas. Fifth, the mobilization of the ethnic groups behind the various factions of a nations ruling class contributes to the decentralizations of powers in the country which is healthy for democratic freedoms (Obi 2005)*

still on the positive side of ethnicity (**Walenstein as quote in Obasi 2001:239) identified four principal ways in which ethnicity serves to aid national integration.**

*First, ethnic groups tend to assume some of the functions of the Extended family and hence diminish the importance of kinship roles. Loyalties to ethnic groups interfere less with national integration than loyalties to the extended family. This is because it extends further the boundaries of the extended family system. Although ethnic ties are still particularistic and diffuse, it is however less so and less strong than the case of kingship groups (Extended Family system).*

*Secondly ethnicity aids national integration in the sense that ethnic groups serve as a mechanism of re-socialization.*

*Thirdly, ethnic groups helps keep the class structures fluid and so prevent the emergence of castes. This is because by encouraging social mobility, it minimizes any tendency towards caste-formation.*

*Finally, ethnic group serves as an outlet for political tension. It helps, for instance, to divert expectations from the state to other social groups. By performing this importance scapegoat function, it may permit individuals to challenge persons rather than the authority of the office these persons occupy. Thus by rejecting the men, they implicitly accept the system. (Obi 2005)*

(Ake 1996) Arguing in the same vein Nnoli (1994) asserts than in Africa

*Individuals do not have any claims which may over-ride those of the collectivity. Harmony and co-operation rather than divergence of interest, competition and conflict characterize social life. People are more inclined to think of their obligation to other members of the group than their rights. In addition, feelings of kingship pervade social relations. However, hospitality towards peaceful foreigners is strongly valued. Even in the urban areas a feeling of belongingness to a community is an important part of individual existence (Obi 2005).*

**CHAPTER TWENTY ONE**

**THE ENVIRONMENT**

**Sociology and the Environment**

Though sociology founders Marx, Durkheim and Weber paid little attention to what is called environmental issues. Sociology can help us understand environmental issues according to Giddens (2013).

* 1. How environmental problems are distributed. The distribution of risks from the environment varies with other types of environmental issues.
  2. Sociologists can provide an account of how patterns of human behaviour create pressure on the natural environment
  3. Sociology can help us to evaluate policies and proposals aimed at providing solutions to environmental problems (Giddens 2013).

**Environmental Issues**

**1.** **Air Pollution:** According to Giddens as pollution does not only affect the health of humans and animal populations. It also has a damaging impact on other elements of the ecosystem. On harmful consequence of air pollution is acid rain acid rain is harmful to forests, crops, and animal life (Giddens, 2010).

**2.** **Water Pollution:** It is the contamination of the water supply by elements such as toxic chemicals and minerals pesticide or untreated sewage. The high levels of bacteria that result from untreated sewage lead to a variety of water-borne diseases such as diarrhea, dysentery and hepatitis (Giddens, 2013). According to Nova (2020) biological causes of water pollution.

**Rapid Urban Development:** The land is always harmed if a large population clusters in a small region. Cleanliness of water is impacted by the usage of detergents, chemicals, and exhaust emissions from new road construction, new home construction, and new industrial construction. Chemicals are carried by rain into waterways and ultimately into our drinking water.

**Poor Waste Management:** Unsanitary sewage disposal is rising in importance as a global problem. If a sewage treatment plant is not close enough, the waste will be thrown directly into the oceans after being flushed.

**Fertilizer Run-off:** Fertilizers are a major contributor to water pollution worldwide, both from homeowners trying to maintain their lawns lush and weed-free and from farms trying to feed a rising population. Harmful algal blooms form as a result, killing out many marine plants and animals.

**Oil Spills:** You may be picturing massive oil spills like the one that occurred with the Exxon Valdez, but oil leaks from automobiles and the mechanic trades are also a major contributor to water contamination. The oil seeps into the earth, where it combines with water and eventually reaches the waterways.

**Dumping of Chemical Waste:** Large manufacturing facilities are known for discharging chemical waste into the sea, detergents, polychlorinated biphenyls, and lead are just a few of the very dangerous compounds that are routinely released into the environment.

**Discharge of Radioactive Waste:** The United States is home to several nuclear power stations, each of which is permitted to discharge "permissible quantities" of radioactive water into the environment. And just because something is legal doesn't mean it's safe to do. Similarly, mishaps have occurred, resulting in the emission of extremely high concentrations of hazardous radioactive substances into the atmosphere, water, and soil.

Every year, billions of dollars' worth of damage is incurred as a result of floods, making them the costliest natural catastrophe. Because floods may occur practically everywhere, it's important to understand how they develop, the many kinds of floods, and the damage they can do to buildings.

**What Are the Types of Floods?** What Are They? The Abuja National Emergency Management Agency (2021)

**1. Flash floods**: The swift waves of a flash flood wash away anything in their way. In that case, how do rapid river rises occur? They are brought on by a sudden melting of snow or a lot of rain. In most cases, the affected region is quite limited, and flash floods happen suddenly, with less than six hours' notice. Large things, such as vehicles, rocks, and trees, can be moved by the swift water torrents.

**2. Coastal floods:** Strong winds or storms that approach a coast during high tide are the primary causes of coastal flooding. Extremely high waves can cause flooding if they break over a coastal dune or dike. Areas of the coast with less defenses and lower altitudes are hit the worst. The hole should be patched up during low tide.

**3. River floods:** River floods are induced by heavy rains spread out over time, are defined by the gradual overflow of the river's banks. Flooding from rivers may affect a wide variety of landscapes, depending on river size and rainfall. Even while river floods don't often cause fatalities, they may wreak havoc on the economy nonetheless.

**4. Urban floods:** When a city or town's drainage system is unable to take in the water from heavy rain, the result is urban flooding. Urban floods can also be caused by poor drainage systems. Road conditions are quite hazardous due to water seepage. Even if only a few inches of water enter a building, the damage from an urban flood may be extensive.

**5. Pluvial floods:** Form in flat areas where the terrain can’t absorb the rainwater, causing puddles and ponds to appear. Pluvial flooding is similar to urban flooding, mainly in rural areas. The agricultural activities and properties in areas where pluvial floods have occurred can be seriously affected.

**6. Solid Waste:** One of the clearest indicators of increasing consumption is the growing amount of domestic waste-what goes into the rubbish bins. There is lack of refuse collection services in many countries.

**Resource Depletion**

1. **Water**

Changes in climate pattern as a result of global warning are likely to affect water supply.

**Solid Degradation and Desertification**

In areas where the soil has been degraded agricultural productivity declines and there is less arable land available per head it becomes, impossible to keep cattle or other livestock because of lack of folder. In many cases people are forced to migrate in search of more fertile land. Desertification refers to instances of insane land degradation which results in desert-like condition over large areas (Gidden, 2013).

**2. Deforestation**

The environmental costs of deforestation include soil erosion and floods when they are intact mountainous forests perform the important function of absorb in and recycling much of the water from rainfall, once the forests are missing rain cascades off the slopes causing floods and then droughts (Gidden, 2010).

**3. Global Warming**

1998 and 2005 were the two warmest years on record since late 19th century. Scientists estimated that global warming kills about 160,000 people yearly with children in developing countries being the worst. It brought a type of pollution called excessive Co2 According to Gidden (2013).

The process of global warming is closely related to the idea of the greenhouse effect –the build of heat – trapping greenhouse gases within the earth’s atmosphere energy from the sun passes through the atmosphere although most of the solar radiation is absorbed directly by the earth, some is reflected back. The greenhouse gases act as a barrier to this outgoing energy trapping heat within the earth’s atmosphere much like the glass panel of a greenhouse when concentration of atmosphere greenhouse gases rises, the greenhouse effect is interfered and much warmer temperatures are produced.

**The Potential Consequences of Global Warming**

1. Rising sea levels. Global warming may cause the polar ice caps to melt and the oceans to warm and expand. As glaciers and other forms of land ice melt, sea levels will rise. Cities that are near the coasts or in low-lying areas will be flooded and become uninhabitable.

2. Desertification. Global warming may contribute to large tracts of fertile land becoming desert. Sub-Saharan Africa, the Middle East and South Asia will be further affected by desertification and intense soil erosion.

3. The spread of disease. Global warming may extend the geographical range and the seasonality for organisms, such as mosquitoes, which spread diseases like malaria and yellow fever. If temperatures were to rise by 3-5 degrees Celsius, the number of malaria cases could increase by 50-80 million per year.

4. Poor harvests. Agricultural yields may fall in many of the poorest areas of the world if global warming progresses. Populations in Southeast Asia, Africa and Latin America would be likely to be most affected.

5. Changing Climate Patterns: Climate patterns that have been relatively stable for thousands of years may undergo rapid disruptions because of global warming. Forty-six million people currently live in areas that could be destroyed by sea storms, while many others may suffer from floods and hurricanes.

6. Geopolitical Instability: A report published for the US Department of Defense warned that, at their most abrupt, the effects of climate change discussed above could lead to disputes or even wars between nations as they attempt to protect their increasingly limited agricultural, fresh water and energy resources. The report cautions that mass migration could occur as people attempt to move to those regions which possess the resources to adapt to climate change (Schwartz and Randall 2003).

**Environmental Justice and Ecological Citizenship**

Environmental justice is a term that originated in the USA with the formation of grassroots networks of activists in working-class communities. Environmental justice groups have focused on campaigns against the sitting of toxic waste sites and incinerators in urban areas with high working-class and ethnic minority populations. Linking environmental quality to social class inequalities shows that environmentalism is not just a middle-class concern but can be linked to working-class interests, and takes account of social inequalities and real-world ‘risk positions’. Environmental justice groups can be very significant. Their emergence has the potential to broaden the support base of environmental politics to currently under-represented groups within the wider.

**6 Big Findings from the IPCC 2022 Report on Climate Impacts, Adaptation and Vulnerability**

February 27, 2022 By [Kelly Levin](https://www.bezosearthfund.org/who-we-are-2022), [Sophie Boehm](https://www.wri.org/profile/sophie-boehm) and [Rebecca Carter](https://www.wri.org/profile/rebecca-carter) Cover Image by: Roop Dey/iStock

The latest report from the Intergovernmental Panel on Climate Change (IPCC) is cause for concern. Climate change is already having an effect on every region of the globe, and if we don't halve greenhouse gas emissions this decade and immediately scale up adaptation, the effects will only become more severe. The most vulnerable populations and ecosystems are identified, and the most efficient and viable methods of adaptation to climate change are spelled out, all in the IPCC report for 2022. Antonio Guterres, the UN secretary-general, referred to it as "a harsh indictment of failed climate leadership and an atlas of human misery."

The report may be summed up in six key points:

***1. Climate impacts are already more widespread and severe than expected.***

*Already, the 1.1 degrees C (2 degrees F) of warming that has occurred so far is having a significant impact on every corner of the planet. Millions of people are already at risk of having their food supply disrupted and their livelihoods ruined by climate change. More than 20 million people per year have been displaced by natural disasters including floods and storms since 2008. Climate change has reduced Africa's agriculture yield increase by a third since 1961. More than half the world's population now experiences water scarcity for at least one month each year. Larger areas than ever before are being burned by wildfires, altering the landscape permanently in many places. The rise in temperature is also facilitating the spread of vector-borne diseases including West Nile virus, Lyme disease, and malaria, and water-borne diseases like cholera. Species and entire ecosystems are also feeling the effects of climate change. Some species of animals, such the golden toad and the Bramble Cays Melomys (a tiny mouse), have become extinct as a result of global warming. There have been widespread extinctions of species including the flying fox, seabirds, and corals, and the migration of many more to higher altitudes and latitudes. Even with only 1.1 degrees C of warming, the world is already facing withering droughts, terrible heat waves, and major floods, as shown in the Lowell, Oregon wildfire. Marcus Kauffman/Unsplash*

***2. We are locked into even worse impacts from climate change in the near-term.***

*Some very major climatic consequences will be inevitable until 2040 even if the world rapidly decarbonizes due to greenhouse gases currently in the atmosphere and existing trends in emissions. It is predicted that 32–132 million people would fall into extreme poverty as a direct result of climate change during the next decade. Heat-related deaths, heart disease, and mental health issues will all rise as a result of global warming, which will also threaten food security. In a high-emissions scenario, for instance, 48,000 more children under the age of 15 might die from diarrhea in 2030 as a result of higher flood risk. Species and ecosystems will also undergo significant shifts due to factors including mangroves' inability to mitigate sea level rise, the collapse of sea-ice dependent species, and widespread tree mortality.*

***3. Risks will escalate quickly with higher temperatures, often causing irreversible impacts of climate change.***

*According to the findings, the risks to humans, animals, and ecosystems increase with each extra tenth of a degree of warming. The Paris Climate Agreement sets a worldwide aim of keeping average global temperatures from rising more than 1.5 degrees C (2.7 degrees F), yet even this is too high to ensure everyone's safety. If the world warms by just 1.5 degrees Celsius, many glaciers would melt or lose most of their bulk, an extra 350 million people will confront water scarcity by 2030, and as many as 14% of terrestrial species may face high risks of extinction. The consequences of climate change, such as bigger storms, longer heat waves and droughts, more intense precipitation, quicker sea-level rise, loss of Arctic sea ice and ice sheets, melting permafrost, and more, will be far more severe if temperature reaches 1.5 degrees C, even briefly. Critical carbon sinks would be converted into carbon sources if global temperatures were to rise by more than 1.5 degrees Celsius. In the event of numerous hazards occurring simultaneously and in the same locations, the IPCC predicts that the risks will double. Extreme heat and drought, for instance, can have a devastating impact on crop yields in the tropics. There will be an increase in heat-related deaths and a decline in labor productivity, meaning that people will not be able to work harder to make up for the losses they've suffered as a result of the drought. Together, these effects will decrease family incomes while simultaneously increasing food prices, a devastating combination that threatens food security and exacerbates health risks like malnutrition.*

***4. Inequity, conflict and development challenges heighten vulnerability to climate risks.***

*Small Island Developing States, the Arctic, South Asia, Central and South America, and much of sub-Saharan Africa are some of the most at-risk regions in the world right now. These regions are home to 3.3–3.6 billion people who are extremely susceptible to the effects of climate change. Communities' ability to adapt to climatic changes is hampered by inequity, conflict, and development challenges like poverty, weak governance, and limited access to basic services like healthcare. Death tolls from natural disasters like droughts, storms, and floods were 15 times higher in highly vulnerable countries between 2010 and 2020 compared to those with a low vulnerability. Since the IPCC's Fifth Assessment Report was released in 2014, urban areas have become dramatically more vulnerable to climate impacts. Informal settlements, which are characterized by unstable housing, lack of access to essential services, and little resources, have seen the greatest rises in urban vulnerability. Sixty percent of the urban population in sub-Saharan Africa lives in informal settlements, while 529 million people in Asia call these regions home. Indigenous peoples and those whose livelihoods depend on industries directly exposed to climate hazards, such as agriculture, fishing, and tourism, are not the only ones in rural areas who are increasingly vulnerable to climate change. Some families may have little alternative but to relocate to metropolitan areas if climate change consequences become more severe. The IPCC predicts that by 2030, widespread Amazonian drought will force rural residents to relocate to urban areas, where they will be on the margins of society due to the urbanization of their population. These disparate experiences of climate hazards are shaped by urban and rural development patterns that also increase ecosystems' susceptibility to global warming. Ecological resilience is being weakened by human activities such as altering land use, fragmenting habitats, polluting, and exploiting species. And as ecosystems deteriorate, so does the safety of the human population.*

*For instance, when urbanization spreads across coastal wetlands, it degrades ecosystems that would otherwise help safeguard waterfront communities from rising seas, storm surges, and coastal flooding. The health of locals, their ability to provide for themselves, their access to safe water, and their ability to make a living can all be negatively impacted by climate change, making them more susceptible to the risks that lie ahead. Rescue efforts for Phuket, Thailand's mangroves Restoring mangroves is an example of ecosystem-based adaptation that has the potential to lessen the negative effects of climate change while also improving people's quality of life and the health of ecosystems and other populations. This picture was taken from a normal life stock agency.*

***5. Adaptation is Crucial Feasible solutions already exist, but more support must reach vulnerable communities.***

*Adaptation is now a part of climate policy in at least 170 countries, though many have yet to take the next step beyond planning and into actual implementation. The IPCC reports that current efforts are largely incremental, reactive, and small-scale, with most concentrating on immediate or immediate-term impacts or risks. Despite some progress, we are still far from where we need to be in terms of adaptation, and this is due in large part to a lack of resources. By 2030 and 2050, the IPCC predicts that annual adaptation needs would rise to $127 billion and $295 billion, respectively, for poor nations. The $579 billion spent on climate change in 2017–18 that was recorded didn't even begin to cover adaptation costs. The good news is that, if adequately funded and deployed more rapidly, current adaption alternatives can lessen climate risks. The groundbreaking 2022 IPCC study examines the feasibility, efficacy, and potential to generate co-benefits like improved health outcomes or poverty reduction of various climate adaption initiatives.*

*The following are the three strategies for adapting to climate change that have been evaluated:*

**Social programs that improve equity and justice:** The susceptibility of urban and rural populations to a variety of climatic threats can be reduced by reconfiguring social protection programs (such as cash transfers, public works programs, and social safety nets) to incorporate adaptation. When combined with other initiatives to expand access to infrastructure and essential services like potable water, sanitary facilities, and medical care, these steps have the greatest impact. The provision of these services can boost climate resilience in vulnerable areas if governments, civil society groups, and the corporate sector form partnerships and use inclusive, locally led decision-making procedures.

**Ecosystem-based adaptation:**Protection, restoration, and sustainable management of ecosystems are all part of the ecosystem-based adaptation strategy, as are more environmentally friendly farming methods including incorporating trees into farms, boosting crop diversity, and planting trees in pastures. Many people are at danger from the effects of climate change, such as droughts, excessive heat, floods, and fires. However, ecosystem-based adaptation can help mitigate these risks while also improving biodiversity, livelihoods, health, food security, and carbon sequestration. The effectiveness of these policies depends on meaningful partnership with Indigenous Peoples and local communities, as well as making sure they are structured to account for how future global warming may affect ecosystems.

**New technologies and infrastructure:**Emerging data shows that combining nature-based solutions with artificial choices like flood control channels may help minimize water-related and coastal concerns, especially in urban areas. In addition to having access to more robust agricultural types, better animal breeding methods, and renewable energy sources like solar and wind, resilience may be bolstered by using these technologies. However, if not properly planned or executed, some of these climate adaption measures might have unintended consequences. For example, expanding irrigation systems can help mitigate some immediate climate risks, but at the expense of precious groundwater supplies.

**6. But some impacts of climate change are already too severe to adapt to. The world needs urgent action now to address losses and damages.**

Some highly vulnerable people and ecosystems are beginning to reach the limits of what they can adapt to with the 1.1 degrees C of global warming the world is already experiencing. These constraints are "soft" in certain locations because there are effective adaptation solutions available but they are not being implemented due to political, economic, and societal barriers including a lack of funding. In some places, however, people and ecosystems have reached or are very close to "hard" limits to adaptation, meaning that the severity of climate impacts is such that no current adaptation techniques can successfully avert losses and damages. The loss of tropical coral reefs has deprived certain tropical coastal populations of an important source of food and income. As sea levels rise, some have been forced to leave low-lying homes and cultural places. The impact on communities, whether they reach the soft or hard limits of climate adaptation, is catastrophic and frequently irreversible. As average temperatures rise over the world, losses and damages will grow. As an example, if global temperatures rise by much beyond 1.5 degrees Celsius, people that rely on melt water from glaciers and snow may confront severe water shortages to which they will be unable to adapt. The likelihood of widespread crop failures in maize-producing countries at 2 degrees C (3.6 degrees F) increases dramatically. Furthermore, areas of southern Europe will face life-threateningly high temperatures if the midsummer temperature rises above 3 degrees C (5.4 degrees F).

**A Rapidly Closing Window of Opportunity for Climate Action**

All scientific evidence points to the fact that climate change poses a threat to human and environmental health. Inaction risks initiating climate change repercussions that will transform our world beyond recognition. There is a small window of opportunity in the next few years to create a future that is both sustainable and livable for all people. To make a U-turn, we need massive, coordinated efforts to reduce emissions, strengthen resilience, protect ecosystems, and significantly boost financing for adaptation and loss and damage mitigation. The COP27 meeting in Egypt in February 2022 is an important chance for governments to achieve progress on all of these fronts, and for affluent countries to show their solidarity with vulnerable states. Confronting the climate catastrophe won't be simple. We need active participation from governments, civic society, and the commercial sector. The IPCC report makes it abundantly clear that we are out of options. *EDITOR'S NOTE, 2/28/22: A previous version of this article stated that 3.3 billion people live in countries highly vulnerable to climate impacts. We have since updated the piece to reflect the latest version of the IPCC report, which states that 3.3 billion-3.6 billion people reside in highly vulnerable countries.*

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