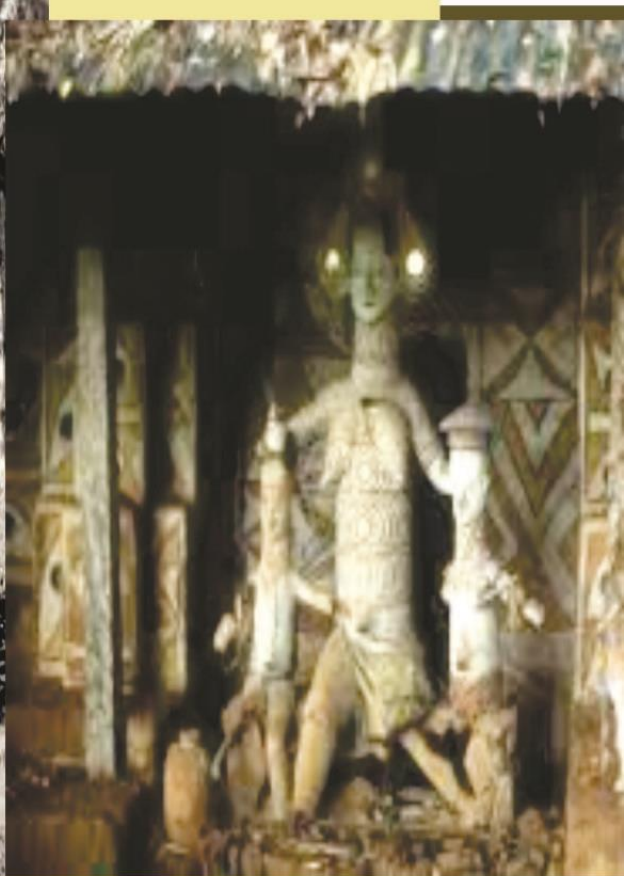
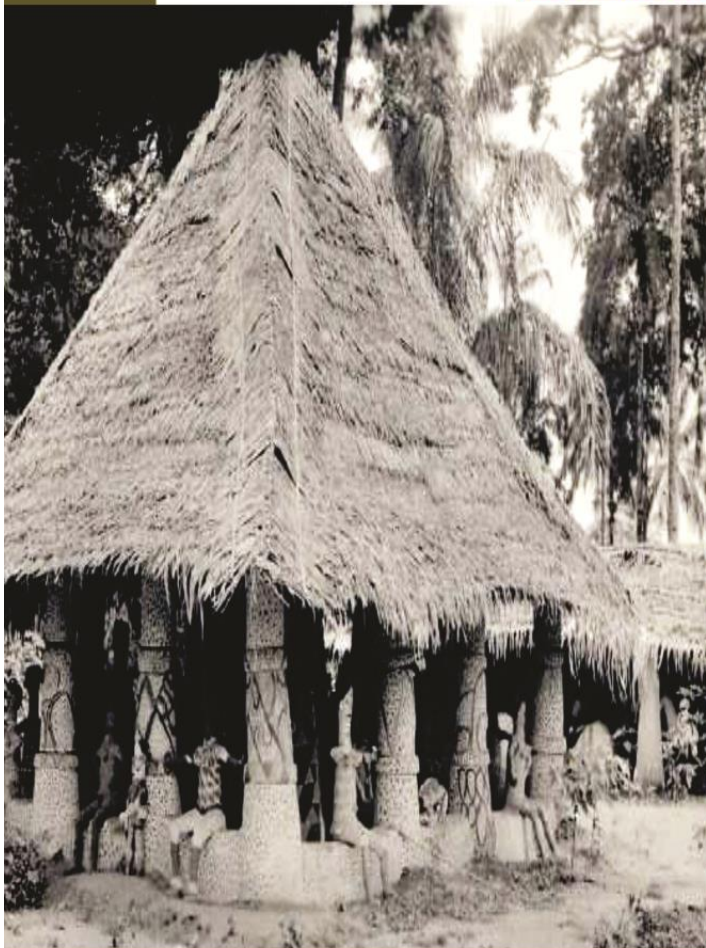


# **RURAL SOCIOLOGY**

**An African Perspective**

**Second Edition**



**IGNATIUS N. AGUENE Ph.D**

*Rural Sociology – An African Perspective (Second Edition)*

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**RURAL SOCIOLOGY**  
**An African Perspective**  
**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 wish to acknowledge Professor Kamene Okonjo who wrote the forward to this book after making some useful corrections.

My gratitude also goes to Dr. Joseph Aigberemhon and Professor Tobias Ozor who read the manuscript and made some useful corrections. Finally, I owe a debt of gratitude to my parents late Engr. and Mrs. Edwin Aguene, for insisting that I be properly educated, and to the rest of the Aguene family for their cooperation and encouragement.

A work of this nature, that I have undertaken, obviously has drawn heavily from a multitude of sources. I must confess that it is not possible to acknowledge them individually. To any individual, therefore, whose name I have failed to mention I offer apologies.

## **PREFACE**

This book is an attempt to provide a comprehensive study of life in rural societies. I do not claim to have produced a perfect and comprehensive textbook, but I believe that I have included the most substantive themes and areas of interest to rural sociologists. This book originated from my experience lecturing on rural sociology for many years. I have benefitted immensely from discussions with colleagues in the Department and students who persistently demanded that I transform my lecture notes into a rural sociology textbook because of my in-depth knowledge of the sociology of rural life.

The focus of this book is mainly on Sub-Saharan African traditional societies. The purpose of this study is to analyze traditional societies and cultures, the impact of social change and their adaption to change, the underdevelopment of rural communities and the strategies for improving them. This book contained eighteen chapters in all. Chapter one dealt with a brief introduction to the discipline of sociology, its meaning, and its scope of sociology. Chapter two dealt with patriarchy in traditional African societies, including discrimination against women in traditional societies. Chapter three dealt with values and norms in traditional African societies. Chapter four discussed indigenous knowledge and technology in traditional Africa. Chapter five discussed traditional social institutions. Chapter six discussed traditional family and marriage institutions. Chapter seven discussed traditional religious institutions. Chapter eight discussed traditional political institutions. Chapter nine discussed traditional economic institutions food gatherers, pastoralists, and agriculturalists. Chapter ten discussed

traditional educational institutions. Chapter eleven discussed traditional legal institutions' norms and values and traditional structure for conflict resolution. Chapter twelve discussed the traditional medical practice of different groups. Chapter thirteen discussed social change and the adoption of social change in traditional societies. Chapter fourteen discussed different types of migration. Chapter fifteen discussed the nature of rural-urban differentials. Chapter sixteen discussed the impact of Fadama I, 11 and 111, Millennium Development Goals (MDGs), AND Sustainable development Goals (SDGs) on African development Chapter seventeen discussed rural development in Africa including the underdevelopment of rural communities and the role of women in rural development. Chapter eighteen discussed a case study of rural development in India

This book will be useful to undergraduate and postgraduate students studying sociology or those taking elective courses in rural sociology researcher or even to a general reader who is interested in understanding the sociology of rural life.

**Ignatius Nnamdi Aguene**  
**Abakaliki Nigeria 2025**

## **FOREWORD**

Since colonialism introduced Western socio-political and economic power into most African societies, rural society has been or even denigrated. This neglect has resulted in a reference to rural social structure as traditional, backward, primitive, and therefore out modeled.

Colonialism also sought to destroy the rural structure and replace it with an alien economic structure. This has to a hire extent, succeeded to the detriment of the African indigenous social structure which has itself suffered a terrible decline, resulting in various facets of social dislocation. A lot of the social conflicts experienced in most societies of sub-Saharan Africa today have arisen from this dislocation or this deliberate distortion of rural society, whose time-tested structure had sustained the socio-economic needs of the population before colonialism.

It is, therefore, the task of scholars from the erstwhile colonial societies to try to reconstruct the distorted or dislocated social structure, bearing the following two points in mind:

(1) The new generation of Sub-Saharan Africans, among whom are undergraduates and post-graduate students of our various universities, need to appreciate that the reality of their indigenous socio-economic structure is a world away from the contemporary empirical phenomenon passed across as "development". It is important to re-emphasize that our social structure, before contact with, and seizure by, European socio-economic forces were never as impoverished as it is now.

(2) There is an intrinsic yearning for the revival or the revitalization of what used to be. This, it is hoped, would enable future planners

and policy-makers to attempt a re-charting of the course of history and thus save our society from possible cultural annihilation which could (or would) just, be its lot, unless immediate action is taken to avert such a trend. The singular means of achieving this is, a re-appraisal of our indigenous social structures as they still survive today, in the rural setting.

Dr. I. N. Aguene, with this textbook on Rural Sociology, has set for himself, and succeeded in, an important intellectual task of re-presenting and re-appraising our indigenous social structure in line with other committed social scientists. He analyses the nature and role of sociology in general and rural sociology in particular. In this work I. N. Aguene, who is a lecturer in the Department of Sociology/ Psychology is aided by his years of teaching, research, and practical exposure to rural life. He examines that central and all-important economic asset land and its socio-cultural implications for an indigenously farm-based population. Rural life involves institutions that support the social structure and their functioning patterns for the maintenance of social equilibrium. The author has treated this theme adequately and reviewed, the institutions involved as they were before and under colonial domination.

The author has also shown considerable awareness of the theory and practice of rural development as an integral system of need, supply, and balanced or judicious utilization of resources for societal development, known generally as "Sustainable development".

Each of the Seventeen chapters of this book is a contribution to knowledge and I recommend it to the students of sociology and researchers alike as worthy reference material in Rural Sociology.

***Professor Kamene Okonjo, Ph.D.***

*Enugu State University of Science and Technology,  
Enugu*

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## **CHAPTER ONE INTRODUCTION**

### **Definition of Sociology**

Sociology is concerned with the study of human societies. It is concerned with man in his society, changes taking place and the problems emanating from those changes. The focus of sociology according to Giddens (1982: 19) is the study of the institutions of the advanced or the 'industrialized' societies, and of the conditions of transformation of those institutions.

Sociology examines social life events in human civilization. According to Onyeneke (1996:26), sociology is concerned in areas of human social life for which scientific explanations will be sought. The necessity to examine human connections as a whole because the whole is more important than the sum of its parts led to the development of sociology as a science. Sociology is basically the scientific study of human connections, according to Bertrand (1958:3). Sociology differs from other other disciplines in that it focuses emphasis largely on human connections as a whole. Instead of focusing on the person or naturalistic phenomena, sociology examines how group life affects the individual or how natural occurrences affect group life or human civilization. Sociology was described by Owo (1994:2) as the methodical and scientific study of individuals and social groupings.

It offers a conceptual framework for comprehending all aspects of group social interaction in humans. There are primary groups and subsidiary groups. A primary group would be a family, but a secondary group would be a club membership. The term "sociology" was coined by Auguste Comte in 1838, and he described it as the disciplined study of society. The only way for data to be trustworthy was for the new field to follow the scientific

method, according to Comte and pioneers like Herbert Spencer and Emile Durkheim. Sociologists analyze transnational social institutions equally, particularly when they have an impact on the social aggregates and social structures of the many composite nations and the societies inside them, according to Otite (1994:1). Sociologists view interpersonal connections and interactions between groups of individuals as problematic.

### **Origin of Sociology:**

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

### **The 19th Century Origin of Sociology**

In this period in history, change occurred more rapidly than at any other time. The first French revolution of 1789 was quite different from earlier rebellions Giddens (1982:5). Peasants had sometimes rebelled against their feudal masters, but generally in an attempt to remove specific individual from power, or to secure reductions in prices or taxes. The anti-colonial revolution in North America in 1776 according to Giddens (1982:5), was the first time in history this took place and it brought about the overall dissolution of a social order by a movement guided by purely secular ideas - universal liberty and equity. Industrial revolution, urbanization and political upheavals - set in motion by the French and Americans of the late 18th century made the center not to hold again.

Many people were then facing problems and scholars looked forward to a new discipline that would be capable of solving man's problems. Among them were philosophers and scientists hence there were floating ideas about the expected new discipline which Comte had the credit of christening "sociology in 1838.

### **Social Reform:**

Social conditions in the 19th century were particularly difficult for the industrial revolution, and rapid urbanization had generated appalling conditions. The ‘industrial revolution’ according to Giddens (1982:6) was traced to Britain in the late eighteenth century, and spread in the nineteenth century throughout Western Europe and the United States.

Because of the industrial revolution, many people left their rural areas for the industrial areas. 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 at his own destiny. A lot of problems arose which included labour dispute, terrible housing conditions, political systems were undermined; family patterns were disrupted, villages gave way to noisy cities. All these had their corresponding social problems. Sociologists believe that any social change must bring a social problem or problems. With these developments, Americans first used sociology in social reform and the idea sooner or later spread to other nations.

### **Efforts at Making the Discipline a Science**

With all these turmoil and confusion, it is no wonder that the scientific perspectives that were influencing the physical science should be turned to social issues. This is because, science is now on the ascendancy. And many of the pioneers of sociology have science backgrounds and following the progress in science which make it possible for data to be reliable insisted that if nature can be studied scientifically, then it is possible to study society scientifically.

**Some of the Founding Fathers of Sociology:**

**AUGUSTE COMTE (1798 - 1857) Philosopher and Sociologist.**

He gave the discipline its name, “Sociology” in 1838. He believed that society is governed by certain ‘social laws’ just as the physical universe is governed by certain physical laws. He believed that locating and describing these social laws are central to sociology. In his law of three stages of human development, he opined that every society has to pass through the theological, metaphysical and positive states. Each state, according to him, is a way of thinking or reasoning. For him, what matters is which one is dominant since you can always see elements of one in the other.

**Herbert Spencer (1820 -1903) Philosopher and Scientist.**

His three - volume Principles of Sociology published in 1877, was the first full-scale, systematic study of sociological analysis. He described sociology as the study of the family, politics, religion, social control and industry. However, he is mostly noted for evolutionism where he identified two types of societies, the militant and industrial. The militant society, was military-oriented while in the industrial society, societal stability was based on mutual interdependence.

**Emile Durkheim (1858 1917)**

Although he studied philosophy and taught it, his main areas of interest were society and its issues. His sociological writings include Suicide (1897), The Rules of Sociological Method (1895), The Division of Labor in Society (1893), and Elementary Forms of Religious Life (1897). (1912). The division of labor in society promotes social cohesion and integration. According to Otite and Ogionwo (1985:25), the primary purpose of religion in the Elementary forms of Religious Life is to bring people together,

foster and uphold social solidarity, and share common ideas. He regarded suicide as a sociological phenomenon that varied with social integration in Suicide. He distinguished between mechanical and organic civilizations, two sorts of socially cohesive societies, in *The Division of Labor*. For traditional society, there is mechanical society, and for industrial society, there is organic society. The former is diverse in nature, whereas the first is homogenous.

**Karl Marx (1818 - 1883).**

Marx helped shape not only intellectual life but the historical course of the entire world. Many governments and political opposition groups today invoke his name with special reverence and try to establish policies that are consistent with his writings. Marx was a genius who was ahead of his own generation in reasoning. He was a man of many interests and strong moral sense of justice hence he was shocked at the misery of the working classes whom he accused of living under false consciousness. Marx believed, that a revolutionary does not need arms and ammunition but his instrument of work is creating awareness on the part of the suffering masses.

Through this, they will realize their true worth in their working places. He insisted that capitalism sows the seeds of its own destruction by impoverishing the workers and creating situations of distress and misery. Under this situation, the workers will revolt against the owners of the means of production. The liquidation of capitalism will usher in the dictatorship of the proletariat. This will bring an end to exploitation and set up socialism but socialism will turn to communism when the state has disappeared. Then; each will be given according to ability and need. His predictions did not take place in the capitalist countries but rather in the agriculturally backward societies like the Cuban revolution, the Chinese revolution, etc. The reasons are that the capitalist societies are open

class societies and free education and others are used to cushion off the effects of capitalism. But the agriculturally backward societies where the revolution took place were closed class societies.

**Max Weber (1864 - 1920).**

He studied law, History and Economics. His most famous work is *The Protestant Ethics and the spirit of capitalism*. The subjects on which Weber wrote extensively include religion, various aspects of economic life, including money and the division of labour, political parties and other forms, of political organizations, authority and bureaucracy. Max Weber's sociology is based centrally on the science of social action. (Okite and Ogionwo (1985:37): The analysis of the four types of social actions forms the basis for Weber's Sociology as a comprehensive science of social action. It attempts to interpret and explain social action. Weber's economic action was directed towards the satisfaction of a desire by controlling and using available resources.

**Foundation for Modern Sociology**

The first university to have a department of Sociology is Chicago University in the United States of America, in 1893. However, there were resistances to this strange new discipline among the more conservative, elite schools. This is because sociology is radical in origin and nature. This delayed the establishment of sociology by other American universities. However, Harvard established a Department of Sociology in 1930. Lester Ward, a disciple of Comte, was one of the earliest American sociologists. African sociologists are the products of Western institutions of learning. However, basic knowledge of sociology is very important for creating a genuine sociology of Africa which is sure of its past and conscious of its future. The African sociologist has learnt to reject the ethnocentrism associated with westernization. Sociology is

indigenous to Africa and some people had studied the society' even before Comte.

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

The purpose of science is to add to our knowledge by describing reality accurately. A science according to Ogburn and Meyer (1960:10) is to be judged by three criteria: the reliability of its body of knowledge, its organization, and its method. Sociology is a science since it maintains the above three criteria. Comte insisted that the only way data can be reliable is to insist on the following methods: observation, experimentation, comparison and historical method - since social systems are ever - changing. The last one is peculiar to sociology while the other three are general to all sciences.

Science is a body of organized, verified knowledge which is based on scientific investigation. Most of the founding fathers of sociology insisted that sociology should be studied using scientific methods. Comte insisted that with rigorous application of the method of natural sciences sociology will one day become a real science discipline. Herbert Spencer tried to apply Darwin's principle of natural selection to social phenomenon. Emile Durkheim studied suicide sociologically and came to the conclusion that suicide rate varies with the degree of social integration.

Sociologists spend much of their time in research projects – some lasting only a few days, others lasting years - which are efforts to collect facts that help to solve some perplexing human problems, In short, sociology is research oriented. How far our ideal can be achieved in sociology like in any of the social sciences is a subject of debate among scholars. Material objects of the physical sciences are things which are inert, fixed, and which have no consciousness, Onyeneke (1996:15), hence no knowledge of themselves as subjects

of study. Their lines of behaviour can be regarded as fixed and quite independent of scholar trying to work on them. In the case of human beings, on the other hand, their existence in human society is of a different order. The following reasons are why sociologists insist that sociology is a scientific discipline.

### **Sociology is Empirical**

Scientific knowledge is based on veritable evidence that is concrete factual observations which other observers can see, weigh, measure and counter - check for accuracy. Sociology is not interested in the individual or natural occurrence. Sociology is not interested in the supernatural per se, but rather studies how man's reliance on the supernatural affects his behavior.

### **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 it.

### **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 says that prostitution is morally bad before embarking on the research, of what use is the research then? It will be a useless exercise. The proper thing to do is, after the preliminary preparations you move into the field and interview prostitutes, those who patronize them and some selected members of society, ignoring the morality of your object of research.

### **Sociology is Cumulative**

Sociological findings are part of existing knowledge about a given social phenomena. When new findings are made they add to the

already known knowledge. While carrying out a research one can use one or two existing theories but at the end of the research can discover another theory hence, increasing the cumulative.

### **The Relationship between Sociology and Some Other Disciplines:**

The social sciences deal with man in his social and cultural contexts. Each has its own historical development, perspectives and interest, and its own special emphasis in methods and techniques of research.

#### **Relationship with Political Science**

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

#### **Relationship with Economics:**

Economics concerns itself with the study of the ways in which people earn their living under conditions of relative scarcity and choice. However, economic institutions are plainly always connected with other institutions in social systems, which are influenced by them. One major difference between sociology and economics is that while economics deals with the management of scarce resources to the satisfaction of economic need of man, sociology looks beyond satisfaction of economic need but satisfaction attained because of group life. While economics sees

man as a single Individual that can take decision on his own, sociology looks at the relationship between people in different classes.

### **Relationship with Psychology**

Psychology studies individual and group behaviour Otite and Ogionwo (1985:5). It deals with interpersonal and intergroup or person-to-group relations as well as the general determinants of behaviour. It deals with such areas as learning, thinking, memory, perception, imagination, emotion and motivation. Sociology and Psychology have similar subject matter. Sociology studies the whole network of human interaction, while psychology deals with the individual mind. Sociologists borrow concepts like personality and symbolism from psychology. In contrast to sociologists who work with variables, psychologists occasionally have access to controlled experiment environments for conducting experiments.

Otite (1994:42) asserts that sociological or social history connects history and sociology since the latter is concerned with the issues associated with institutional changes and the position of the past in the present, while the former is interested in the patterns implied in historical events. Legal sociology, also known as sociology of law, examines social control mechanisms and the intricate connections between the legal system and other social and cultural organizations. The fields of law and sociology are intimately related because of this issue. Demography and migration studies are topics covered in geography and sociology. Sociology and religion both address belief systems, while sociology and agriculture both address the structure, professions, and growth of rural societies.

### **The Meaning and Scope of Rural Sociology**

In order to comprehend the many social interactions that exist within rural communities, rural sociology is a branch of general

sociology. It tries to comprehend rural social structure, organizations, many types of social interactions, and other aspects pertaining to living in rural communities, according to Bertrand (1958:8). Rural sociology, in its broadest sense, is the study of interpersonal interactions in rural settings. Smith (1953: 10) asserts that the Sociology of Rural Life is a more appropriate name for the systematized study of rural social interactions.

The study of rural society is concerned with social relationships and institutions, as well as their changes and the factors that led to such changes. Kolh and Ogbum (1940:3). Family and neighborhood groups have played and will continue to play crucial roles in the more intimate drama of rural life. The study of rural social ties and social groupings is a focus of rural sociology, according to Oтите (1994:119). It should be mentioned that, despite the fact that, in the past, their way of life may have served as the primary subject, the focus of rural sociology is not always limited to rural and agricultural people. Today, however, the non-farmer who resides in rural cultures is likewise of real interest to the rural sociologist. Many rural cultures are suffering from a variety of issues as a result of urbanization and modernisation, which need a unique science to study them. Rural sociology as a field of study did not emerge all that long ago.

The study of rural sociology began in the United States of America in the 1930s. A well-established branch of rural sociology was then employed in America to research how rural dynamics influenced agriculture. Even if research on peasants tend to contradict rural sociology, rural sociology has received special attention in Eastern Europe due to the fact that there are still a respectable number of rural communities. Due to the quick industrialisation of Western Europe, it attracted little attention. Nowadays, many rural communities have evolved into urban ones.

Understanding the rural dynamics as they effect many rural citizens is necessary in order to maybe offer solutions to improve their lot. Development difficulties are affecting many rural communities, and there is a rising socio-economic stagnation and poor 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.

According to Bertrand (1960), Rural Sociology is in a position to make significant additions to the overall body of sociological theory, but it must get the majority of its theoretical direction from the parent discipline, like any specialization within the large subject of Sociology. In two different methods. First, the rural sociologist may put out ideas that are so fundamentally important that they eventually become a core component of the theory. Second, he may put the theories to the test by coming up with fresh approaches.

According to Idriss, more than half of the world's population resides in rural regions (1992:4). Over 2.5 billion people in 114 developing countries out of a total population of about 4 billion live in rural areas, and of these, about 1 billion 633 million in Asia, 204 million in Africa, 27 million in the Far East and North Africa, and 76 million in Latin America and the Caribbean live below the poverty line. According to data from 1985 to 1986, just 60% of the rural population in 114 developing nations had any access to health care, and fewer than half had access to clean water or sanitary facilities. The widespread continuation of poverty, especially in rural regions, is a challenge to the public's acceptance of ongoing economic adjustment as well as a challenge to growth itself.

As was frequently believed in the past, poverty among individuals and poverty among nations cannot be easily distinguished from one another. It is sometimes challenging to imagine national expansion

with significant economic development among the poor themselves—not as development's objective, but as its subjects. The 26 million nomadic people, more than half of whom live in the African Sahel, are considered the poorest of the poor, according to Idriss (1992:4), and their situation is getting worse due to drought and the spread of arable cultivation onto grazing territory. Small-scale fisherman faces lack of fish resources due to commercial fishing's invasion as well as their remoteness and the stark under-provision of infrastructure and services.

According to Otité, many development initiatives in developing nations failed because the sociology of rural living was not acknowledged (1994). It was later discovered that one of the main causes of this failure was that rural residents did not readily adopt new advances. Many tactics encountered societal and psychological resistance. The planners thus came to the realization that they needed to understand the people better. Rural sociologists have been able to assist development planners in creating solutions that are more acceptable to rural residents since they are more appropriate to their requirements, preferences, and way of life. Poverty dynamics can be changed, but only with the help of the impoverished themselves. This is so because the impoverished themselves are the most reliable spokespersons for the poor.

The study of social structure and conflict in rural regions is the focus of the sociological field known as rural sociology. Originating in the United States in the 1910s with tight links to the national Department of Agriculture and land-grant university departments of agriculture, it is a vibrant academic area throughout most of the world today (Nelson 1969)

The objective is to correctly explain rural residents' behavior and the elements that affect or direct it. Recently, rural sociology has

developed into a stand-alone social science with a distinct methodology and point of view. According to Nelson, the study of distinct groups' development as they coexist in rural settings is the subject matter of rural sociology.

Similar to this, Bertrand defined rural sociology as the study of interpersonal interactions in rural settings. This stresses once again the importance of researching various kinds of social ties that exist in a village context.

A rural sociologist is really interested in comprehending rural people since they are scientists. He has the same passion for improving rural living. He gathers information on rural life and tries to interpret it meaningfully while keeping rural development in mind. The scope of gains made by the various rural community classes as a result of the expansion of the agricultural sector is another topic covered by rural sociology.

The study of applied sociology with a particular emphasis on rural areas and people is known as rural sociology. Its intellectual foundations and organizational headquarters are found in the US Land-Grant System of institutions. This area of sociology focuses on studying rural society. The relationships among those who reside in rural areas are the subject of rural sociology.

It is very much like a reflection of rural social life. It offers a thorough examination of information on several facets of rural life, including its issues, culture, religion, economics, and politics. (1969, Nelson). The primary goal of rural sociology should be to conduct a scientific, methodical, and thorough analysis of the rural social organization's structure, functions, and objective trends of growth in order to determine the laws governing its evolution, according to A.R. The sociology of rural life is a study of the rural population, rural social structure, and the rural social processes at

work in rural society, according to Desai and Sanderson. F. S. Chapin "Rural sociology may be referred to as such sociological facts and ideas as are gained from the study of rural social connections." T. L. Smith The relationships between those who reside in rural areas are the subject of rural sociology. Advertisements: It only serves as a reflection of rural social life. It offers a thorough examination of information on several facets of rural life, including its issues, culture, religion, economics, and politics.

### **Characteristics of Rural Sociology:**

1. The study of rural sociology is a relatively new academic field. Sociological theories are used in this instance to investigate rural society.

In order to comprehend the many social interactions that exist within rural communities, rural sociology is a branch of general sociology. It tries to comprehend rural social structure, organizations, many types of social interactions, and other aspects pertaining to living in rural communities, according to Bertrand (1958:8). Rural sociology, in its broadest sense, is the study of interpersonal interactions in rural settings. Smith (1953: 10) asserts that the Sociology of Rural Life is a more appropriate name for the systematized study of rural social interactions.

The study of rural society is concerned with social relationships and institutions, as well as their changes and the factors that led to such changes. Kolh and Ogbum (1940:3). Family and neighborhood groups have played and will continue to play crucial roles in the more intimate drama of rural life.

### **Origin of *Rural Sociology***

A relatively recent area of sociology is rural sociology. In the United States of America, it initially appeared. It took more than 50 years for it to become recognized as a separate academic or professional discipline. Charles Sanderson, Burchfield, Ernest Bornholm, John Morris Guichard, Franklin H. Giddings, and Thomas Nixon Carver are the principal architects of rural sociology. The growth of rural sociology received a boost from President Roosevelt in 1938 when he appointed the "Country Life Commission," whose report urged further research into rural society.

The American Sociological Society established the Department of Rural Sociology in 1917. The Great Depression of 1930 provided another stimulus for the growth of rural sociology. In 1919, a "Rural Sociology Department" was established under the leadership of Dr. C.J. Galpin. In 1937, a "Rural Sociological Society" was established, and it began publishing a professional journal called "Rural Sociology" that contained the findings of rural sociological research. C.J. Techniques for identifying and demarcating the rural community were developed by Galpin of the University of Wisconsin. His strategy is still widely used today.

The Great Second World War provided rural sociology with still another boost. Reconstruction was necessary because of the war's devastation. The reconstruction work gave scientists more reason to be optimistic. About 1000 professional rural sociologists worked in America in 1958. Rural sociology spread beyond American borders and gained popularity in Europe. In 1957, a society for rural sociology was established in Europe, and a similar group was also established in Japan. The primary function of a rural sociologist in developing nations is in the practical realm of better designing and running rural community development programs.

### **Scope or Subject-Matter of Rural Sociology**

The study of rural society in all of its complexity is the main focus or subject-matter of rural sociology. The description and study of the development of distinct groups as they exist in the rural environment, according to Lawry and Nelson, is the subject-matter of rural sociology.

Here, the primary objectives of rural sociology might be highlighted. These are what they are:

1. Rural community and rural problems: This includes the traits, nature, and issues unique to rural communities.
2. Rural social life: This covers a range of rural residents' characteristics.
3. Studying numerous rural social groups and institutions, such as the family and marriage, falls within the category of rural social organization.
4. Studying rural social institutions and structure entails looking at numerous political, economic, religious, and cultural institutions as well as dogmas, customs, traditions, values, morals, norms, and practices.
5. Planning and building in rural areas: Rural sociology has many real-world applications. Therefore, the primary concerns of rural sociology are likewise rural planning and rehabilitation.
6. Here, we examine the effects of cities on rural life through social transformation and social control in rural social structures. Here, we also look at the rural society's social control systems.
7. Culture and religion in rural civilization; religion is significant in a rural setting. Rural society's culture displays startling peculiarities. These fall under the umbrella of rural sociology.

8. Rural social processes: Rural sociology also examines various social processes that occur in rural society, such as collaboration, competition, integration, isolation, and differentiation.
9. Differences between urban and rural society: The study of rural society also considers these distinctions.

### **Importance of Rural Sociology**

Today, the study of rural sociology is highly acknowledged for its practical relevance. The relevance of rural sociology will increase as long as rural communities and rural society remain significant. The following points will help you understand the importance of rural sociology:

**1. Rural population is in majority:** There are more rural people than urban people. In India alone, more than 50 crore people (more than 75% of the total population) reside in more than 5 lakh villages, making up more than two-thirds of the world's population. The foundation of society is the village. For the study of the vast majority of the people, rural sociology is essential.

**2. Intimate relationship between the land and man:** Man and the land have a close relationship since man is a product of the soil and his culture is dependent on it. Land has always been an integral part of human existence. From the village, progress is made. The type of society and the possibilities for human development are partially influenced by the type of land. Politicians and economics have also acknowledged the strong connection between people and the land.

**3. Villages and rural life form the source of population:** Cities typically develop from towns and villages, which are the source of the population. No city can suddenly appear without having a rural foundation. A village becomes a town or a city when it is developed

and densely populated. Thus, the population of the villages serves as the foundation of metropolitan life.

**4. Psychological approach to the rural life:** Rural progress, rural reconstruction, or improvement of rural societies are only possible when people have accurate perceptions of the problems and way of life in rural areas. Rural sociology offers a thorough grasp of rural residents and their culture while also touching on rural psychology.

**The rural communities are not free from problems. Though they are simple and less complex, they have their social, economic, educational, medical and other problems according to Smrutisikha (2022).**

1. **Economic problems:** In comparison, rural residents are less wealthy. In India, where more than 40% of the population lives below the poverty line, an increase in population, the breakdown of joint families, subdivision and fragmentation of land holdings, heavy loads on the land, traditional methods of cultivation, unemployment, and other factors are to blame for the poverty in rural areas.
2. **Lack of educational facilities:** A sizable portion of the population in rural areas is illiterate and uneducated. In India, there are many villages without schools, and those that do have schools often lack teachers. This lack of education has also contributed to the growth of traditionalism and superstitious beliefs among rural residents. Rural residents also struggle to find employment because they cannot qualify themselves through formal education.
3. **Traditionalism:** The rural people follow long-standing customs. They are superstitious, uneducated, and ignorant. They resist the shift with some resistance. They have reservations about the government's programs for development.

4. **Lack of adequate civic amenities:** Compared to cities, villages are lacking in public facilities, making it difficult for residents to access essential services like electricity, transportation, and communication facilities like radio, television, newspapers, post and telegraph, and telephones. Rural residents may experience difficulties obtaining the everyday essentials of life.
5. **Poor rural administration:** The residents lack organization and political awakening. Their inability to comprehend democratic administrative practices has led to the underwhelming performance of their administrative bodies. In India, rural administrative organizations like panchayats have come under heavy fire for being ineffective, flawed, corrupt, self-serving, and full of caste and community animosity. Rural administration that is ineffective hardly ever advances the interests of the populace.
6. **Social problems:** The rural population has developed several bad customs and behaviors as a result of ignorance, illiteracy, and poverty. Many of them have prostitution, gambling, alcoholism, smoking, and other addictions. The ruralites are likewise prone to the vices of hostility, hate, envy, fraud, deceit, etc. Many of them just waste a lot of time chatting about pointless things. They are put off even by the excellent intentions of the rural development programs because of their distrustful viewpoint. Particularly in the case of the Indian villages, this is accurate.
7. **Primary relations are dominant:** A village community is frequently thought of as a primary group. Therefore, the primary relationships define the rural community. Face-to-face interactions are possible between individuals. Everyone is concerned about the well-being of everyone since everyone knows everyone else. The settlement is a rather tiny community. The group's members meet often and keep in touch on a regular

basis. The connections are casual, intimate, and all-inclusive. Community values triumph over personal interests. People express themselves freely and openly. They are bound together by a feeling of community.

8. **Informal social control:** Social control, or the regulation of human behavior in social contexts, is comparatively easier and less complicated. The work of controlling relationships has become much easier due to the predominance of face-to-face interactions. Customs, traditions, social norms, and morality can exert social pressure on their own. Any social disobedience is quickly identified, and the disobedient is subjected to defamation and gossip. In most circumstances, formal methods of social control such as the law, legislation, police, courts, etc. are not used to uphold social order.
9. **The rural area is characterized by agriculture as the main kind of employment.** Agriculture is related to a variety of crafts, including pottery, basket weaving, spinning, carpentry, smothery, brick making, shoe making, tanning, curing skins, washing clothing, barbering, constructing and repairing homes, oil grinding, etc. In contrast to urban society, there is less specialization and division of labor in rural communities. There are also fewer opportunities for specialization. Neither the villager nor themselves are qualified enough to work on various projects. The villager, on the other hand, occasionally fills the role of an all-arounder.
10. **He is sometimes referred to be a "jack of all crafts, master of none."** Women help their male mates with a variety of agricultural duties. Family is a foundational institution in rural communities, therefore its importance cannot be overstated. The rural family is incredibly close-knit. It shares a home, a common meal, and a common place to work. The majority of the members of a family are taken care of in terms of their social

and economic necessities. People are conservative and conventional. Family traditions and practices bind people together. Rural women rely heavily on the men in their community.

11. **They are deeply committed and depend on institutions like marriage and family for support in order to survive.** The majority of the time, rural women stay indoors, however they frequently work in the fields. The family, not the person, is the smallest unit in rural life. Family interests come first, then those of the individual. The majority of an individual's status comes from his family, and property is seen as belonging to the family as a whole. In practically all areas, a person recognizes the family's authority. The family's traditions have an impact on a wide range of decisions, including marriage, religion, career, lifestyle, etc. In a family, there are often less personal issues and rebellions.
12. **The majority of rural families are joint families, too.** The family is often rather large. A lot of personnel are needed for agricultural operations. The need for a large labor force is met by the rural joint family. A neighborhood is a small-scale community. It is comparable to a community, but it is a smaller setting where interpersonal relationships are more or less intimate or primary. A neighborhood is a section of a village, town, or city where several families reside in close proximity to one another. A neighborhood has been defined as an area where the residents are personally familiar with one another, have a habit of donning veils, exchanging goods and services, and generally engaging in activities together.
13. **The neighborhood is very important in a village.** Neighbours' share- the pleasures and sorrows-together. They have the' spirit of comradeship. 'There is not enough of uniqueness and pace in rural life of the village to neglect the

sentiment, interests and expectations of the neighbours. They take part in all customary rituals, events, and celebrations. In all significant things, they support one another.

14. **Faith in religion; the majority of rural residents have a religious worldview.** They have a strong belief in God and religion. They dread God beyond all else, with awe and reverence. Their primary line of work is agriculture, which is mostly dependent on Mother Nature. The deep faith in religion and God has minimized the mental tension and disturbance experienced by the rural men, who believe that the "Nature-Gods" will have to be pleased through various means to assist them in agricultural operations.
15. **It is true that their social attitudes and behavior patterns are governed by traditions.** But it is also said that rural people are highly conservative, traditional, and dogmatic in their approach. They are essentially skeptical in their outlook and do not accept policies, plans, programmes, principles, projects, doctrines, etc. that the majority disapproves of. The villagers are typically uncomplicated; they hold fast to their beliefs, traditions, and age-old customs; custom is their "Kin"; they are unwilling to depart from it. They are far from the superficial manners and artificial gestures, and they live a peaceful life.

Mirkowich (1940)'s explanation of the roles of rural sociology, as cited in Sharma (2016)

**(i) A Study of Rural Community**

Rural sociology is the study of rural people's activities, through which we can learn about the institutional objects of the community, as well as the traits, traits, nature, and human ecology of village communities.

**(ii) A Study of Rural Social Structure:**

The various elements of rural social structure, such as the village community, caste, class, dominant caste, jajmani system, caste and politics, backward class, etc., are studied by rural sociology.

**(iii) A Study of Rural Institutions:**

The study of rural social institutions, such as the family, marriage, kinship, religion, caste, and others, in the context of the rural environment is known as rural sociology.

**(iv) A Study of Rural Social Organization:**

Unavoidably, rural family structure, marriage, rural social stratification, the educational system, religion, and cultural institutions are all studied in rural sociology.

**(v) A Study of Rural Problems:**

The subject matter of rural sociology comprises the difficulties of rural life such as social, economic, political and cultural concerns. Rural social problems are developing day-by-day. It is vital that they should be treated in a planned fashion.

These problems, such as poverty, illiteracy, religious superstitions, traditionalism, inadequate housing, rural unemployment, etc., require independent research since the causes and effects of these problems are distinct from the results of problems generally.

**(vi) A Study of Religion and Culture:**

In rural society, religion and culture of rural people are given more attention. Because they are the vital part of their existence. Religion plays a significant role in rural society. Rural society is primarily religion centered society.

Rural sociology analyzes the complexity of rural society, cultural patterns, etc. The rural people obey all the laws and regulations relating to religion and culture, which includes traditional customs, traditions, folkways, norms, and values.

**(vii) A Study of Rural Social Process:**

Co-operation is an associative social process that can be observed more than any other process, and competition and conflict can also be seen in rural society. These processes take place in a peculiar way in rural society and are studied separately from a particular angle. Social process indicates the fundamental ways through which these people can interact with other groups.

**(viii) A Study of Rural Social Control:**

Rural sociology pays particular attention to the informal methods of social control, such as conventions, traditions, folkways, mores, norms, religion, etc. Social control is the control over society that begins at the family level.

Social controls are more social than legal. The fear of boycott from the social function is more potent control than any other legal penalty. Social control may be implemented in numerous ways. It differs from society to society.

**(ix) A Study of Social Change:**

Social change is the change in the social ties; the changing feature of any system of the society. Due to the effect of contemporary education, means of transport and communication, modernisation, urbanization, industry, the rural society is today experiencing great changes.

Only through change, the route of progress and change may be conceivable. Rural sociology investigates the numerous elements responsible for social change in a fairly systematic way.

**(x) A Study of Rural Reconstruction:**

Rural sociology explores numerous plans and programs connected to community development programs as well as various laws of government governing the reconstruction of village communities. Rural reconstruction is a crucial component of life without which progress is impossible.

Rural sociology serves this purpose and provides guidelines to the institutions and organizations engaged in developmental tasks, so planning and reconstruction of rural society forms the subject matter of rural sociology. Rural society needs rural planning and reconstruction in a systematic and planned manner.

**(xi) A Study of Rural – Urban Continuum and Contrast:**

Village and city are two hypothetically contrasting modes of community life that need to be studied in a scientific manner. By studying the comparison between these two, it can meet various plans and programmes for the development of rural community. Rural sociology studies rural—urban contrast and continuum on the basis of social, economic, religious, and cultural point of view.

**(xii) A Study of Planning:**

Community development projects, Panchayati Raj, and cooperative movements are included in the field of rural sociology, which is the study of social planning relating to rural society. The primary goal of rural sociologist is to demonstrate the precise position of various plans and programs that have been implemented in rural areas.

**The Scope of Rural Sociology can be described as follows:  
(Philip 2010)**

**1. Rural Community:**

To quote Sanderson, “A rural community consists of the social interaction of the people and their institutions in the local area in

which they live.....” Rural Sociology is concerned with the study of the characteristics, special features and ecology of the village community.

## **2. Rural Social Structure:**

Rural sociology studies the various elements of rural social structure, including village community, family, caste, etc. It also analyzes the impact of religion, customs, and tradition on rural social structure. Social structure is the most important foundation of social life.

## **3. Rural Social Institutions:**

The study of social, economic, political, educational, and religious institutions within the context of rural society is the focus of rural sociology, which also examines the institutions' sociological significance.

## **4. Country Culture**

Rural Sociology explores the numerous facets of the cultural life of the ruralites, such as rural social conventions, beliefs, values, attitudes, drives and interests. Culture may be thought of as a toolkit that gives us the ideas and technologies to deal with the basic difficulties of everyday life.

## **5. Rural Social Change:**

Consequent upon the forces of industrialization, urbanization, westernization and modernization, rural society is undergoing dramatic changes. Rural Sociology investigates the influence of these processes of social change on rural life.

## **6. Rural Development Programmes:**

Rural Sociology assesses the influence of various rural development initiatives such as Community Development Programme, Integrated Rural Development Programme etc. It also studies the effect of various social legislative measures on the livelihood of the ruralites.

## **7. Agricultural Transformation:**

The process of agricultural technology acceptance and diffusion among rural farmers, as well as the modernization of rural life as a result of advancements in farming technology, are major topics for research in rural sociology.

## **8. Rural Demography:**

Rural Sociology examines the causes of population increase and its effects on rural development, rural to urban migration, and rural to rural migration. Demography is primarily concerned with the statistical analysis of the size, distribution, and growth of population during a certain period of time.

## **9. Urban and rural differences:**

The study of rural-urban differences therefore forms an important part of the scope of rural sociology. All rural sociologists acknowledge that the social life of the community is divided into two distinct segments, rural and urban. Though these segments interact with one another, each is sufficiently distinct from the other.

## **10. Rural Social Processes:**

Rural Sociology studies the various social processes, such as cooperation, accommodation, assimilation, competition - and conflict, which occur among individuals or groups in the rural context. It also deals with the impact of cooperation or conflict in either uniting or dividing the various groups in the context of rural society. Social processes are the repetitive forms of behavior which are commonly found in social life.

**11. Rural reconstruction:**

Most scholars today agree that the goal of rural sociologist is to suggest concrete methods for rural reconstruction so that all-around development of village life becomes feasible. Rural reconstruction denotes radical changes in village life in general and renovation or improvement in the economic system in particular.

**12. Rural religion:**

Religion is a system of beliefs and practices related to sacred things that unites believers into a moral community. Rural Sociology studies the characteristics of religion in the rural context and its impact on the rural its impact on the ruralites.

**13. Land and agriculture:**

Rural Sociology studies problems and structure related to land and agriculture. It deals with issues concerning land reforms, land ceiling and agrarian relations at a greater length.

**14. Rural stratification pattern:**

Social differentiation occurs in the rural environment in the form of major farmers, small farmers, marginal farmers, and landless

laborers, which comprises an important aspect of the purview of rural sociology.

**15. Rural Politics:**

Consequent upon the process of modernization and change in the structure and functions of the Panchayati Raj system, the pattern of rural leadership has undergone considerable changes. Rural Sociology deals with rural leadership and analyses the working of village lobby and caste in the context of local/state/national level politics.

**16. Rural social control:**

Social control consists of the forces and processes that encourage conformity, including self- control, informal control and formal control. Rural Sociology employs informal means of social control in the form of family, neighbourhood, praise, blame, religion, customs, folkways, mores etc. in regulating the behaviour of the ruralites.

**17. Village development programmes:**

Study of rural development programmes forms an interesting theme of the scope of rural sociology. The objective of these programmes is to bring about rural welfare on a holistic note. Secondly, the programmes make the ruralites active agents in the task of nation-building.

**18. Environmental crisis:**

Environmental deterioration and ecological erosion are also discussed in rural sociology.

**19. Rural Pathology:**

Sociology is concerned with the study of numerous socio-economic problems such as rural poverty, rural unemployment, illiteracy, rural indebtedness, and prevalence of crimes in rural regions etc.- their causes, impact and corrective solutions.

## **CHAPTER TWO PATRIARCHY IN TRADITIONAL AFRICA**

The main explanation explaining how patriarchy came to be relates to the societal effects of human reproduction. Life was brief in the early days of human history, according to Hulber (1990). Women must have numerous children in order to sustain the population and balance the high death rate. For women, this had dire repercussions. An infant need a nursing mother to live. Women were physically burdened by having a kid at her breast, in her uterus, on her hip, or on her back. As a result, men took on jobs that needed higher speed and longer absences from the base camp, such as hunting huge animals, while women throughout the world took on tasks related to the house and child care. Men thereafter gained dominance.

It was the males that ventured out of the camp to engage in animal hunting, make contact with other tribes, engage in commerce, dispute, and engage in conflict with these people. Men were the ones who built up wealth via commerce and achieved status by proudly entering the camp, escorting captive inmates, or bringing the animals they had slain to feed the group. The everyday, taken-for-granted actions of women, who weren't seen as putting their lives at danger for the community, were accorded little prestige in comparison. Men eventually ruled civilization.

Weapons, commodities traded, and knowledge acquired via interaction with other communities served as their sources of power. Women were reduced to second-class status and were now at the mercy of men. The fact that men ruled society led them to believe they were essentially superior. They created complex regulations and rituals to govern the enslavement of women, and they veiled much of their actions in secrecy. When prejudice and discrimination against women are thus severe, it can lead to their

slavery or even death, as in the examples of genital mutilation and honor murders (Hulber, 1990).

The term "gender" refers to the social status and personal characteristics that individuals of a community associate with being female or male. Therefore, gender is a feature of social structure that affects how we relate to one another and how we view ourselves. More significantly, gender also incorporates hierarchy, which places men and women in various positions of power, wealth, and resources. Because of the uneven distribution of income, power, and privilege between men and women, sociologists refer to this phenomenon as gender stratification. These opportunities and constraints each of us face throughout our lives (Obi, 2010).

Gender role refers to learning and performing the socially accepted duties/responsibilities of a given sex. The content of this may differ enormously across cultures and even within a culture (Pauline, 1974). Gender is such a routine part of our everyday activities that we typically take it for granted and only take notice when someone deviates from conventional behavior and expectations (Hulber, 1990). In any culture, gender stratification necessitates not only that people are socialized into conventional gender roles inside the home but also that these traditional roles are supported and promoted by other social institutions like religion and school (Pauline, 1974).

According to researcher Oakley (1974), gender roles are created culturally rather than physiologically. Regardless of the innate distinctions between men and women, it is a society's culture that has the most impact on how men and women behave. Cultural forces can override whatever innate tendency that men and women have to behave differently (Haralambos, 2006). Before they reach

adolescence, boys and girls are frequently questioned about what kind of careers they like, claims Agueue (1998). Young stars are often "born" into a career or vocation; examples include farming, blacksmithing, drumming, carving, dyeing, weaving, and wood technology. In other circumstances, they are familial vocations. Typically, domestic matters, including the duties of a mother to her child and a woman to her husband, are the focus of women's education. As a result, conventional education aims to educate the student to be a productive and effective member of the society in which he or she will live.

The family has a specialization in adult personality stability and the socialization of the young members. The biological responsibilities of childrearing and caring the young cause the mother to develop an emotional bond with her offspring. The mother is now mostly in charge of socializing the kids due to the father's persistent absence from the house. For Parsons (1985) this woman's role is 'expressive'. This means that she provides warmth, security and emotional supports which are considered necessary for socialization of the young members in the family.

The woman effectively extends this 'expressive' soothing of emotion and tension to the husband thus helping to stabilize his personality. The industrial environment makes the husband to compete effectively with others for daily bread. This 'instrumental' role normally leads to much stress and anxiety. The woman by her tender and loving nature provides love and understanding capable of cushioning this stress and anxiety. The family therefore operates as an effective social system with clear-cut sexual division of labor in which the instrumental and expressive roles complement each other (Modo, 2007).

Bowlby (1953) looks at the mother-child relationship from a psychological perspective. He argues that a mother's natural place is the 'home' and her function is to care and nurture the baby especially in its early years. His hypothesis appears to be that there is an entrenched genetical need for a close and very intimate mother-child relationship. His experiments with juvenile delinquents prove that the most psychologically disturbed are those separated from their mothers at very early age.

They lack the mother-child maternal care, comfort, and love. Consequently, they are unable to show love. More often than not they become very hardened and destructive. Such estranged youths grow up in cities sleeping in petrol stations and under the bridge.

Oakley (1974) outlines how socialization in modern industrial society shapes the behaviour of girls and boys from an early age thus:

The child's self concept is affected by manipulation. For instance, moms frequently dress their daughters in feminine clothing and give greater care to their hair. Through canalization, which involves how boys and girls gravitate toward various items, differences are created. This is especially seen in the toys that are given young girls and encourage them to play out their expected grownup roles as mothers and housewives. Dolls, plush toys, and tiny household items and appliances are frequently given to girls as playthings.

Boys, on the other hand, are given toys like bricks and firearms that promote more practical, rational, and violent behavior. The employment of verbal labels like "you're a nice boy" or "that's a good girl" is another component of socialization. Young children are influenced by this to emulate adults of the same gender and to identify with their gender. Different activities are presented to male

and female youngsters. For instance, girls are especially encouraged to participate in household chores. Additionally, multiple studies have shown how gender stereotypes are perpetuated throughout infancy and adulthood. Feminists have particularly criticized the media for its propensity to show men and women in their conventional societal roles.

According to authors like Oakley (1974), gender is socially created in the sense that behavioral distinctions between men and women are taught rather than the inescapable outcome of biology. Gender attribution, or the choice to categorize someone as male or female, is socially constructed much like gender roles. Hosted (1980) asserts that civilizations may transform in a way that causes gender roles to shift quickly. Due to changing family patterns, changes in education and media, as well as a number of other issues, gender roles have changed in the twenty-first century.

For instance, according to a 2003 poll by the Bureau of Labor Statistics in the United States, nearly one-third of wives make more money than their husbands (Hulber, 1990). With the importance of education emphasized nationwide, and the access of college degrees (online, for example), women have begun furthering their education. Family structures are changing, and the number of single-mother or single-father households is increasing. Fathers are also becoming more involved with raising their children, instead of leaving the responsibility to their mothers.

Social change in gender based roles through feminist movement has altered the traditional formulation or ascription of duties and obligations based on more physical or physiological differences. Gender has become an analytical category and has been geared towards action oriented research methodology to promote women

development. For example methodologies and perspectives have been developed to promote women identity and welfare, equity in their relationship with men, poverty alleviation and general polio-economic development. In this perspective, there are growing interests in reinterpreting gender biased images of women only as instruments of sexual satisfaction, child bearers, household cooks and domestic laundry personnel, subsistence farmers and processors of food etc.

According to Cherlin (2010) gender discrimination is a social order based on the domination of women by men especially in agricultural societies as patriarchy. Despite all the lofty provisions in the Universal Declaration of Human Rights and other international and national laws prohibiting discrimination and violence against women, these injustices against women still persist in our society especially in the rural areas of Enugu State. These are practices or ways of life which tend to degrade human dignity.

Customary laws and practices and gender perceptions all merged to increase the exclusion and abuse of the rights of women. This manifests in many areas, some of which are the various forms of violence against women including the trafficking in women and girls, obnoxious widowhood practices, harmful traditional practices as well as discriminatory laws and policies like denial of participation rights, under representation in policy and decision making bodies and lack of gender mainstreaming in planning and implementation of laws and policies in negation of women human rights (Akpala, 1998).

Some examples of discrimination against women in Igbo traditional society are as follows:

### **1. Female Genital Mutilation**

Female circumcision otherwise known as Female Genital Mutilation (FGM) involves the surgical removal of parts or some sensitive female genital organs. Clitoridectomy is the partial or total removal of the external part of clitoris. Seeley (1996) described the clitoris as consisting of a shaft and distal glands, well supplied with sensory receptors and it is made up of erectile tissue. This description suggests that its dissection (erectile tissue) weakens the sexual inclination of the female gender hence it is the practice among the Igbo of southeastern Nigeria. The rationale for this practice is to maintain chaste before marriage. With current knowledge clitoridectomy is found unhealthy

**Disadvantages of clitoridectomy include the following:**

1. The use of unsterilized knives for clitoridectomy predisposes one to HIV
2. If the infibulated area is cut open with crude instruments it can lead to intense pains. Although generally the whole of the operation is painful because it is not done with Anastasia
3. It can lead to the opening of passage between the vagina and the bladder or anus producing Vesico Vaginal Fistula (VVF) a condition associated with obstructed labour in early marriages.

Mbiti (1975) noted that clitoridectomy which involves cutting some portion of the girl's female organ causes blood spilt and is very painful because of the absence of pain killing herbs. Clitoridectomy as noted by some researchers is also a deplorable practice. It is extremely painful, traumatizing mutilation of young girls that leaves them permanently disfigured and deprived of sexual enjoyment. The female genital mutilation according to Onwe (2007) is done in order to reduce the sexuality of the women so that they may become less sexual and remain chaste for the full and sole

enjoyment of her husband. The husband on the other is however under no such restrictions and is free to marry or move around with more than one woman. Indeed it is a matter of prestige and respect when one has a collection of wives. Such persons were admired in the village and considered to be rich. His women competed for his attention and did their best by cooking the most delicious dish in order to attract the husband to their hut. However, many states in the South Eastern Nigeria have including Enugu State banned female genital circumcision because of the problem associated with it.

## **2. Early Marriage**

This is the practice where parents give out their daughters sometimes at the age of 11, 12 or 13, to men old enough to be the girls' grandfathers. In Nigeria, the practice is most prevalent in the North. Akpala (1998) noted that the paramount reasons for this 'child sale' are the girls' virginity and the bride wealth. A young girl attracts higher bride price than one spoiled by the luxuriant pleasures of modern education and life. Early marriage is a very harmful practice which ensures that a girl becomes a mother while she is yet a child. She is denied joys of childhood and of growing up physically, emotionally and psychologically.

Poverty and ignorance becomes her life companion while the risk of vesico vaginal fistulae (VVF) is ever present. Marriage of underage girls also leads to psychic trauma which can destroy the young girl's life due to her total rejection of the husband from the onset of the marriage. The reasons often proffered for early marriages include raising money for the education of the male children in the family. The girl is considered only as an article traded for money. Many illiterate families give out their daughters

in early marriage in order that the girls do not drag their families into the shame of teenage and unwanted pregnancies.

It is equally in most parts of Africa to marry off young girls to rich older men. The girl from the start is reared for marriage, thus there is no need to spend too much time in school. And with lack of education she falls into that category of females whose sexuality are used as a tool to oppress them. She dutifully submits to her husband, doing what African woman do best, giving birth, washing, cleaning, cooking and obeying her husband. Occasionally she is disciplined with a few slaps to bring her back in line. The term “discipline is used here to denote and emphasize the submissive and inferior role carved for the African woman.

### **3. Early Pregnancy, Nutritional Taboos and Practices Related to Child Delivery**

The practice of marrying off a girl early necessarily ensures that she begins making babies early. Early pregnancy can have harmful consequences for both young mothers and their babies. The health of the young mother will be poor especially when she is indigent. Babies born by immature mothers tend to have low body weight and are more likely to die in the first year of life.

Obstructed labour is another health risk that young mothers face especially when the baby’s head is too big for the orifice of the mother. This provokes vesico vaginal fistulae, especially when an untrained birth attendant forces the baby out unduly. The use of herbal mixtures and magic is common during delivery in Nigeria and indeed throughout Africa. While the chemical components of some of these mixtures may be beneficial, in most cases they may be quite lethal, especially when taken in large dosage. In the case of obstructed labour, the abdomen is sometimes massaged or pressed to force the baby out.

Traditional Birth Attendants (TBAs) perform surgical operations to extract the baby using a knife or razor-blade to cut the vaginal open. Operations such as these have been known to result in serious complications. In some parts of the country, obstructed or delayed labour is perceived to be the effect of the woman's marital infidelity, she is therefore forced to 'confess' her misdeed so that labour may continue without complications. While the woman is being forced to 'confess' valuable time which would have been spent in taking her to the hospital is lost and many lose their lives as a result of this (Akpala, 1998).

#### **4. Widowhood Practices**

Widowhood practices in most parts of Nigeria debase and inflict psychological trauma so much that they sometimes lose hope of ever being normal human beings again. Akpala (1998) noted that:

*The torture and humiliation meted out to the widow are better imagined than experienced. In the Ibo speaking part of the country a group of the daughters of the kindred otherwise known as "Umuada" subject the widow to all kinds of torture, the widow is directly accused of having killed her husband. Her hair is then shaved clean with a sharp object, sometimes using a piece of broken bottle. She is locked in a room covered in ash for several weeks. She is occasionally fed with scanty meals lacking in nutrients. In some cases where death may have occurred in controversial circumstances she is forced to drink the water used in washing the corpse of her deceased husband to prove that she has no hand in his death.*

*As if this is not enough, the widow and her children can be thrown out of their house without even a spoon. Her protestations and even evidence of her claim to some property forming part of her deceased husband's estate are sometimes stoutly discountenanced.*

*These practices violate the widow's rights to life, human dignity, security of person and freedom from torture. They result in inhuman and degrading treatment or punishment Akpala (1998, p. 21).*

Onwe (2007) observed that traditional practices for widows include forced silence, sleeping on the bare floor, feeding from dirty and unwashed dishes, not washing her hands after eating, forced nakedness and oath taking not to confiscate for herself and her children or any part of the dead husbands possessions. Many widows are expected to wear black clothes for one year; they stay without having bath even during their menstruation periods for a period of one week to a month. Idogho (2009) observe that in some cases a widow could be asked to marry the younger brother of the late husband and she is out rightly disowned by her late husband's family, and ban from inheriting any of his property if she refuses the offer. Widowhood rights law was passed in 2001 in Enugu State though many people in the State prefer customary courts which protect the customs and traditions of the people as against the conventional courts.

### **5. Male-child Preference and its Implications for the Status of the Female Child**

In many parts of Nigeria, especially among the uneducated and illiterates, preference is still given to the male child at the detriment of the rights and interests of the female child. Again Akpala (1998) noted that: *This discrimination begins from when the children are born and the implications for this unwholesome practice on the girl child are usually very grave. The girl child is denied good health, education, recreation, economic opportunity and to choose her partner. This practice violates the girl child's right under the Convention on the Rights of the girl child particularly articles 2, 6,*

12, 19, 24, 27 and 28. *The practice of son preference may mean that a female is disadvantaged from birth. It may determine the quantity of parental care and the extent of it her development; and it may lead to acute discrimination, particularly in settings where resources are scarce.*”

*Right from childhood, a boy is trained in activities that make him maintain his superiority over a girl. He is trained to become a lawyer, an engineer, an architect, while a girl is encouraged and trained to become a nurse, a teacher and a house-keeper. Even now that women are in professions that were earlier regarded as exclusive to men, they still face discrimination, marginalization in the hands of employers who prefer to employ men because they have no faith in the capability of the women professionals to perform the job involved (Akpala 1998, p. 10).*

According to Onwe (2007) we should not equally forget one of the important issues of boy child versus girl child where women that give birth to sons are exalted while mothers of daughters are derided. In this inferiority situation the women do not stop to think and reason that she is not the one responsible for deciding the sex of the child. Such information is not usually available after all and if it is, not freely broadcast. And if it were, the poor woman would not know where to begin to argue her case for after all she is insubordinate to her husband. Instead she will give birth until she literally drops dead in order to give her husband a son. It equally does not count if they are the poorest of the poor and she will have to work herself to the bone in order to feed her children.

(a) Many parents are poor and depend on farm work or menial jobs.

It is not uncommon to find parents who earn less than five hundred naira a day. In fact, World Bank (2007) asserted that many Nigerians live on less than a dollar a day. With this type

of income, parents are more disposed toward the education of the boys and put off the education of the girls until things are better or until the bread winner finds a better paying job. The waiting time is a loss and in no distance time, the girl is given out for marriage.

- (b) Parents use girls mostly for child labour. Even when in school, children are made to hawk goods. As a result most of the evenings are spent helping with hawking goods. Teachers pay more attention to boys than girls in the learning process, as if to say, that the girls are not supposed to be there.
- (c) Most girls go to school without the necessary materials for learning. It is not unlikely that such girls are among the first group of persons to drop out of school.
- (d) Most neighborhood schools, especially in the rural areas are not provided with the necessary tools to enable children learn. Teachers are also in short supply (Osagie 2008).

However, today in Enugu State because of the zeal to make money many boys drop after secondary school education to pursue wealth. Unfortunately, even the males who could not continue still want graduate wives, in the present dispensation women have no alternative than to further their education if she is working or have sponsors. Many youths believe that the worth of a man is measured in material wealth the person has.

## **6. Female Disinheritance**

*The customs of many Nigerian communities deny women the right to inherit family property such property devolves on male children of the family. Where there is no male child of the family, the male relation of the deceased will inherit the property by which the women give up the estate on marriage and re-marry respectively. Akpala (1998) noted that female disinheritance keeps women in low*

*economic posture and undermines their personal development. Even where a woman marries under the marriage Act which entitles her to the inheritance of the family property, on the death of her husband, the family will prefer to go by the rules of customary law, which excludes the women from such inheritance. The men will totally ignore the provisions of the Marriage Act on the issue. Experience in many communities have shown that even where a father or a husband gives family property to female members while alive, some male members eventually deny the female members of such property on the death of the father or husband. Some brothers or brothers-in-law have been known to indulge in extreme violence against such women in order to dispose them of family property.*

Yesufu and Omoyibo (2010) maintained that in Nigeria there are three recognized inheritance laws. According to statutory law a wife inherits half of the whole estate if there are no children, while under Islamic law the widow will inherit only one quarter of her husband's estate, but igbo customary law says that a wife cannot inherit but can stay in her husband's family by agreeing to be inherited by one of his kinsmen. Courts have expressed the view that there is nothing wrong with the custom of the people. The ownership of property ranging from homes to land seems to be the sole right of men in most rural communities. Sadly even when a man and his wife jointly own a property, in most cases it is registered in the man's name. This paves the way for inheritance problems as often observed within many Nigerian cultures.

The various livelihood activities undertaken by community members generally have relied upon the use of capital assets in varying combinations. In particular, the study identified access to natural resources of land and forest and the injection of financial capital or credit. Access to community land and forest resources is

dictated by both community laws and customs as well as forestry laws. In relation of customary rights access to land, females within the lineage are expected to rely on their husbands for use rights of the latter's land. By custom, initial right to land is established through the clearing of primary forests and this task is assigned to men. These factors tend to combine to give women no control over land. They may however own or control land through inheritance, outright purchases, gift or as tenants (Abane, 2009).

Women, however, have problems getting tenancies in their own right and must do so through men as husbands or family members. This is brought to the fore by a respondent's assertion that: In this hamlet, men have a higher chance than women of obtaining land to work on since, according to custom, it is the guy who goes to decide for the purchase of land for the household to cultivate. Even if a woman wants to find property to farm on, her husband or another guy must introduce her to the landowner (Abane, 2009).

## **7. Violence against women**

The majority of the practices that have been examined thus far are discriminatory acts committed by the family against women or girls, and the State frequently supports them. Rape and domestic violence, such as beatings on wives, are two further types of violence that have been discovered (Williams, 2010). Gender-based violence is a type of maltreatment that denies women the same freedoms and rights as males. Violence, coercion, and prejudice are only a few examples of traditions, conventions, and behaviors that persist because they view people as subservient or playing stereotypical roles. These ideas could be used to defend the use of gender-based violence against women.

Government officials occasionally abuse women, particularly in the workplace. By allowing its own employees to use violence against women, the government is effectively telling everyone in the nation that such behavior is OK. Domestic violence, also known as intimate partner abuse, is a word Oladele (2010) used to describe a variety of aggressive and abusive behaviors committed within the setting of the family. It refers to any act of violence, whether physical or verbal, committed by a household member against another household member that causes or is likely to cause the victim or any other household member to suffer bodily, mental, or emotional harm. Men and women both endure domestic abuse, but women are the worst sufferers. One of the most prevalent types of violence against women is domestic violence.

### **8. The denial of the right to make decisions**

The right to make decisions is denied to women and girls in the home and in society at large. Due to this, a female is governed by her father when she is single, by her husband when she is married, and even by her first son after her spouse dies. This explains why, after being married, she changed her name to reflect the fact that she is now someone's "property" (Aguene, 1998). Okeyo (1979) said that women have not assumed their proper positions in leadership in Nigeria and many other African nations. The biggest issue is that we were born, raised, and educated in a culture that devalued women and kept them in the background. The very generations that would have encouraged us to assume our duties are ones who support the society that forbids us from doing so.

According to Akande (1987), the majority of Nigerian males believe that women are solely good for giving birth to children and satisfying their sexual demands. In certain societies, women are even viewed as helpless toddlers who need to be instructed what to

do, who to marry, and how to make decisions. Additionally, certain religious organizations support this outdated perspective on women. Some parents are also discouraged from educating their girls as they have in the past by such unfavorable sentiments.

### **9. Rural men keep concubines**

A prosperous farmer would take more than one wife in order to raise a large number of sons who would help him with his many properties. He could have concubines who are permitted to visit his farms to collect cassava for garri processing or gather yam tubers. For the guys, many of these female pals have children. However, because there were no transfers of bride wealth, the woman friends are not legally married, and as a result, their offspring cannot take the man's name or inherit his fortune. However, wives aren't supposed to complain about the favors their husbands give concubines since doing so may have them expelled. In the traditional society, women were scarcely viewed as being on an equal footing with their husbands (Modo, 2007).

However, it is no longer as common among urban and rural males to retain concubines as it once was, in part because Igbo women are hardworking and contribute to the prosperity of their families. In addition, a lot of men are struggling financially and depend on their spouses to help them raise their kids.

### **10. Rural men abuse their wives sexually**

In order to demonstrate their dominance over women, our ancestors constructed homes for their wives behind their own homes. They inform their spouses on how they would enter their homes (Obi) to fulfill their sexual needs. According to Agueue (1998), even in modern times, men still think that their wives should fulfill their

partners' sexual desires. Women are occasionally coerced into having intercourse against their will. Most of the time, women give into intimidation out of fear of the repercussions of standing up for their rights. The repercussions include:

- a) The husband can choose a new wife.
- b) The husband might even begin to have affairs with younger women and even try to "forget" his wife.
- c) They perceive denying their spouses access to sexual activity as an act of disobedience.
- d) Some men think that their spouses have made other plans for them to have sex.
- e) They emotionally torture the ladies by refusing to eat or converse with them, among other things.

Unfortunately, there is a global issue with prejudice against women. This claim is supported by the United Nations Development Programme's (UNDP) 1995 Human Development Report, which notes: Women do not now have the same opportunities as males in any culture. Due to their unequal standing, women contribute far less to human growth than males do, and they receive substantially less of its advantages. (UNDP, 1995:57).

### **CHAPTER THREE**

## **RURAL SOCIAL VALUES AND NORMS IN TRADITIONAL AFRICA**

All desires are according to choice which is behind motive. There is a scale of preference which prompted by choice. This choice is due to values and it is dependent on motives. Values are relative worth attached to objects or behavioural patterns, while norm is a standard of reference in accordance with which an entity or state of an affair is approved or disapproved.

Norm and truth are the twin brothers of each other. People are expected to act in a way that is consistent with the ideals of the organizations they are a part of, and this "supposed" behavior is migratory. In contrast to Economics, which views man as a rational entity, sociology views man as a normative creature since he is a product of his cultural and social surroundings. The reason why social integration is possible is because during the process of socialization, individuals of society develop mental models of what they should and shouldn't behave in various circumstances. Each individual evaluates himself and his colleagues in accordance with these subtle yet universal principles, and every transgression—no matter how minor—draws punishment, which may be little or severe depending on the seriousness of the infraction. Because he believes that the whole is greater than the sum of its parts, the sociologist faces more challenges than any other social scientist because he explores the essence of human values by exposing the mores and fundamental institutions to objective scrutiny.

#### **Classification of Norms**

Many distinctions that cross one another are seen therefore, suggesting that a systematic classification is difficult. Sociologists,

while admitting that the classification is crude, group norms into broad classes, e.g. folk ways, mores and laws.

### **Folkways**

Folkways are simply the customary, normal habitual ways a group does things. Different societies have a wide variety of workable patterns. A group may eat once, twice or several times each day, they may eat while standing, seated in chairs, or squatting. A child is surrounded by folkways therefore, a behaviour is accepted, repeated and then passed on to succeeding generations and becomes one of the ways of the folk. Folkways are therefore relatively durable standardized practice regarded as must for every societal member for proper conduct under different situations. Conformity is done by informal social controls like gossip, ridicule, 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 nomadic systems. Mores could be expressed in the negative form like taboos. Mores are simply beliefs in the rightness or wrongness of acts. Mores originate without consciousness or intention but through customary practices of a people. Every society punishes those who violate their mores and when the mores are fully internalized by an individual, it is self - policing because it controls behaviour.

Folkways and mores are similar in that the sanctions are informal and communal in nature, depending on the sentiments of the group. The African bushmen, when untouched by civilization, apparently

enjoyed an entirely informal system of social control. Schapera (1930:151). The absence of any organized system of public control does not imply that the bushmen have no laws. On the contrary all their institutions, manners and customs serve to regulate the relationships between the members of the band, and thus to maintain law and order.

The child at birth comes into a world where there already exist definite forms of organization, and behaviour, of ceremonial, of manners and fashions, and as he grows up he falls more or less unconsciously into acting and thinking like these 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 - fulfilment 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 a 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.

### **Custom**

**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):

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 a circle, and the accused was placed in the centre, where he could hear all that were said 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 heads 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 KIRI, all the other men then violently attacked him until he was beaten to death.

Custom is closer to folkways than mores and indicate 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. For instance, in most traditional societies, adultery is frowned at, although adultery concerns women in most traditional societies, the men have right to enjoy themselves outside the marriage circles. However, there are exceptions among the Dagari, (Irunshi, Nunuma, Somba and Wala, Voltaic people. Married women commonly have recognized lovers, who make gifts to the husband and do field work for him in return for the wife's 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 *ofò* will die a bad death.

### **Religion**

Religion is the natural belief in power or powers beyond our control, and upon which we feel ourselves dependent. Religion has given oil to the heart and it is the spirit of God in one that tells the person whether an action is right or wrong. The concept of religion restricts one from doing evil since one realizes that God will reward everyone according to his deeds. Religion controls stress and gives consolation to worries in life. Religion teaches practices of mercy and religious norms and values guide people's behaviour. Certain of the moral tenets are explained as having a supernatural origin. Religion therefore adds something to morality and strengthens it by connecting it with the world lying beyond the senses. Ancestorship which is valued in almost all traditional societies is based on moral behaviour.

### **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 and any way of showing politeness. Those who frown always are accused of bewitching others in most traditional societies

## **CHAPTER FOUR INDIGENOUS KNOWLEDGE AND TECHNOLOGY AMONG TRADITIONAL AFRICANS**

(Indigenous knowledge systems (IKS) are knowledge bodies developed within indigenous societies independently of and before the emergence of the modern scientific knowledge system (MSKS), according to Tharakan (2016). Indigenous knowledge is an example of knowledge that aids a society in making choices about pursuits like agriculture and education that are appropriate to their way of life. Indigenous knowledge, in conjunction with knowledge derived from the west, aids in the creation of development solutions that are acceptable to the society being assisted on a cultural level.

Many indigenous technologies have been evaluated, and the results show that many of them are 'appropriate' and focused on meeting basic needs for water, sanitation, and agriculture. Many of these technologies have their roots in IKS that have endured. IKS must therefore be verified, used, and incorporated into innovation and development.

Even before the arrival of European rulers in Nigeria, local knowledge and technology were being used by Nigerians to adapt to their surroundings. These took the form of the production of artistic materials, tools and implements for agriculture, construction, erosion control, the delivery of traditional education, and tools and implements for various other purposes. When the country gained its independence in 1960, agriculture was the backbone of the economy. However, as oil was discovered and extensively explored, the importance of agriculture began to decline.

Indigenous knowledge is described by Warren and Rajasekaran (1993) as the organized body of information amassed by locals via the accumulation of experience, informal experiment, and intimate awareness of the environment in a particular culture. IK serves as the building block for a society that supports communities and decision-making. IKS serve as the cornerstone for local knowledge and experimentation as well as the basis for decision-making that is operationalized by indigenous organizations.

Despite the variety of words used to describe IKS, there are widely acknowledged and understood concepts of what IKS encompass, particularly around the realm of traditional knowledge in various cultural contexts and geographical regions, according to Ellen (1996). Consequently, it is useful to define operational and defining concepts for IK, as well as for how it develops and expands as a knowledge system within a certain cultural context.

According to Tharakan (2016), the primary distinguishing characteristic of IKS is that it is regionally oriented and rooted in a certain culture and environment. IKS has a strong oral heritage, with the majority of information being transmitted verbally, as well as via imitation and practical application. IK may generally be thought of as the cultural and technical output, also known as the knowledge output, of a civilization or culture's involvement and interaction with daily life. The cornerstone of the MSKS is theoretical grounding, which is not the trademark of IKS. IKS, on the other hand, is created via constant interaction and experimentation to identify what best satisfies the demands of a certain community.

According to Ellen (1996), a number of instances have been used to refute the idea that IK is static and demonstrate how IK may change

over time, especially when a culture or society evolves and expands and is exposed to shifting environmental, cultural, physical, and economic pressures. IKS tends to be more open and accessible to communities due to its oral traditions.

In the IKS ecosystem, intellectual property is not a strong point because information is meant to be shared for the good of the community rather than for individual gain. IKS may be quite asymmetrically disseminated in a given society since, as previously said, they are rooted in a particular local culture and as a result tend to be distributed throughout that population according to diverse bases. Age, seniority, gender, or occasionally a specific community sub-group or segment that concentrates on the activity the IKS is vital to—for instance, river keepers and water masters grouped around rapine villages focusing on water treatment and conservation—can serve as the foundation for decisions.

Tharakan (2016) asserts that community members who are regarded as experts and acknowledged as such by the community frequently sustain and promote IKS. This status may result from a person having political power, having a certain ceremonial status, or just by having the highest respect among the community's leaders and being recognized as such. Indigenous knowledge is often viewed as being based on its purpose, which may encompass both technical and non-technical characteristics within a certain field of application, in terms of knowledge organization and management.

To sum up, indigenous knowledge and indigenous knowledge systems are rooted in communities at the very grassroots level, according to Warren (1991). This knowledge offers the crucial socio-cultural capital that is necessary for communities to not only survive but to go beyond and flourish within the constraints of that

community's geography, environment, culture, and economy. IKS, however, is dynamic and adapts to the different pressures that a community experiences, such as environmental, socioeconomic, public health, and safety issues; IKS also receives information from external exchanges and interactions that any community has as a result of commerce, exchange, and other cross-boundary contacts of this nature. This idea refers to the substantial corpus of information and abilities acquired outside of formal schooling. Such a collection of expertise is culturally based and peculiar to one group of people.

It influenced choices in all spheres of life, including farming, natural resource management, education, parenting, and eating behaviors. It is the body of knowledge that incorporates the knowledge, abilities, attitudes, and technology of a certain group. Its sources span generations and are frequently drawn from history and culture. Such knowledge represents data and actions originating from local wisdom and understanding. According to Warren (1991), basic community needs for survival like clean water and air, safe and healthy food, renewable energy, easily accessible and reasonably priced healthcare, relevant and topical education, as well as information and technology needs, must be satisfactorily met for a community to survive and flourish.

The creation of sustainable technologies to meet these essential demands is the focus of relevant technologies being developed across the world. Communities put a lot of effort into creating the tools necessary to meet these demands. Often, the context-specific knowledge that these communities had built for themselves over a long period of time that have allowed them to exist in their environment provided the foundation for the community's technical progress. Indigenous knowledge, which is often referred to as "local" knowledge, is a collection of ideas, facts, and customs that

teach local people how to make the most of their environment and cultural resources.

Local and indigenous knowledge, according to Tharakan (2016), is the body of information created by cultures that have had a long history of interacting with their natural environment. Local expertise helps rural and indigenous people make decisions regarding crucial elements of daily living. This information is crucial to a complex cultural system that also includes language, categorization schemes, resource-use customs, social interactions, ritual, and spirituality. These distinct methods of knowing lay the groundwork for locally suitable sustainable development and are significant aspects of the cultural variety of the world.

Indigenous technical knowledge, as defined by Warren (1991), is the skill of utilizing natural resources and is passed down from one generation to the next. ITK techniques are appropriate for the particular regional and environmental conditions, farmer-friendly, socially acceptable, economical, and environmentally sound. What traits distinguish indigenous technology? Native American technology is developed in a sensory context that enhances our sense of place, memory, relationship, meaning, balance, and scent in addition to sight, hearing, smell, taste, and touch. Since the dawn of time, indigenous knowledge and technology have been intertwined. The development and use of technology may and should be supported in a variety of ways by fundamental Indigenous knowledges.

Ellen (1996) asserts that reflexivity entails the ongoing cycle of learning and listening that supports the development and dissemination of knowledge for Indigenous peoples and cultures. It is also seen as a crucial component of technological research and

development, which is especially pertinent at this time as we work to create treatments. On September 20, 2009 at the Covenant University Faculty Advance Seminar Dr. David Oyedepo remarked: Before the advent of colonial master, who taught our forefathers the art of farming? Who helped them to discover what is edible? Who taught them how to prepare their meals? Who taught them the planting season for every crop? If they had waited for the colonialists, would they have had what to eat? – The imperialists would obviously have met no one. Secondly, who taught them the technicalities of child-bearing and child-care delivery? Yet, they understood what to do at child-birth, and they knew how to care for the young mother.

Our forefathers were obviously great scientists in their own right. It should also be noted that they maintained their territorial integrity, constructed their own weapons of war, and designed our own textile mills. They had their own formal judicial system and operated it efficiently. They exhibited self-actualization through self-determination. They were self-reliant and had plenty of dignity in all of their endeavours. But the foreign agents came and dubbed our value uncivilized and debased. As I have said earlier, without a sense of history, no one really makes history. According to Bolanla (2010) Communities in many parts of the world including Nigeria, have been known for their indigenous and self-reliant strategies in food production, provision of functionally efficient and appropriate shelter, efficient planning and management of settlements, alleviation of ill-health, and protection of the forest and its fragile ecosystem, long before their exposure to European influence. Every member of the indigenous society, including farmers, and artisans, folk singers, drummers, hunters, priests the young and the old, men and women is a custodian of IK.

From the pre-colonial times, every community in Nigeria had a variety of local organization and associations which play important role in development. According to warned (1992) Development planners and policy makers now come to realities that it is cost-effective to work with and through community based organizations (CBOS) on any form of development programme want for the citizens and also for such programme to be successful and sustainable.

According to Bolanle (2010) language which is a system of communication between peoples is very vital to culture preservation as it is a vehicle for transferring knowledge and technology, telling folk tales and singing songs (Agbro et al 2008) local languages are a repository of rich indigenous knowledge of ancient culture and philosophies issues, statements and events when composed into songs in indigenous language are well received by the people and are kept in their minds and memories. Music features in many different settings within Igbo traditional society: palm-wine drinking, hunting, games and sports, harvesting, and other aspects of agricultural work, birth, marriage, death, funerals, burials, and so on. It also serves as an entertainment and as an accompaniment to the dance, "Music may also be employed for religious and ritual purposes. Music for all occasions could very well be the carrying card for the Igbo. Jones (1949), one of the pioneer-European writers on African music, rightly observed this aspect of music in the life of African peoples when he stated: Music is woven into the very fabric of African life: it pervades a man from the cradle to the grave there is ceremonial music, music for communal work, music for communal recreation, and private, individual music, (p. 291).

## **1. Medicine**

The traditional bone setter does what orthopedic surgeons do in western medicine. The bone setters take care of bones that have missed their positions or those broken into pieces Ezeliora (1982) noted that: *Diagnosis is by touching the area where the patient experiences much pain. By touching the bone setter [onye na - agba okpukpu knows whether it is a simple fracture or a compound complex fracture. The type of fracture will determine the type of herbs, leaves or roots to be collected. Other material the bone setter uses are knives, bandage, splints. The splints are arranged in such a way that they serve as Plaster Of Paris [POP].* Some of these medical plants have cooling and pain-relieving effects, while others help the injury to heal. Orthopedic surgery is no threat to traditional bone setting in the sense that even today many accident victims prefer to receive first aid treatment from orthopedic hospital before resorting finally to traditional bone setters especially in the cases of complex fracture.

"Practitioners of traditional medicine comprises the main core of primary health care personnel for around 90% of the rural populations in developing nations," according to health planning figures from Wahab (2010). (Khan 1976:1). The traditional healers in Nigeria are the only source of healthcare for the vast majority of the country's 80 percent of residents who reside in rural regions (Oyebola, 1980:23). Indigenous healers were frequently the only source of healthcare available to rural inhabitants during the colonial and post-colonial centuries in the more remote parts (of Africa), as Warren et al. (1996:7) noted. For instance, the Ghanaian National Health Planning Unit determined that the majority of the 70% of Ghanaians who lived in rural towns and villages received

their medical care from indigenous healers in 1977. The Yorubas of Nigeria possess an extensive knowledge of physical health.

## **2. Agriculture**

Ordinarily the arid environment indicates precarious existence but due to the ingenuity of the people, they developed sophisticated agricultural system. They terraced their approximately 8,000-hectare (upland) farms and irrigated their 2,000-hectare (lowland) farms. The upland farms were rain fed and steps were taken to keep the farms fertile. For example, between the months of February and April the Fulani cattle droppings (dung) were deposited on farms in preparation for the year's farming activities. Certain portion of the farmland further from the settlement were left fallow for about two years to ensure their full regeneration.

The most prized of old Maradun farms were in the flood plains and streams Regesa, Ruba, AJe Tegulu and Zae Tenwn Tch" irriga EecTmuch of did Maradun district. These streams annually flooded 2,000 hectare fadama. The Fadama was made up of heavy hydromorphic soil of clay texture. It is therefore ideal for the cultivation of rice (Yar-Maradun). Other crops planted here included cotton, sugar cane, beans. The river plain was cultivable during the dry season too. Since the fadama did not always retain sufficient water during the dry season, farmers ingeniously irrigated with water from river Sokoto or other streams depending upon which one was closer to the particular farmer's farm. The dry season crops of the Fadama were tomatoes, vegetables, cotton, maize and beans though limited in quantity the Fadama thus allowed for all year-round farming.

According to Wahab (2010) in Nigeria, farmers are also aware of the link between soil texture and the differential deposition of river

sediments, as well as the 'feel' of soils and their moisture content (Kundiri, Jarvis and Bullock, 1997 quoted in Briggs, 2005). The Fulani of northern Nigeria can estimate pasture quality by the soil type, flora, fauna, condition of the /vegetation, and impact on the animals (Mathias-Mundy & McCorkle, 1989). Local farmers use morphologically-based indigenous soil classification system which requires no laboratory tools and apparatus. Here, farmers' indigenous soil knowledge becomes something very much driven by the pragmatic, utilitarian and everyday demands of life which the western science can explore.

### **3. Iron**

According to Okafor and Emeka (2010) Iron works, wood-carving, pottery, weaving and mud sculpture constitute the main Igbo crafts. Carvers produce utensils like pestle and mortar, ritual bowls and objects, musical instruments, canoes, doors and- posts, staff 'of office and masks. The people of Leeja, Awka, Abriba, Agulu-Umana, Nkwere (Nkwele Opi Egbe) and Aguleri are skilled workers in iron and some have foundaries dating back several centuries. Their blacksmiths produce farming implements, hunting spears, weapons of offence and defence like guns, knives and various sizes of *ogene* (clapperless bell). The people of Akwette, parts of Ngwa, the Northern parts of Igboland and Western Niger Igbo are good weavers in cotton and produce a variety of highly priced cloths. Pottery is women's occupation but sculpture is not. Sculptors produce the mud ceremonial thrones of titled people, ritual mud sculpture of the shrines, and the highly ethnographic *Mbari* statues of the area around Naze in Owerri. These crafts are practised mainly at Inyi, Ekulu, Abakaliki, Aba, Okigwe, Oha, Anam, Olu Mba Nasaa, Nsugbe, Afikpo and parts of where much of Igbo land gets her household vessels and ritual bowls.

According to Pacy (2000) iron was used to make railway, bridges, machinery, steam engines and cutlery, as well as shipbuilding materials and more. Unimaginable qualities of iron steel were required for the rails and locomotive industrialization cannot start anywhere without a sufficient iron and steel base although Europeans were lagging behind, they were mechanically minded people. They were able to learn from other source such as compilation of extract from Arabic, India and Chinese authors. Iron is used, in smelting and forging for tools, appears in Nok culture in Africa at least by 550 BC and possibly earlier Christopher Ehret has suggested that iron smelting was independently discovered in the region prior to 1000 BC. In the 7th century, the Dalla Hill in Kano was the site of a Hausa community that migrated from Gaya and engaged in iron-working.

**Shipbuilding:** Portuguese had a tradition of collecting information to build their deficiencies. For instance, European ship were built from oak planks but they are attacked by wood worm, then the Indians used teak planks which lasted much longer they also treated the planks with lime to make them resistant to wood worm. The Indian ship were not built using iron nails but when they noticed that the Chinese and Europeans ship were built with nails they copied that and started using nails. As at the first contact with Europeans in the 15<sup>th</sup> century truly they were better of technologically but they gained widened experience by contact with Africans' there was no technological dialogue and there was no attempt to copy investment from other parts of the globe liked the Europeans did. According to Rodney (1972) some industrial activities such as gold-mining, metalworking, bronze- casting and sculpturing were taking place in many parts of the continent by the time Europeans came into contact with them. There were bronze founders, black smiths and coppersmiths and these were early

African inventions other than transfer technologies. The ancient metal work from these civilizations could be found in Egypt, Benin City in Nigeria and other African countries.

**Iron:** In ancient times iron manufacture involve smelting and forging up till date in indigenous technology. The smelting process involved the heating of iron ore in a furnace using limestone in order to get rid of any impurities bellows were use to pump a blast of hot air into the furnace in the ore and a charcoal shapes pump a blast of hotore into the furnace to melt the iron then the iron was poured in to mould of different shapes” what they do today is heat the iron with fire beat the iron to any shape of their choice. Until the introduction of guns in the 15th century into Benin Kingdom, traditional weapons like the spear, short sword, and bow held sway. Efforts were made to reorganize a local guild of blacksmiths in the 18th century to manufacture light firearms, but dependence on imports was still heavy. Before the coming of the gun, guilds of blacksmiths were charged with war production—particularly swords and iron spearheads (Osamuyimen 2022).

#### **4. Building of house**

Our forefathers used mud to make walls of buildings and thatched roofs. In contemporary Africa some people who did not meet up financially still build house with mud and thatched roof. In some parts of Africa like in Edo State Nigeria our forefathers built upstairs with mud and used strong planks to do daken and staircase some of these storey buildings still exist today.

The Kingdom of Benin (also known as the Edo Kingdom, or the Benin Empire) was a kingdom in what is now in southwestern Nigeria built walls around their kingdom estimates for the initial construction of the walls range from the first millennium to the

mid-fifteenth century. According to Connah, oral tradition and travelers' accounts suggest a construction date of 1450–1500. A labor force of 5,000 men could have built the walls in 97 days, or 2,421 men might have done so in 200 days, according to estimates that use a ten-hour workday. These calculations, however, have come under fire for failing to account for the time it would have required to remove material from a pit that was continually becoming deeper and to pile the earth onto a high bank. It is uncertain if the walls were built using slave labor or any other kind of labor (Opera News 2021). The walls were built of a ditch structure; the ditch dug to form an inner moat with the excavated earth used to form the exterior rampart. The Benin Walls were partially demolished by the British in 1897 during their 1897 punitive expedition.

## **5. Building of canoes and bridges**

Aside from making hooks and baskets to catch fish, people who live near rivers do this. With particular kinds of wood, they also built boats for fishing and navigating the water. Even though some people now use motor engines to power canoes instead of sticks to saddle them, boats are still useful today. Those who reside near water are familiar with how to cross it when it rains. Large trees were felled and fastened with rope as the bridge hand. The dry season is when most tree cutting occurs to see if the wood can still be used or has to be altered. Small river crossings have never been an issue in traditional communities.

## **6. Roles of Authority**

Indigenous cultures have through time created effective hierarchical frameworks and systems for running their hamlets, villages, and towns, with the monarch at the top of the pyramid. The state produced a highly developed artistic culture, which is particularly

evident in its famed bronze, iron, and ivory objects. These include life-size bronze statues of the Obas and Iyobas of Benin as well as bronze wall plaques. The most well-known item is based on Queen Idia and is now better known as the FESTAC Mask as a result of its usage in the 1977 emblem of the Second Festival of Black & African Arts and Culture, which was organized and funded by Nigeria. (FESTAC 77). (Opera News 2021)

### **7. Roles of Religion:**

Religion is a collection of social norms and practices that people use to try to live in mental and physical harmony with the forces of the cosmos and to try to control the powerful forces of nature, life, and death (Jordan et al 1994). By appeasing the spirits said to be responsible for the catastrophe, certain religious ceremonies/events or rituals aim to manipulate natural forces or provide rain in order to avert or end wars, fire breakouts, flooding, fatal epidemics, or other calamities.

**8.** African folktales may be divided into two categories: animal tales and everyday tales. Even while animal tales are largely intended for fun, they nonetheless include morals and lessons. At the end of the day, villagers would congregate \_around a common meeting spot to listen to and share their stories. Storytellers were given specific instructions on how to begin and conclude their tales, including the use of drums to simulate the sounds of various animals. To engage the audience in the story, repetition and call-back devices were also employed in prose or poetry. According to Wikipedia, masks are manufactured with intricate patterns and play a significant role in various African civilizations. Masks that represent gods, mythical figures, and ancestors are utilized in a variety of ceremonies. A couple, a woman with a kid, a man brandishing a weapon or an animal, and an outsider or foreigner is

among the common motifs that appear in many traditional African arts and crafts.

The married couple subject seldom shows the closeness of men and women. Couples may symbolize ancestors, community founders, or other couples. The mother holding her child or children displays the women's strong desire to become parents. The concept also depicts mother mars and humanity as her offspring. Honor and power are symbolized by the "man with the weapon" or "beast" motif. A more inaccurate picture of the stranger suggests a correspondingly wider separation from the stranger, who may be from a different tribe or nation. The Hausa were famous throughout the Middle Ages for their cloth weaving and dyeing, cotton goods, leather sandals, metal locks, horse equipment and leather-working and export of such goods throughout the west African region as well as to north Africa (Hausa leather was erroneously known to medieval Europe as Moroccan leather. They were often characterized by their Indigo blue dressing and emblems which earned them the nickname "bluemen". They traditionally rode on fine Saharan camels and horses. Tie-dye techniques have been used in the Hausa region of West Africa for centuries with renowned indigo dye pits located in and around Kano, Nigeria. The tie-dyed clothing is then richly embroidered in traditional patterns. It has been suggested that these African techniques were the inspiration for the tie-dyed garments identified with hippie fashion.

## **CHAPTER FIVE**

### **TRADITIONAL SOCIAL INSTITUTION**

An institution can only develop when the folkways and mores surrounding an important activity become organized into quite a formal binding system of belief and behaviour. Bierstedt (1970) defined social institution as a definite, formal and regular way of doing something. It is the sum total of all patterns, processes, and material instruments built up around any major social interest. Social differentiation refers to dividing every human society into distinctive social roles and functions based upon both inherited and acquired differences, while social cohesion and solidarity are maintained in the rural societies by definite pattern of participation. Hence, women respect men and non-titled men respect and admire titled men.

#### **Social Stratification in Rural Societies**

When a society displays a graded series of ranks, we say that it is stratified where occupants are treated as superior, equal or inferior to one another.

#### **OSU (Children of deities)**

The Osu are descendants of ritual practiced or children of deities. They are beautiful people but under the chains of prejudice and ostracism. They remain Osu an untouchable class denied the privileges the so called freeborn in Igboland and some other places. They live in an isolated world because during marriage or any traditional title taking, the pages of history are opened and such people could not marry the men and women of their choice. There are two ways of becoming an Osu voluntary and involuntary. The voluntary osu are those who became outcaste as a result of any of the following: Victimization:

At times problems of oppression could make one give up himself to be owned by a deity. Traditional people value land and economic trees so much that some selfish extended family members might conspire to kill an only son or sell him off to slave traders in order to get hold of his inherited assets. The mother's own case is no problem because with the elimination of her son she will be advised to go back to her family in her own interest. The woman and her son on noticing the intended conspiracy could then go to any of the deities in their own area and offer herself and her son to be owned by the deity. She then mentions things that are impossible to come by as a remedy should her son be killed like one thousand baskets filled with ants, one million lizards, etc.

### **Poverty and Debt**

Some people are so poor that they often live by borrowing money or mortgaging land and economic trees like Unoka in *Things Fall Apart* by Chinua Achebe. At times, some money lenders are hot tempered and want to deal ruthlessly with the people they had lent money. Money lenders are often rough and therefore borrowers are afraid of them. Knowing what they are up to, out of fear, a debtor could go and surrender himself to a deity for protection. The traditional people know and fear the consequences of tempering with anything that belongs to deities. Under this arrangement, the debtor is now free from his creditors.

### **Laziness**

Rural life style has no room for lazy people. This is because the rural people are jack-of-all-trades. A typical rural man on waking up in the morning goes to check his traps if he is interested in hunting. Afterwards, he taps his morning palm - wine, move into distance farm before returning home to tap his afternoon wine, from there he moves into compound farms and end the day by tapping the evening palm-wine. That is why laziness is not encouraged by

many ruralites. The rural people consider it better to sell off the lazy one to slave traders. Lazy people are not without brains. They prefer to be owned by deities which they surrender to by themselves instead of being sold off probably for ritual killing.

The involuntary outcaste includes the following:

### **Mass Consensus**

At times in traditional societies, deities demand for people to be owned and the villagers fearing the consequences of not complying with this demand conspire and offer the deity a human being to be owned. Some people are unlucky and are used for this purpose.

### **Ignorance**

Under this group people become outcastes without being aware of it. For instance, if a freeborn kills an outcaste by mistake or intentionally he must surrender himself to the deity as a replacement. There are also others who become outcaste by infection or contact. For instance, if a freeborn woman leaves her child and goes to the stream and the child left behind cries out and an outcaste takes care of the child before the arrival of the mother, he now becomes an outcaste by infection or contact.

### **Slavery**

A slave is an economic property of another, a thing not a person. Slaves have 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. Slavery 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. There are two ways of becoming a slave.

**By Birth:**

It is possible that somebody is born into slavery. For instance, if a slave man marries a wife, their children become slaves. Although if a slave girl marries a freeman, which is not possible in many traditional societies, their children are not slaves but freeborn.

**By Capture:**

People could become slaves if they are captured in inter-tribal wars or by mere conspiracy. Hence, persons who were freemen before now become slaves. That is how many Africans are now in Europe and America, though as freed slaves.

**Pawning**

Pawning is the mortgaging of human beings particularly male tangers, for the acquisition of one's needs in cash or kind. This is what banks call collateral and people prefer boys to girls because mortgaging girls has a lot of implications on the part of the lender because if the girl is abused by either the lender or his relations the family of the girl will claim damages which in most cases are higher than the borrowed amount. Some parents pawn their sons or daughters in order to raise money to meet their financial obligations like in case of severe illness or for ritual ceremonies to ward off evil spirits. Pawning usually occurs as a bye-product of an agreement between a borrower and a lender. It denotes one serving another periodically in lieu of the interest on money lent. It is one being in service for interest. The problem is that the money may not be refunded and the pawned cannot be set free. That is why the League of Nations regarded it as a system of slavery rather than a legitimate system of labour.

### **Gender Oppression**

The main gender difference between women and men is that women as a group have lower status than men. Everywhere, women as a group, have fewer advantages and work longer hours than men. Women accompany their husbands to the farm, where they care for their children and prepare meals for the family. Women's labor and opinions are also not given enough respect. Girls and boys are treated differently in rural areas from the moment of birth. When kids are born, a lot of people in rural areas wonder whether they are boys or girls. They now treat the infants differently depending on the response they receive. This is so that the infants may learn to socialize with other boys and girls. Girls and boys are raised to accept the social structure in which they live through socialization, which in most cases results in gender discrimination. A social system known as gender oppression is one in which one sex has been given a lower status or is treated as inferior to the other. The rural world is dominated by males, who create customs and cultures that serve their particular interests. For instance, if you provide your wife or wives with excellent care, you may be entitled to relationships with other women outside of marriage—a privilege that women often do not have.

It is advisable to avoid ladies the day before if you want to make any sacrifices or charms. They consider women to be unclean and capable of ruining the offering. In order to demonstrate male dominance over women, they construct mud houses for their wives behind their own mud homes. Most rural societies across the world view women as inferior to males and give them less authority to make decisions that don't even directly effect them. What is healthy for them is determined by their spouses.

### **Age-Set Stratification**

In age-set societies the changes in status involved in getting older are institutionalized to such a degree that they often constitute the very basis of political organization. Those who are initiated together say 10 to 15 make up an age-set and each age-set undergo series of age grades. Each set has different political role. They have the warrior, and just below them are those just Initiated, those warriors who retire from another set of elders. People of the same age cohort are grouped together and assigned social roles in all societies. Occupants of positions are vested with certain rights, privileges and obligations. Among the rights and privileges of the aged is the right to be respected and obeyed.

During festivities whether communal, family, or personal, the aged are entitled to certain tributes from the celebrants. The social obligation of the aged is multi-dimensional It encompasses religion, education, politics recreation, rural economic and prophetic issues. He is the seat of wisdom that must illuminate the minds of the young. He is also to be a counsellor in time of crises and at normal times as well. Nobody is fixed permanently in a low position but must eventually move to the highest position like others before him by staying alive. The Pygmies do not practice slavery and have no stratification into social classes. They are egalitarian and democratic with only informal leadership.

### **Social Participation in Rural Societies**

#### **Masquerade:**

Masquerade is a ritual and social symbol; a phenomenon which stands for the collective conscience of the traditional community. Ifesieh (1987) noted that: Masquerading is an important factor to be reckoned with as an agent of social and religious control. Masquerade takes it's root from life after death. In short, it represents a dead person or representative from the spirit world, hence Mmuo, means spirit and it is called Mmanuw spirit or Iba

n'otu Mmanuw (to be initiated into the masquerade society). Because they are spirits, they are thought to be able to be everywhere at any time, and to know what we do even in secret. Masquerade is a symbol which assumes a tremendous psychological dimension in the culture of the people. Onyeneke (1984:12) noted that masquerade is a display of a sensory manifestation which is assumed to make present or active the presence of some other mystic being, while the identity of the sensory phenomenon is concealed.

### **Types of Masquerades**

Some masquerades represent the spirit of youthful men, some represent women, while others represent the spirit of elderly men. The ones that represent the women folk are dressed in fitting multi-coloured dresses. Their face masks have delicate feminine features and their dance steps demonstrate the dignity and modesty expected of maidens in the community. Those that represent the spirit of elders symbolise the strength, roughness and awesome looks, and are sometimes filled with a set of large threatening teeth. Metuh (1985:17) observed that: There is a greater variety among the Mmo spirit which represent the elder. They are called oke mmo (great spirits). The Ichi marks on their masks show their elder status and their high rank as title-men. While their fearsome looks and the charms hanging all over their body show them as possessors of mystical powers.

### **Initiation:**

In many rural societies, any male child up to six years old could be initiated but before the person could be taken into the masquerade house or the secret revealed to him, he must have at least reached up to ten years. After bargaining for a date the person's kindred initiated members who are supposed to initiate the novice are informed although any initiated member could attend the initiation

ceremony. The items of sacrifice are taken before the ancestral cult where the Okpala (first born son) of that very compound receives them from the sacrifice who tells the sacrifice why the items were brought. The initiation takes place at night and it is normally a very frightful ordeal that the initiated has to go through.

After eating and drinking the masquerade that is to initiate the novice will demand for him to be brought out and it is to be noted that among the Igbos it is this masquerade that is given the head of the sacrificed animal. The relations of the novice will bring him out if he was not brave enough to stay around. The masquerade that is to initiate him will order him to lie down. The initiation involves some ordeals and tests in manly endurance, expected, of a villager who has through puberty rites passed from boyhood to adulthood. The naked novice is made to undergo ordeals symbolizing a visit to the spirit world and proving his powers of endurance. The newly initiated member is told the punishments those who revealed masquerade secrets in the past received. Henceforth, the person starts interacting with others during masquerade festivals or whenever masquerades feature, provided that the person is up to ten years old then and can keep secrets.

**Functions of Masquerades:**

Masquerades appear during traditional festivals, and in almost all rural societies there are masquerade festivals. Masquerades appear on two main occasions according to Eneasato (1982: 15) namely, ritual and non ritualistic occasions. Ritual occasions, include festivals in honour of the ancestors. They also include funeral ceremonies in honour of dead members of the masquerade society. During non - ritualistic occasions, masquerade feature as a form of popular entertainment like in masquerade festivals. Masquerades play important roles in all traditional religions of Africa. According to Ifesieh (1987): They serve as religious functionaries

(qualified/initiate persons); they maintain peace and order in the society, especially in those things that would cause abomination; they serve as a go between for the world of men and that of the spirits. The Igbo wish to avert the wrath of the spirits whenever they visited the spirit world in the form of masquerades. This has to be seen as an honour and should therefore not be taken light of.

### **Ozo Title Membership**

Title taking has been a component part of many rural societies, according to Green (1949:215) and act as a form of mutual insurance. It has high prestige which the title holders wield as a result of their wealth and the supposed supernatural bearing of the title. Ozo title institution is for the wealthy and good mannered. Therefore, the poor and socially disadvantaged people like slaves and outcastes are excluded. The Ozo institution is a class system as Egudu (1977:88) rightly pointed out. The society is stratified on the basis of who is a title holder and who is not. The Ozo Institution follows closely the principles of divine right theory in that when one takes it, he automatically becomes a member of the aristocracy who rules the land and control the judicial system.

None titled men respect and admire titled men who control their world. Isichei (1976:67) noted that: *Although the Igbo maintain a democratic society, not all the men have equal say in the community affairs. It was observed that acquisition of titles enhanced a person's political powers. They try all serious cases including murder and disputes and so they were the highest judges of the land. After their decision no more appeal.*

The Ozo title institution is an association of men who are wealthy Nzimlro (1972:54). The title elevates the holder to a superior social, ritual and political status and also serve as a means of test for aspiration to the “indichie” title which only the ozo titled person

can attain to. In a gathering of a people, a none titled person cannot speak without permission from titled men. The ability of the ozo titled men to dispense justice without hiss and the uprightness of the ozo man has raised him to a high esteem in the eyes of the people.

An ozo title holder is immuned from assault and cannot be humiliated because according to Nze (1980:213) it is a symbol of justice and indication of 'holiness' and the much converted title cherished by everybody where they exist. The title is a man's last social achievement that confers the individuals with the highest social honour. Ozo titled men represent the ideal personality and something worthy of emulation by the poor and socially disadvantaged groups. On the basis of this they are honoured and have special seats provided for them in any public gathering of the people. Because of this high social standing he responds by avoiding anything that can reduce his esteemed personality.

The ozo title institution can serve the members as money spinning venture and is very useful during old age. This is because they get regular revenue from new entrants. The meat, yams and money collected from new members are shared among old members for sustenance. Members of the ozo institution are not selfish. They therefore contribute a lot to the development projects in their societies. For instance, they could utilize their collective resources towards accomplishment of certain projects like community hall, market, or in any other way which they deem necessary.

The ozo title institution is only used here as a case study, hence whatever applies to the ozo title institution applies in similar way to other traditional titles. All titles are expensive to come by although some are more expensive than others. All title give the holders superior social, ritual and political status and they attract honour

and respect from none titled men. Like the ozo title institution, other title institutions engage also in community development and welfare programmes. Where the ozo title institution is not in existence, there must be other titles. The traditional people are hardly without title taking.

### **Age grade among massi people**

According to Evans Pritchard in Massail and it is functional cultural arrangement that the young girls should not be virgins at the time of puberty, for these ravaging warriors are allowed to sleep with the girls whose ages range from 9 to puberty. They live together as sexual partners. Once a girl reaches puberty, she is circumcised and is now forbidden to see or stay with the warriors. Girls circumcision is seen as a means of equalizing men and women. While society celebrate ages-set structure of boys, with rituals, girls travel lone paths through life in their roles as lovers, wives and child bearers, and in all subservient to boys and men. Even mothers moved away from their homes when their warrior sons achieve senior warriorhood. The woman is has lover just as the husband has many wives but her lover must be in the circumcision group of the husband and not warrior class.

The male ceremony refers to the excision of the prepuce (foreskin). In the male ceremony the boy is expected to endure the operation in silence. Expressions of pain bring dishonor upon him; albeit only temporarily. Importantly, the boy's sudden movements or exclamations might force the older person to blunder during the complex and laborious operation, which could lead to painful, disabling scarring that lasts a lifetime.

As part of a complex rite of passage ceremony known as "Emuatare," young Maasai girls are initiated into adulthood by ceremonial circumcision and later into early arranged marriages. Young women also endure excision, often known as "female circumcision," "female genital mutilation," or "emorata."

[61] Male Maasai may reject any woman who has not undergone female circumcision as either unmarryable or deserving of a significantly reduced bride price since they hold the belief that it is required. Even highly educated members of parliament like Linah Kilimo who are not circumcised might be accused of not being mature enough to be taken seriously in Eastern Africa. Female circumcision, sometimes referred to as female genital mutilation (FGM) by some, is frowned upon by many women who have had it, including Maasai campaigner Agnes Pareyio. Excision from the female rite of passage ritual has lately been uncommon replaced with a "cutting with words" event that includes singing and dancing. The practice is still strongly embedded in the society, is highly esteemed, and is almost universally performed by those in it despite changes to the legislation and educational goals.

At a great meeting called Eunoto, a warrior is promoted to the rank of junior elder. Elders must have short hair; past warriors' lengthy hair is chopped off. At the Eunoto meeting, particular recognition is given to warriors who refrain from engaging in sexual activity with women who have not completed the "Emuatare" rite. The customary leaping dance maasai music typically consists of a song leader, or olaranyani, singing the melody while a chorus of vocalists sing harmonies to produce the rhythms. Contrary to most other African tribes, the Maasai frequently employ drone polyphony. Women shout praises for their boys and lullabies while humming melodies. Female singing is characterized by nambas, the call-and-response rhythm, repetition of meaningless words,

monophonic melodies, repeated phrases after each verse performed on a lowering scale, and singers answering to their own lines. Maasai women sing and dance among themselves when they congregate in large groups.

### **Africa music**

Traditional sub-Saharan African music, according to Wikipedia, is as varied as the region's different ethnic groups. The typical perception of Sub-Saharan African music is that it is rhythmic music focused on the drums, and this is true for a significant portion of Sub-Saharan music, especially among speakers of Niger-Congo and Nilo-Saharan languages. Sub-Saharan music is polyrhythmic and frequently incorporates several rhythms into a single song. Dance requires the movement of several bodily components. Enslaved Sub-Saharan Africans brought these features of Sub-Saharan music to the new world, and they may be heard in their effect on music genres including Samba, Jazz, Rhythm and Blues, Rock & Roll, Salsa, and Rap Music. Music features in many different settings with in Igbo traditional society: palm-wine drinking, hunting, games and sports, harvesting, and other aspects of agricultural work, birth, marriage, death, funerals, burials, and so on. It also serves as an entertainment and as an accompaniment to the dance, "Music may also be employed for religious and ritual purposes. Music for all occasions could very well be the carrying card for the Igbo. Jones (1949), one of the pioneer-European writers on African music, rightly observed this aspect of music in the life of African peoples when he stated: Music is woven into the very fabric of African life: it pervades a man from the cradle to the grave There is ceremonial music, music for communal work, music for communal recreation, and private, individual music, (p. 291).

### **Eyo Olokun**

One of the first things newcomers to Yoruba territory notice is the rich, vivacious, and ceremonial quality of their culture, which is made even more obvious by the urbanized settlements of the Yoruba people. These occasions are avenues to experience the richness of the Yoruba culture. Traditional musicians are always on hand to grace the occasions with heavy rhythms and extremely advanced percussion, which the Yorubas are well known for all over the world.<sup>[144]</sup> Praise singers and griots are there to add their historical insight to the meaning and significance of the ceremony, and of course the varieties of colorful dresses and attires worn by the people, attest to the aesthetic sense of the average Yoruba. The *Arugba* leading the procession to the Osun grove

The Yoruba are a very expressive people who celebrate major events with colorful festivals and celebrations (*Ayeye*). Some of these festivals (about thirteen principal ones) are secular and only mark achievements and milestones in the achievement of mankind. These include wedding ceremonies (*Ìgbéyàwó*), naming ceremonies (*Ìsomolórúko*), funerals (*Ìsìnkú*), housewarming (*Ìsílé*), New-Yam festival (*Ìjesu*), Odon itsu in Atakpame, Harvest ceremonies (*Ìkórè*), birth (*Ìbí*), chieftaincy (*Ìjòyè*) and so on.<sup>[143]</sup> Others have a more spiritual connotation, such as the various days and celebrations dedicated to specific *Orisha* like the Ogun day (*Ojó Ògún*) or the *Osun* festival, which is usually done at the Osun-Osogbo sacred grove located on the banks of the Osun river and around the ancient town of Osogbo. The festival is dedicated to the river goddess *Osun*, which is usually celebrated in the month of August (*Osù Ògùn*) yearly.

Numerous Osun worshippers from around Yorubaland and the Yoruba diaspora in the Americas attend the celebration, along with onlookers and visitors from all walks of life. The Osun-Osogbo Festival lasts for two weeks. It begins with the customary cleaning

of the town known as "Iwopopo" and ends with the lighting of the 500-year-old sixteen-point lamp known as Ina Olojumerindinlogun, which literally translates to "The sixteen eyed fire," three days later. The Osun celebration officially kicks off with the lighting of this sacred lamp. Then the "Ibroriade," a collection of the Ataoja of Osogbo's former crowns, is presented for blessings. The seated Ataoja of Osogbo and the Arugba Yeye Osun, who typically is a young virgin from the royal family clothed in white and carries a holy white calabash with offerings intended for the goddess Osun, lead this celebration. She is joined by a group of priestesses as well.

### **OSUN – OSOGBO (god of fertility) FESTIVAL**

*(From Wikipedia, the free encyclopedia retrieved on 15<sup>th</sup> August, 2022)*

*Osun – Osogbo is a sacred grove along the banks of Osun River just outside the city of Osogbo Osun State South West Nigeria. The Osun –Osogbo Grove is several century Old Peter (2011) it is among the last of the sacred forests that once adjoined the edges of most Yoruba cities before Urbanization. Osun Osogbo (2019) claims that the 1950s saw the degradation of the Osun-Osogbo Grove sanctuary as priests abandoned the grove and traditional duties and punishments diminished. Actions that are forbidden, such as hunting, fishing, and felling trees in the grove, were carried out indiscriminately by an Australian national. Susana Wenger, who was born in 1915 and died in 2009, contributed to the restoration of customary rights.*

*The holy grove was inscribed as a UNESCO World Heritage site in 2005 in consideration of its importance to humanity and its cultural significance (Peter 2015) with the aid of the concerned locals as well as the aid and encouragement of the Ataoja (the reigning king*

at the time). Wenger "founded the New Sacred Art movement to confront land speculators, fend off poachers, protect shrines and begin the long process of bringing the sacred place back to life by establishing it again, as the sacred heart of Osogbo." For her stewardship efforts and her steadfast devotion to the gods of the grove, Wenger later received the title "Adunni Olorisha."

### ***History of the Festival***

*It is thought that the Osun-Osogbo Festival has existed for more than 700 years. This holiday was first observed because of an ancient incident. A long time ago, in order to avoid starvation, a group of migrants headed by the legendary hunter Olutimehin encamped on the banks of the Osun River. Olutimehin was standing by the river when Yeye Osun, the river goddess, asked him to direct visitors to a specific location (the present-day Osogbo town). The goddess demanded an annual sacrifice in exchange for which she would guarantee the group's safety and prosperity. The proposal was approved by the group, and the yearly Osun-Osogbo Festival is still held to honor the Osun River Goddess.*

### ***Celebrations***

*In current times, August is a month of festivities for the inhabitants of Osogbo land, which includes the customary city cleaning and a cultural reunion with their ancestors, the Osogbo Kingdom's founders. The Osun-Osogbo Festival itself lasts for two weeks. The 500-year-old sixteen-point lamp known as "Ina Olojumerindinlogun" is lit after three days of Osogbo's customary washing, known as "Iwopopo." Then follows the "Iboriade," a gathering of the Ataojas of Osogbo's former thrones for blessings. A vast throng gathers for the Festival's grand march to the shrine in the holy grove. The event is made more pompous and colorful by the use of drumming, dancing, musical performances, extravagant costumes, Yoruba language speaking, readings of praise poems,*

*and other activities. The sitting Ataoja of Osogbo, a ritual performer known as the Arugba, and a group of priestesses oversee this occasion, which recreates the initial encounter between Oluwatimilehin and Yeye Osun. A young woman from a royal family portrays Arugba, who gives the sacrifice to the god. Due to COVID-19, the procession in 2020 was restricted to ritual performers alone, and public involvement was halted.*

*The Osun Osogbo is a yearly celebration that takes place in August. The Maiden Virgin's march to the Sacred Grove served as its finale. The Maiden Virgin will leave the Osun shrine at the palace after the safe trip ritual is perfumed by the priest at about 11:30 and walk about three kilometers to the grove with the spiritual calabash on her hair. She then walks around the grove carrying prayers from the teeming population inside the arena before retiring into the old palace located inside. Thousands of Osun worshipers, onlookers, and tourists from across the world attend the celebration.*

### ***Benefits of the Festival***

*The event has a significant positive impact on Nigeria's tourist industry. It makes it possible for the locals to market their culture to travelers from all over the world and from within the nation. The Osun-Osogbo festival also acts as a potent unifying force in Osogbo territory since it brings everyone together each year to worship the goddess, regardless of their various social, economic, religious, or political beliefs. The festival serves as a vehicle to promote business in the state as well as a method of celebrating culture.*

### ***Religion and folklore***

*Human cultural elements, African folklore, and religion reflect a variety of social characteristics of the continent's varied*

*civilizations. In practically every civilization and culture, there have been flood tales that have spread throughout Africa. In African culture, religion and culture coexist and are intricately entwined. Ethiopian culture is based on Christianity and Islam, which also influence ceremonies and rites as well as culinary practices. A pygmy tale states that a chameleon heard a peculiar snout in a tree and sliced open the tree's trunk, releasing water that caused a massive flood that covered the entire area. As said by Mwangi (2020)*

*Many African societies place a high value on folktales. Stories are made by and for the ethnic group telling them, and they serve to preserve the cultural identity of the group. African ethnic groups all have unique storytelling rituals or celebrations that let people feel a part of their respective communities. When stories from an ethnic group are told to outsiders, it gives them a better understanding of the community's values and traditions.*

*It enables members of the community to embrace the distinctiveness of their group. They represent a population's hopes and anxieties about things like love, marriage, and mortality. Folktales are often regarded as a teaching and enlightenment tool. They provide kids a method to comprehend their physical and social surroundings since the stories are written in wonderful, non-human terms. Even while folktales are meant to be entertaining, the main characters frequently provide African communities a sense of pride and belonging.*

*African folktales may be divided into two categories: animal tales and everyday tales. Even while animal tales are typically more focused on amusement, they nonetheless include morals and lessons. Animal stories are typically broken down into trickster, smart, and ogre stories. The viewer doesn't have to worry about*

*characterization because a certain animal will always have the same character or role in each narrative in the animal stories. As said by Namulundah (2011)*

*The Hyena was always being played by the Hare, who was always the smart and clever trickster. Ogres are invariably vicious, rapacious beasts. All of the stories' messengers were the bids. The most serious stories—never including humor—that described the challenges and day-to-day activities of an African community were day-to-day tales. These stories include topics like starvation, escaping death, courtship, and family issues, and the conclusion of the story is conveyed in song form.*

*All African stories follow a similar format. At the end of the day, the villagers would congregate in a communal gathering area to listen to and share one another's tales. To begin and conclude their tales, storytellers used certain cues, "Ugai Itha" to draw the audience in and "Rukirika" to indicate the conclusion. Two characters are shown in each scene of a tale at once to avoid overwhelming the spectator. In each tale, the victims triumph over their predators and get revenge on the offenders. African folktales made use of certain implements. For instance, many animal noises were produced using idiophones, such as drums. To engage the audience in the story, repetition and callback strategies in prose or poetry were also employed.*

## **CHAPTER SIX**

### **TRADITIONAL FAMILY AND MARRIAGE INSTITUTIONS**

All human communities have some type of family structure, albeit the exact structure varies from society to society. The family, according to Wilkins (1976:137), is the smallest and most intimate of all social groupings. It is also one of the most significant since social order depends on the control of sexual and parental functions, which have their origins in human biology. When a human baby is born, they are utterly defenseless and rely on others for care and nurturing for a very long time. This is precisely why it is crucial to regulate the problem of childbearing through the institutions of marriage and family. It cannot be permitted to happen carelessly or haphazardly. The upbringing and care of children is, after all, the major responsibility of the family.

#### **Nuclear Family**

The nuclear family consists of a married couple and their children. This is the basic building block of most kinship system. Among the Pygmies each nuclear family constitutes an independent household

### **Extended Family**

The extended family includes grandparents, parents and grandchildren, including all the brothers and sisters of the second generation 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.

### **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**

When we were born into families, we were 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.

### **Socialization**

Socialization is the process by which beings who are biologically human become socially human. Otite and Ogiwo (1985:225) noted that, parents bring up their children on the assumption that they are anticipating the future of these children. They socialize their children to fit into a particular type of social system. The effectiveness of a particular socialization pattern is always relative to the extent to which future conditions can be accurately anticipated.

## **Social Control**

We learn the socially approved ways for realizing our personal interests through social control. The new born baby suckling the mother's breast stops and looks at the reaction of mother when it bites the mother's breast. The reaction of the mother will determine what the child will do next time, it is said that charity begins at home. In many rural societies, they believe that punishment of offending children helps to shape their future morally. Through social control a child can be made humble or even for responsible participation in society at large.

## **Status Placement**

Children inherit status position of their parents initially and internalize their characteristics. In many rural societies, the children of influential families are respected more than their peers. But this development is temporary because after some years, personal achievement will count as the case in Okonkwo in *Things Fall Apart* by Chinua Achebe. When somebody's father is a traditional ruler the person will be known as a prince and enjoys privileges but where the chieftaincy is not hereditary but rotational or by personal merit, the chieftaincy could move to another family. The son of a university professor can end up a secondary school teacher.

The Yoruba present the highest dizygotic twinning rate in the world (4.4% of all maternities). They manifest at 45–50 twin sets (or 90–100 twins) per 1,000 live births, possibly because of high consumption of a specific type of yam containing a natural phytoestrogen that may stimulate the ovaries to release an egg from each side. Twins are very important for the Yoruba and they usually tend to give special names to each twin. The first of the twins to be born is traditionally named *Taiyewo* or *Tayewo*, which means 'the first to taste the world', or the 'slave to the second twin', this is often

shortened to *Taiwo*, *Taiye* or *Taye*. *Kehinde* is the name of the last born twin. *Kehinde* is sometimes also referred to as *Kehindegbegbon*, which is short for; *Omo kehin de gba egbon* and means, 'the child that came behind gets the rights of the elder'.

Twins are perceived as having spiritual advantages or as possessing magical powers. This is different from some other cultures, which interpret twins as dangerous or unwanted. Many but not all of the Akan still practice their traditional matrilineal customs, living in their traditional extended family households. The traditional Akan economic and political organization is based on matrilineal *lineages*, which are the basis of inheritance and succession. A *lineage* is defined as all those related by matrilineal descent from a particular ancestress. Several lineages are grouped into a political unit headed by a council of elders, each of whom is the elected head of a lineage – which itself may include multiple extended-family households.

### **Marriage**

Marriage may be defined as a relationship between two or more consenting adults through which children may or may not arise provided this relationship recognized by the society and this gives recognition to the children of the 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 Aylward (1973) defined marriage as:

*a special and intimate 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 results 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.*

For many traditional people the aim of marriage is procreation and without it, marriage is incomplete. In begetting offspring the ruralities therefore, avert the threat of extinction of one's lineage which is considered a calamity in all rural societies. Basden (1966:68) noted that unmarried persons of either sex, except in special cases are objects of derision and to be childless is the greatest calamity that can befall a woman.

### **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. This type of marriage is common in most rural societies.

#### **Polygamy**

This is a general term consisting of polygyny and polyandry. 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. While polygyny is where one man has more than one wife at the same time. It is very common in rural societies because they believe that they need more hands in their farm work or for any other reason.

### **Forms of Marriage**

There are other forms of marriages in the rural areas like the sororate marriage, widow inheritance, levirate marriage and ghost marriage.

### **Sororate marriage**

In most rural societies, they believe that a woman who has no blood relationship with a dead woman cannot regard her children as her own children. That is why in most places when a woman dies, the husband will go to his in-laws to demand that a sister of his late wife be given to him in marriage. In most cases the in-laws do not refuse because the children that are going to be taken care of are also their children.

### **Widow Inheritance**

This is a situation where a man dies after some years of marriage and often having raised children. 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.

### **Levirate Marriage**

In a simple form, it is labouring for a late brother in the sense that the late brother's children and wife are still for him. The fosterfather is the biological father while the late brother is social father. In most rural societies, the social father is more important than the biological father even sociologically speaking. In rural societies a child is known by his father's name whether the father is dead or living. This form of marriage is found in some part of Arabia, Sudan and North Africa.

### **Ghost Marriage**

This is a situation where, may be, an only son dies and the parents or relations are bent on not allowing his lineage to close even

though he is deceased. They now marry a wife on his behalf. The wife and offspring of the marriage belong to him even though the wife and children only hear stories about his life. This is practised in almost all rural societies in Africa.

### **Prerequisites of Marriage**

The prerequisites of marriage in almost all rural societies include approval and involvement of the both families, bride price payment and religious factor.

### **Approval and involvement of both Families**

As marriage is understood to be a union of families, the decision to marry is not left entirely to the two people involved. The families involved conduct investigations into each other's history and satisfy themselves that there is nothing to stand in the way of the intended union. Ifesieh (1987:37) noted that: Founding a family in many rural societies is normally a big collective action by all the relations and well-wishers of the man looking for a girl to marry.

The parents normally wish to find the girl of their own choice for their son to marry but at times young people concerned are allowed to make their own choice provided it is not contrary to any traditional rules, especially, for a free born to get betrothed or married to *osu* - a cultic slave. In former times, virginity was insisted upon but nowadays due to social changes, it is an ideal rather than social requirement. Parents who take good care of their daughters in terms of moral guidance against premarital sexual relationship are rewarded. The son-in-law usually go to his mother-in-law and congratulate her for a work well done with anything that he can afford in the company of a few relations and such wives are highly regarded in rural societies.

Blood relations are not allowed to marry one another in most rural societies. Even where it is allowed, there must be some ritual ceremony of 'separation'. Otite and Ogionwo (1985:78), noted that:

*In some rural societies, as among the Ashanti in Ghana, marriage between cousins is allowed unlike the Urhobo in Nigeria. Yet, in other societies, where kinship is remote, although traced, some ritual purification and propitiation are undergone before such spouses can marry.*

In the interim, the girl in question visits the relations and family of the intended husband, these visits enable them to look into her character. If found unworthy or lazy, this could be a point in the cancellation of the marriage. On the other hand, the girl looks at the strength and behaviour of the intended husband, if she is not satisfied, she could stop the marriage too. In most rural societies they use palm wine, kola nuts and food items for marriage ceremonies, along with singing and dancing.

### **Bride- Wealth**

Paying the bride-wealth validates the marriage in the customary sense. Among the Cameroonian Highlanders, marriage normally entails the payment of a substantial bride price, but the Nsaw and Tikar require token gifts. While, the Nsungu and Bamilele practice sister exchange. Among the Pygmies a man obtains a wife by making substantial gifts to her relatives. However, it could amount to genuine bride price but among Mbuti they practice sister exchange which some scholars assume to have been the original Pygmy practice. Among the Bush Men they do not pay bride - price but do give gifts of meat to demonstrate that they are good hunters. However, the man renders post-marital bride-service at times with members of his age grade. In most rural societies, once the girl's parents accept the bride-wealth all children born out of the marriage

belongs to the husband. If the marriage fails, the bride-wealth is returned to make the separation official.

### **Religious Factor**

In many rural societies, the ancestors are invoked through libations and prayers to participate in the marriage ceremonies. At times diviners are consulted and they recommend what steps to take to remedy some hindrances, like a case where two distant cousins want to marry each other diviners recommend items for ritual of separation before the marriage can take place. At times diviners could also recommend or out of one's initiative promise or offer sacrifice to any of the created deities for help or in fulfilment of-a promise.

The rural people believe that the ancestors after first and second-burials continue to live in the spiritual level pending when they will reincarnate. It is therefore, not surprising to see parent going to diviners to enquire from them which ancestral spit reincarnated in a new born child. Installation of 'Chi' (Cultus Symbol) For the Newly Married Wife among Igbo People Chi is the destiny - spirit believed to be an emanation of the creator. About Chi Meek (1937:57) noted that one of the most striking doctrines of the Igbo is that every human being has association with his personality a genius, or spirit-double known as Chi.

Chi is associated with a child from the moment of its conception. The people strongly believe that at conception, God assigns a Chi to each person, and places before the Chi several - parcels of fortunes.

When a child is born, an earthen pot is bought by parents and sacrifices are made to either the mother's Chi or the father's depending on the sex of the child. During the ritual the earthen pot is taken round the neck of the child and it is kept. The child benefits

from the sacrifices made by either of the parents to his or her chi. When the boys grow up they separate their own chi from those of their fathers while the girls take theirs while leaving for their husband's homes. Hence, Ifesieh noted that: Another rite of separation and incorporation are performed by which the girl's family formally incorporates their daughter into her new family and prays for her success, children, health, wealth and long life.

The newly married wife's lineage transplants fertility their brother-in-laws lineage and when the spirits of both lineages have eaten together a good relationship is expected. When the girl is ready to move and settle in her new husband's place, the mother-daughter Chi cultic symbol is taken. This consists of two small clay pots and four small wooden pieces in a wooden plate. After begetting one or two issues, the couple will voluntarily complete the ritual or they may witness some misfortunes which will lead to divination which may reveal to them the cause of the misfortune. When the couple is ready, the father of the girl will be informed. He then cuts off some branches of Ogbu'. 'Oha' and 'Ogirisi' from her mother's Agwu while going. The sacrificer provides the money that is to be paid to the medicine man, tuber of yam, clay pots, cups and 'ofe' sticks.

On the agreed date, both the parents of the girl and the medicine man will arrive. The first born son as the mouth piece of the ancestors will show the sacrificer a location behind the husband's house after presenting wine and kola nuts to the ancestors and beg them to make the journey of the sacrificer successful. Metu (1985:98) noted-that:

*The shrine is set up with some relics (sand or branch), taken from her mother's shrine; and consists of a tree, an earthen mound-over which is built a thatched roof. In the shrine is kept a wooden bowl 'okwa chi' to give offerings*

The medicine man then wraps some medicine and hangs it there. He begs Chukwu, the ancestors of that compound and ancestors of his own compound together with his Agwu to help him in making his mission a success as they have been doing. He then takes the hen and a deep cut is made on its neck and blood is allowed to pour on the new altar. Afterwards, some feathers are taken to put on the new altar, while he continues to invoke the invocation. After cooking, he makes his final prayer while putting some morsels of food and meat on the new altar and on the eight knotted fresh palm fronds. After this installation, offerings are made whenever the owner feels inclined. This religious custom is to ensure that the girl in going over to the family of her new husband retains some part of the spirit ancestry her mother's lineage.

In most rural societies, when a daughter is given away in marriage, if she becomes 'fruitful' as expected, any issue be it a boy or a girl is received at her parent's family with ritual of presenting the new baby to their ancestors. The child is kept away until the ancestors are informed through the Okpala (first born son) who is their mouthpiece after pouring libation and offering of food to them. Then the child is brought before the ancestors and all present can then partake in the ritual meal.

The fattening of young women in preparation for marriage is an old custom which is dying out. The purpose of this is to enhance the beauty of an unmarried women and prepare her for married life.<sup>[17]</sup> Once a girl has undergone this ritual, she is considered an *Mbopo*. This term refers to the process of fattening a girl as well as the girl herself. A key aspect of this is the teaching of future brides the ins and outs of childcare, motherhood, how to keep a home, and how she is expected to behave. The financial situation of a girl's parents determines how long she will stay in the fattening house. This can range anywhere from three months to seven years,

but most stay for an average of three years. During their stay, the girls are fed well and not expected to do any labor. This is due to the fact that historically, being overweight was a sign of wealth and good health to the Ibibio

Muslim weddings, though religious, could be classified as traditional especially since it has been with Africa for over ten centuries now (Oliver, 1968:31). Some parents, adherents of Islam, could give out their daughters free of charge to influential people as wife (Sadaka). The cattle Hausa-Fulani have the child marriage culture. Where a boy at seven years, becomes a herd boy, he is given all the paraphernalia of a herd boy: a drinking gourd, a set of koranic charms etc. As a herd boy, he is given further cattle to add to the ones given him during his naming ceremony at seven days. Since every herd boy must have a dairywoman, an infant girl is betrothed to him as a future wife. Some heads of cattle are therefore given to the girl's parents as bride wealth. In every society this bride payment is essential if the union of the boy and the girl is to be recognized.

## **CHAPTER SEVEN**

### **TRADITIONAL RELIGIOUS INSTITUTIONS**

Religion could be defined subjectively as the awareness of man's reliance on a superior Being and consequently the inclination in

man to worship Him. It is the outward expression of faith therefore, Karl Man's definition of religion as the opium of the masses is not acceptable to many ruralites. Emile Durkheim said that 'god is society personified. 'For him, whatever a group held as highest norms and values are attributed as the characteristic of their god.

Religion represents our forefathers' effort to explain the universe and the place of man it in their own way, and they did this through myths and supernatural stories. Generally, they believe that there is an ever present yet unseen power, force and dynamism that maintain religio-socio equilibrium. Religion among the rural people is made up of a set of' beliefs and practices which are consequences of these beliefs. There is belief in the Supreme Being, created deities, ancestral cults, witchcraft, sorcery and medicine as we shall see below.

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

Africans have names for God which are different from names given to other divinities. These names reflect the attributes given to Him. Mantle in Sierra Leone call him Leve – Supreme creator, The Akan in Ghana call him Onyanie - The supreme lung, The Bini in Nigeria call him Osanobua - Creator of the world, sky and earth and of life and death.

African respect God's invisibility by not making images or physical representation of him they rarely dedicate temples and shrines to Him for the mere fact that they believe that He is everywhere and can be called upon anytime. They do not have this impression about other deities which they believe were created for specific reasons. The Akan of Ghana say that if you want to speak to God speak to the wind.

God pays heed to the needs and petitions of men. There is indirect approach such as when people approach God through a spirit or offer sacrifices to a divinity in the belief that God will ultimately receive them. Others move straight and make direct representations to God through prayers and sacrifices. The Yoruba, for instance, make a circle of ashes on the ground put wine and kola in it and then kneel down and pray for God's blessing. While the Igbo family head in a morning prayer will wash his hands and break Kola nuts and lay them on the ground and call on God to watch over him and his family that-day. It is not common to find among Africans priests and priestesses dedicated to the worship of the Supreme Being. The Akan of Ghana use the expression, "if God wills or if God permits", to show the supremacy of God in all matters. These ideas about God are deeply entrenched in all facets African life and are basic to African beliefs.

There are occasional invocation made before a journey or an undertaking for God's portion and guidance Ifesieh (1985:39) noted that;

*In prayers, we cry to God for help when things are not well with us, when problems threaten not only our person and our families but, too, our very existence which God, Chukwu has given us. At this stage the creator, is the only and the highest saving power we cry to. This shows that the people recognize the Supremacy of the Supreme Being in all matters.*

There are names in the traditional religions of Africa which mean the Supreme Being like Chukwuma in Igbo religion which means "God knows."

### **Belief in the Created Deities**

Created deities are generally believed to be created by the Supreme Being to perform intermediary functions between man and the Supreme Being. As creatures, they share the limitations of other creatures and they are for specific functions. They are rather seen as messengers of God and could be good or evil. The ultimate receiver of all sacrifices is the Supreme Being and the rural people are all aware of this fact.

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

Separate days are set apart for the worship of the created deities like in Igbo area Eke and Afor are used. Those that are to be involved in the sacrifice must have observed 'holiness' at least the previous night such as not having relations with a woman. The commonest ingredients of worship are, kola-nuts, palm wine, tubers of yam, goats, fowls, cow, ram, etc. Created deities came into prominence during the life crisis rituals.

The created deities serve as ways of inculcating: moral values because certain offences are regarded as abomination to the gods such as murder, incest, birth of twins in the former times, adultery, stealing of farm products. One could take oneself to the shrine, seeking justification of whatever is done to one or to any member of one's family or even to one's property.

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

vultures to a family when no animal is slaughtered, the animal sacred to any shrine in the town, any strange animal to a man's compound, the visit of many animals at a time, etc. would then require going to a diviner or diviners to find out the message of such a visit.

The diviner will interpret the visit of the animal or animals as the case may be and if any sacrifice is demanded, the person will be told and which god that demands it. In time of sickness, people visit the diviners who may recommend sacrifice to any of their gods. At times when a person dies, the rural people go to find out the cause of the death. If it is bad death, sacrifices must be performed to ward off doom. This seems to mean that the rural people live in fear and are always waiting for messages from one god or the other. Below are types of deities in Africa and their role in the religious life of the people: Spirit of the earth, spirits of water, evil deities, spirit of thunder, etc.

### **Spirit of The Earth**

The earth is regarded as a spirit in all rural societies in Africa, in most cases, it takes the second position after the Supreme Being and is the second deity to receive libation. Whenever the validity of a statement is in doubt, the person is challenged to touch the tip of his tongue with some soil or to touch his shoes or slippers and march on the soil bare footed to prove that he is telling the truth: The Akan of Ghana have no shrines dedicated to it unlike the Igbo of Nigeria who dedicate shrine to it. The new yam festival is held in her honour. The Mende of Sierra Leone recognize the Mother Earth deity. They do not worship her but have taboos to protect her sanctity from being violated.

### **Spirits of Wafer**

In Ghana, the Akan call the god of sea Bosompo worshipped on Tuesday which means that they do not fish on that day. It is only invoked when protection is sought for those who have to cross water. Fishermen give annual sacrifices for abundant ‘catch’ and safe passage.

Among the Mende, they regard the spirits of rivers as being basically hostile to man although they may be favourably disposed towards certain individuals in society. Lucas (1966:30) describes the one held at Victoria Beach, Lagos as follows:

*The male worshippers were clad in black or blue-black dresses, black being the colour of the deity dress. The female worshippers were clad in white, the colour of the dress of Olokunsu the wife of Olokun. There was a series of prostrations and genuflections followed by a simple meal. Afterwards the remainder of the food was thrown into the sea as a sacrifice to the deity.*

### **Evil Deities**

Some created deities are specifically evil. They are feared but at the same time worshipped to ward off their malevolence. Their aid is important against enemies. The Yoruba call it Eshu and erect shrines for it outside the town believing that it derives joy in causing mischief but favour those who adore and worship it. The Akan have evil spirit called Sasabonsam who assumes the identity of a forest monster. At times the Yoruba name their children after like Eshuibiyi, meaning “Eshu gave birth to this one.” Idowu (1962) observed that the symbol of Eshu can be a piece of laterite or rock. This is usually stuck in the ground or on mound of earth. It can be a graven image of clay or wood. This may be with or without a knife in one hand and a club in the other. It can be an earthen ware pot turned upside down, with a whole in its middle or

it can be a piece of hard rock in an earthenware dish, this has oil poured regularly upon it.

### **Belief in the Ancestral Cults**

The head of the family or group is held to be the representative and mouth piece of the ancestors who derive their power from the Supreme Being. In the family, the father is the priest. 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.

The ancestral belief act as a form of social control because (home who died bad death cannot reincarnate. Parrinder (1974:58), Observed that the ancestors are believed to have survived death and live in the spiritual world, but still taking lively interest in the affairs of their families. A family, for traditional people is made up of not only the living members but also the departed and unborn ones.

Belief in ancestral spirits and reincarnation shapes the behaviour of individuals within the community. Ifesieh (1985) noted that:

*The ancestors are those honoured, great, gentle and faithful - influential - parental guardians who were once genuinely respected and who by virtue of their children became fathers of clans, villages, etc. But have undergone a physical change (death) in their good, matured and ripe ages; but then are still 'living' and are still 'member' of their respective families, whose pillars, they were and 'are' and have left behind their children, especially sons, who have the natural and the traditional duty of according them honourable burial (a passport to the land of the dead), and who should continue the family lineage, but at the same time are imitating those noble qualities which earned those 'living- dead' ancestorhood.*

There is no doubt that the ancestors play an important role in the traditional religion, but the use of the term ‘ancestor worship’ represents an over simplification as Kofi (1976:4) rightly observed: The Ekes performed in connection with the ancestors such as libation and offering of food to the ancestral spirits, are religious acts, but they are not necessarily an expression of worship.

They express the esteem and feeling of hospitality the practitioners have for their ancestors a festation of the firm belief in the unbroken relationship that exists between the living and the dead.

Ceremonies involving the ancestors form an important part of African traditional religion Parrinder (1974) noted that most of the festivals are centred around the periodic feeding of the ancestors, whose well-being are sought through such rites. All present participate in the meal and by so doing enter into harmonious relationship now symbolically established through sacrificial meal with the living dead. Such placatory acts give the people a sense of security from the anger of the ancestors and of hopefulness that they will play their mediator role well. However, those who neglect the ancestors are often punished by the offended ancestor or ancestors. The Priests/Priestesses, medicine men and diviners work hand in hand although some people combine two or even the three roles. They are very important in the traditional religion of a people.

### **Witchcraft**

Witchcraft serves two major purposes; namely explanatory function and maintaining good social relationship. Among the Igbo, grudging against someone or to keep annoyance against anyone will mean, bewitching the person. Also, among the Azande of Central Africa; people are encouraged to have good relationship with one another to avoid bewitching the person.

Witchcraft is part of everyday life, yet it is something people are afraid of. Evans-Richard (1937) noted that among the Azande of Central Africa, if people eat banana and it resulted in stomach upset - k is witchcraft. In Azande, they have granary. If it collapses people will regard it as witchcraft but termite had eaten up the granary pillar. Even if the Azande knew the cause, they will still ask - why is it that it is at this time, on this very occasion that the termite eats up the pillar. The Azande understand the principle of causation but still want to know why witchcraft participates in all misfortunes.

The Azande would expect to come across it at any time of the day. Witchcraft is done unconsciously. If you feel annoyed with someone you may be bewitching him without knowing it. The only way of stopping witchcraft is by consulting the oracle to find out the culprit, the bewitched will boldly go to him and say "You bewitched me," and the suspect will say, "I am sorry I did not know that". Thereafter, the suspected witch will take water in his mouth and blow it to the ground and say, "I have no grudge animosity against you any more". What Evans-Richard is saying is that witchcraft makes sense in the whole structure of the Azande society. It is not a pre-logical thinking but relevant in the whole structure of thought.

While in other parts of Africa like in Nigeria, witchcraft is conscious and also an evil. But all witchcraft must originate from anger, grudges, and jealousy etc. If you go about frowning your face all the time, people will think that you are a witch. Old women with or without children are often suspected of bewitching people especially wicked ones or those who have other deviant behavioural patterns. Old men who live to see many of their children and grandchildren dead are also suspected of bewitching them.

## **Traditional Priesthood**

In the activities connected with the worship of the divinities in Africa, there is a very highly developed tradition of priesthood. It is the duty of the priest, who has received special to serve as an intermediary between the divinity and the devotees and he is often called upon to perform ritual ceremonies. Idowu (1962:173) noted:

*Thus, came into being the priest whose primary function among the Yomba is one of a mediator. He is a person 'in touch' both ways between the object of worship and man, he knows them both, hears them, and speaks on behalf of one to the other. It is his duty to offer up man's worship and to bless man in the name of his object of worship.*

In certain societies, the office is hereditary while others receive 'call' before embarking on training. In some societies, it is open in men and women and where only men embark on training, the wife of the priest or the first wife for those who have more than one, play important roles. The vocation must be authenticated by the deity the priest will serve. In most traditional societies, something very unusual will happen to the person like temporary madness, entering into the bush for some days or any other abnormal behaviour which will now make his or her relations to go to a diviner to find out reasons for the abnormal behaviour. The traditional people believe that as soon as the person accepts and embarks on the training the abnormal behaviour will disappear. Even where it is hereditary, the diviners will still have to identify whom out of the whole number of children.

The main objective of priests is to influence the gods and to attract favours on behalf of men, their authority over the people is based on the fact that they can explain causes of events in human life which people look for when misfortune occurs. The training embarked upon is to make a complete break with the family. The training includes art of divination, Instructions in the law, taboos, and idiosyncrasies of the god as well as general priestly duties. As spiritual leaders of their communities, a certain standard of moral and social behaviour is expected of priests. Training for priests vary from one society to the other but the basic tenets of priesthood remain the same everywhere. Generally, both priests and traditional people abstain from sexual intercourse of the days preceding ritual ceremonies.

In some societies, they are barred from sweet things which has tendency to arouse sexual desire. In some societies they are barred from excessive alcoholism because no priest or priestess can execute functions properly under the influence of excessive alcohol. Pork is barred in most places because it is a dirty animal and defiles whomever eats it. The Akonnedi Shrine in Ghana will be used as a case study for the training of priestesses.

### **Training the Priestess at Akonnedi Shrine**

The person has to go into apprenticeship under a senior priestess lasting for at least three years. According to Idowu (1962) the trainee makes a complete break with her former life style and prepares herself for her new vocation. Here, only women are trained to become priestesses. The people are “called” by the deity or any of her associated deities. The ‘call’ which manifest itself by possessing the novice in form of illness or even temporary madness which would necessitate going to Akonnedi shrine where the particular deity will then identify itself and make its intentions

known. Refusal to the ‘call’ is not allowed and could result in insanity or even death.

As soon as the novice is received into the shrine to begin her formal training, the following steps are taken. She is given a ritual bath by a senior priestess for seven days. Her hair is cut and nails clipped but she is forbidden from cutting her armpit hair and pubic hairs. For her to remain ritually clean, she is given the following guidelines to guide her daily life.

1. She should be obedient to her elders.
2. She should absent herself during her menstrual periods.
3. She is forbidden from drinking alcohol.
4. She is banned from eating sweet things.
5. She is not allowed to eat kola nuts.

Should she fail in any of the above, she must undergo purification rites or even asked to start the training all over again, Taboo concerning menstrual period is from the belief that menstrual blood is impure and obedience is the cardinal virtue in the priesthood. The trainee priestess is introduced into the art of divination and she is given a divining pot. Medicine is rubbed in both her eyes and ears so that she can see and hear her deity on looking into the pot. The bell is believed to demand that the deity should “appear” In the pot for communication. The ability to interpret what is seen and heard is central to the training exercise and it is on the basis of this that the trainee will mostly be assessed.

If a senior priestess who had assessed her feels that she has understood the art of divination properly, she will then be allowed to present herself for examination by a panel made up of Okomfohene and the senior priestesses. If she satisfies the panelists a date is then set aside for her graduation called Akemiya. If her people are poor and cannot sponsor the graduation ceremony, she is

retained to work in the shrine for sometimes after training to enable her graduate as the money she saved during this period will be used for the ceremony. The graduation ceremony is usually done on Fridays, then the senior priestesses at the shrine string the beads for the new priestess. Libation is poured and afterwards her hair is cut. Finally, she is taken to Siasa well where they bath and dress her up. They go outside the shrine on Saturdays and Sunday but stay around within the week,

The trainee priestess on graduation, together with other priests and priestesses address the needs of their communities by pouring libations, healing the sick and afflicted, treating the barren and generally offering prayers for the well-being of the people. It should be noted that traditional priests are not the only officials in the religious arena in rural societies. There are still others like rain makers, diviners, medicine men, etc. All of them have useful functions in traditional societies and belong to the cream of such societies, therefore, they enjoy similar respect and high standing like the traditional priests, hence the researcher use priesthood as a case study of this group of people.

E. E. Evans-Pritchard studied the Nuer and made very detailed accounts of his interactions. He also describes Nuer cosmology and religion in his books. Nuer Online indicates that, "Nuer (Nuäär) believes that God is the spirit of the sky or the spirit who is in the sky" Kuoth Nhial" (God in Heaven) the creator, but Nuers believe in the coming of God through rain, lightning and thunder, and that the rainbow is the necklace of God. The sun and the moon as well as other material entities are also manifestation or sign of God, who after all is a spirit.

The ancient religious and spiritual beliefs and practices of the Yoruba people make up the Yoruba religion. Its native area,

Yorubaland, is located in southwest Nigeria and the neighboring countries of Benin and Togo. There is no singular creator of the Yoruba religion, which is made up of several traditions. The complex of songs, histories, stories, and other cultural ideas that make up Yoruba civilization also includes their religious beliefs.

Ibibio religion (Inam) was divided into two dimensions and focused on the offering of libation, sacrifice, worship, consultation, communication, and invocation of the Supreme Being (Abasi Ibom), the God of Heaven (Abasi Enyong), and the God of the Earth (Abasi Isong) by the constitutional and religious head of a specific Ibibio community, known since ancient times as the Obong-Ikpaisong (the word "Obong Ik The worship of the Gods of the Heaven (Abasi Enyong) and the Gods of the Earth (Abasi Isong) through various invisible or spiritual entities (me Ndem) of the various Ibibio Divisions, such as Atakpo Ndem Uruan Inyang, Afia Anwan, Ekpo/Ekpe Onyong, Etefia Ikono, Awa Itam, etc., constituted the second dimension of Ib The Temple Chief Priests/Priestesses of the different Ibibio Divisions served as the priests of these Deities (me Ndem).

## **CHAPTER EIGHT**

### **TRADITIONAL POLITICAL INSTITUTIONS**

Politics involves getting and using (or attempting to get and use) power and authority. Authority which is legitimate power is the most common in most rural societies. In some societies, authority or power is concentrated in one hand like Oba of Benin, Obi of Onitsha, Emirs of Kano, Sokoto, etc. while in others it is diffused based mainly on delegated legislature. Among some Igbo people, they believe they have no king (Igbo enwe eze) that was why when the colonial people came seeing that they had no kings they then created warrant chiefs. Neither the warrant chiefs nor those who subsequently succeeded them were able to have absolute power over their subjects.

#### **Uncentralised Political System**

There are a number of hunters and gatherers in Africa who include Haoza of Tanzania, Kung of South Africa and the Mbuti of Ituri Forest. They have basic forms of uncentralised political system. According to Schapera (1930), among the Kung (Bush Men) there is someone who is normally accepted as a leader who represents them in external matters. He also organises communal efforts in such undertaking as war. Though he may also organise 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 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 magic and perhaps by his skill in hunting. A leader is only a leader, only by virtue of tittle. 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 settlement. The outstanding factors that characterize the hunters and gatherers 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 gatherers are egalitarian as opposed to the stratified form of some societies.

### **Segmentary lineage System in Uncentralized societies**

They are uncentralised because they do not have clearly defined judicial and administrative procedures, example according to Fortes and Evans - Pritchards (1940) include Tallensi of Ghana, Tiv and Afikpo in Nigeria, Nuer of Central Africa, Azande of Central Africa, Dika and Nyakyusa in Tanzania. 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 activate groups. Segmentary lineage system is found among uncentraised system or in those which the central authority is very weak. And also, in societies where there may be some kind of central authority but the groups live very far from that authority. The Asaba people practised segmentary lineage system since they had no influence of the Oba of Benin because of distance, apart

from segmentary lineage system in uncentralised societies, they are also characterised by age grading.

**Centralized Political System:** Generally they are of two forms, namely Chiefdom and State. 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). State: Glaswell defined state as a group of people in a defined territory organised in such a way that a designated few of the few number are expected to control others directly or indirectly by means of appeal to real or imputed group values or by force.

Old Oyo was believed to have been founded by Oranyan himself son of Oduduwa. Otite and Ogionwo (1985) noted that:

*The people of Old Oyo included royal, the free-born citizens, the eunuchs and the slaves. There were also the King's wives and palace officials. They played various roles in the social and political organization of Old Oyo. In matters of government, the Alafin or King was the titular Head of State. He was appointed and controlled by the Oyomesi or council of state. The Ogboni cult played a limited part in the government of Old Oyo. It could mediate between the Alafin and Oyomesi in some crisis... The Alafin delegated his administrative and religious roles to three important officials of service origin. These were the Eunuchs of the Left, Right, and Centre... The Basorun, was very powerful being the chief king maker, who could also command the Alafin to commit suicide... Each member of the Oyomesi governed his own section of the town from which he also recruited people for the army when required...*

*Individual members of the Oyomesi has 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... Alaim 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 Alafm'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 executives sphere, impersonating the King in baffle and on public occasions; and he supervised the collection of the King's revenue. In this way, the whole of Oyo Kingdom was organised and held together until it succumbed.*

The legendary Queen Amina (or Aminatu) is believed to have ruled Zazzau between the 15th century and the 16th century for a period of 34 years. Amina was 16 years old when her mother, Bakwa Turunku became queen and she was given the traditional title of *Magajiya*, an honorific borne by the daughters of monarchs. She developed her military expertise and rose to fame for her courage and military prowess, earning the lyric "Amina, daughter of Nikatau, a woman as competent as a man." [68] Amina is credited with overseeing the construction of the sturdy clay walls that encircle her city and served as the model for the fortifications used in other Hausa states. The majority of these defenses—known as *ganuwar Amina* or *Amina's walls*—were subsequently constructed by her around several captured cities.

Her conquests had two purposes: to expand her nation beyond its original borders and to elevate the captured towns to the rank of

vassal. She waged war against these nations and completely vanquished them, according to Sultan Muhammad Bello of Sokoto, "so that the people of Katsina and the men of Kano paid homage to her.

She also waged war against the towns of Bauchi until her domain extended to the sea in the south and the west." Likewise, she led her armies as far as Kwararafa and Nupe and, according to the Kano Chronicle, "The Sarkin Nupe sent her (i.e. the princess) 40 eunuchs and 10,000 kola nuts." Politically, the Nuer form a cluster of autonomous communities, within which there is little unity and much feuding; homicides are settled by payments of cattle effected through the mediation of a priest. The basic social group is the patrilineal lineage.

Traditionally kingship and chieftainship were not determined by simple primogeniture, as in most monarchic systems of government. An electoral college of lineage heads was and still is usually charged with selecting a member of one of the royal families from any given realm, and the selection is then confirmed by an Ifá oracular request.<sup>[91]</sup> The Obas live in palaces that are usually in the center of the town. Opposite the king's palace is the *Oja Oba*, or the king's market. These markets form an inherent part of Yoruba life. Their traders have always been well-organized, with a number of guilds, executives, and an elected speaker. Additionally, they frequently have at least one Iyaloja, or Lady of the Market, who is supposed to speak on their behalf in the palace's aristocratic council of oloyes.

A specific Ibibio Division could be made up of a number of connected autonomous communities or kingdoms that are headed by an independent Priest-King named Obong-Ikpaisong with assistance from the leaders of the several major families (Mbong

Ekpuk) that make up the Community. These have always been the Ibibio people's traditional political and religious structure. Ikpaisong is the translation of tradition in Ibibio. In Ibibio Custom, tradition (Ikpaisong) represents the political and religious system. The word "Obong" in Ibibio language is used according on the Office issue and denotes "Ruler, King, Lord, Chief, Head." The name "Obong" refers to the Obong-Ikpaisong and meaning "King." The name refers to the Village Head and signifies "Chief." The name signifies "Head" in reference to the Head of the Families (Obong Ekpuk). The term is a reference to God and signifies "Lord." The name "Obong Obon" refers to the Head of the many societies, for example; it means "Head or Leader."

A British team left the Oil Rivers Protectorate in 1897 with the claimed purpose of meeting with the Oba of Benin, the kingdom of Benin 2019 reported. When the general public in Benin discovered that the delegation's true intentions was to stage an invasion to depose the Oba, without approval from the Oba his generals ordered a preemptive attack on the delegation which approaching Benin City (which included eight unknowing British representatives) all but two of whom were killed. A punitive expedition was launched in response, and a 1,200-men strong British expeditionary force, under the command of Sir Harry Rawson, captured, sacked and burnt Benin City. The expeditionary force also looted the palace art. The looted portrait figures, busts, and groups created in iron, carved ivory, and especially in brass (conventionally termed the "Benin Bronzes") were sold off to defray the cost of the expedition and some were accessioned to the British Museum; most were sold elsewhere and are now on display in various museums around the world. Institutions in Aberdeen, Scotland, and Berlin, Germany, announced intentions to

return Benin Bronzes they currently hold to their places of origin in March 2021.

The eldest son would succeed the previous Oba because Benin's monarchy was hereditary. The eldest son had to bury his father and go through complicated ceremonies in order to prove that he was the rightful heir to the throne. The eldest son might not be eligible to become king if he didn't finish these obligations. The Oba was revered as a god in Benin. The Oba's holiness and sanctity served as the kingship's focal point. The Oba was a mysterious figure who rarely left his castle except for formal occasions. Previously, claiming that the Oba engaged in human behaviors like eating, sleeping, dying, or bathing was punished by death. The Oba was also said to possess supernatural abilities. (1995 Girshic).

## **CHAPTER NINE TRADITIONAL ECONOMIC INSTITUTIONS**

Economics is the systematic study of wealth, of the way in which it is accumulated and the way it is distributed. Owo (1994:41) defined Economic institutions as concerned with how members of a society earn a living and the degree to which they control their material environment.

### **Types of Economic Organizations**

Under this topic we will be looking at the following types: food gatherers, pastoralists and agriculturalists.

#### **Food gatherers**

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

Otite and Ogionwo (1985:181) examples of food gatherers are the Smeary of Malayan forests; the Kwakiutl of British Columbia; the Khoi Africans of the Kalahari Desert and the Pygmies of the Congo and Ituri forests. Within their traditional territories, they gathered roots, leaves, and fruits and hunted and fished. The Khoi Africans may prove to be an exception in the sense that during the rainy season they scatter over relatively distant areas, whereas in the dry season they come together in areas where there is water.

### **Pastoral People**

Their social organization takes account of the need to feed their livestock and to give them water. They depend on herds and also on sheep and goats. Some of them also engaged in agriculture, food gathering and hunting. Otite and Ogionwo (1985:183) noted that The Masai of East Africa; the Fulani of West Africa, the Northern Tungus of Siberia; the Kazak of Central Asia and the Ruwala of Northern Arabia are all examples of a pastoral social organization. Among the Fulani of Nigeria like in most pastoral societies, men do most of the grazing while women and children milk the cattle and do some other little domestic works. Like will be expected, they pay bride-Wealth in cattle and other animals. Some pastoralists who do not practice agriculture exchange animal products with their agricultural neighbours.

Nuer life revolves around cattle, which has made them pastoralist, but they are known to sometimes resort to horticulture as well, especially when their cattle are threatened by disease. Due to seasonal harsh weather, the Nuer move around to ensure that their livelihood is safe. They tend to travel when heavy seasons of rainfall come to protect the cattle from hoof disease, and when resources for the cattle are scarce. British anthropologist E. E. Evans-Pritchard wrote, "They depend on the herds for their very existence... Cattle are the thread that runs through Nuer institutions, language, rites of passage, politics, economy, and allegiances

### **Agriculturalists**

With the exception of food gatherers and pastoralists the rest of the rural people seem to be agriculturalists. They have more permanent places of abode. Division of labour is based mainly on age and sex. They keep some birds, hunt and may be fish depending on the time they return to relatively permanent residential areas. The rural

people generally shun idleness hence work. They are predominantly subsistence agriculturalist, primitive farmers using such tools as hoes and matchets.

Each family depends on itself for farm work though relatives are occasionally invited to help. Moreover, there are some freelance workers who charge money and food for working on other people's farms. Another common way of procuring labour is group-working by a number of people either men or women, boys or girls working for each other in rotation. There are still others who practice animal husbandry. Many rural farmers rear animals in addition to their farm work.

### **Economic Arrangement of chiefdom**

Chiefdoms are very often characterized by sedentary agriculture and also mixed pastoralism and sometimes organized hunting. Chiefdoms are also marked by craft villages or households. The surplus from these economic activities are often approximated by the ruling class. The chiefdom at times control production and distribution of essential resources.

### **Economic Arrangement of States**

According to Fortes and Evans - Pritchard (1940): In these states, agriculture became the mainstay of the economy. Later, large number of people were released from food production for specialized work of different types such as pottery, weaving, basket making, broom making, leather work, boat-making, fishing, trade and religious activities. These states were therefore characterized by division of labour leading to several inventions, year-round habitation came to be socially constructed, and superior cutting tools were made towards a modern state.

### **Subsistence Economy among Agriculturalists**

The following will be discussed: Farm crops, Economic tree, hunting/fishing, trading, land and animal husbandry.

#### **Farm Crops**

In many parts of Igboland, the principal crops include yam, cassava, coca yam, maize, tomatoes, okro, onions, pepper, groundnuts and Bambara, etc. The production of these crops is mainly for consumption except in rare instances when they are sold to meet pressing financial needs. Arinze (1990:7) noted that an almost complete dependence on primitive tools greatly reduces the output of the Igbo farmer, so that each family plants practically just what it needs for its support, with a little extra to sell for the purchase of clothes, fish, meat and similar general expenses.

It may also prove helpful to single out for brief mention all the staple food in at least several of the societies of the African continent. According to Dalziel (1937),

*Sorghum and Pearl millet, in a very large number of societies in Negro Africa and adjacent regions. Maize, in many societies in the tropical forest zone and southern Africa and occasional ones in East Africa and Sudan.*

*Wheat and Barley, in many parts of Northern Africa.*

*Manioc, in many societies in the Belgian Congo, French, Equatorial Africa and adjacent regions.*

*Yana and Taro, on the Guinea Coast and in a number of societies in the Southern Sudan, Cameroun, and the Congo Basin.*

*Bananas; in many societies in Uganda and the tropical - forest zone*

*Rice, in Madagascar, an occasional society in East Africa; and all of coastal West Africa from Senegal to Ivory Coast.*

*Eleusine, in a considerable number of societies in East Africa.*

*Date palm, in the Oases of the Sahara Desert.*

*Fonio, in a number of societies in the Western Sudan.*

*Ensete, in Southern Ethiopia.*

*Fig and Olive, in a few societies along the 'Mediterranean*

*Legumes, sweet potatoes, and tell, in occasional isolated societies.*

### **Economic Trees**

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

**Palm Tree:** This is very useful from its roots to its leaves. It gives oil, kernel, timber, fronds for the covering of mud walls or the making of fences tender shoots which serve as candles, when dried and soaked with oil and most important of all, palm wine. Palm wine serves not only to quench the thirst but also to offer libations to the spirits and the ancestors. Also' for marriages, burials, and other occasions. Palm - oil and palm kernel are still among the chief exports of Nigeria.

Anyanwu and Anyanwu (1975:137) 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 and sheet 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 providing 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: (139) 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.

### **Hunting/Fishing**

Some men are renowned for their hunting abilities. They utilize well-trained dogs for their hunting operations. They slaughter wild animals, some of which they consume, and sell others to get funds to address some urgent financial issues.

Hunting is less successful among the Nuclear Mande than fishing, which is the main mode of livelihood for the Bozo and is widespread across the river. Wherever the geography allows, fishing is a secondary economic activity for the majority of Africans. The Cushite people of North Eastern Africa, however, consider eating fish to be prohibited.

### **Trade**

Before the advent of the money system, many rural people engaged in barter-based trading. According to Adalemo (1974:21), the growth of the local marketing system may be reasonably explained by the rising demand for the farmers' products in the expanding metropolitan regions. For trading to be effective there are usually a market place and market principle however, trade is possible without a value set on commodities or a market place as Otitu and Ogionwo (1985:194) explained the silent trading 'between the Pygmies and Negroes of the lower Congo and Southern Gabon in Africa. The Pygmies live close to their settled negroe agriculturalist with whom they exchange their game for agricultural products. The settled villagers who need game, deposit some agricultural crops at

a rendezvous from which the Pygmies remove them, leaving behind some suitable quantity of their game. On the other hand, the Pygmies gather fruits from the banana plantation belonging to the villagers and hang a suitable amount of game in place of the banana.

In nearly all societies the market also serves non-economic purposes. They are often places of social interaction. Many rural people long to see friends and relations on market days, while on the negative aspect, some rural men who are womanizers look for women to entice on market days and at times market increases the level of crime because of the display of commodities there which entice the weak minded.

By the latter part of the 19th century, Great Britain had developed a desire for stronger ties with the Kingdom of Benin.

British authorities had grown more interested in policing commerce in the region and in gaining access to the nation's rubber reserves to feed their own expanding tyre industry. (2021 Opera News).

The abundance of resources in the rainforest, where Benin City is located, such as fish from rivers and creeks, animals to hunt, leaves for roofing, herbs for medicine, ivory for carving and commerce, and timber for boat construction, contributed to the city's growth. However, domesticated animals, from the forest and surrounding areas, could not survive, due to a disease spread by tsetse flies; after centuries of exposure, some animals, such as cattle and goats, developed a resistance to the disease (Osamuyimen 2021).

### **Animal Husbandry**

Animal husbandry revolve in Africa around pigs, goats, sheep, cattle, and camels. The pig has reduced in importance mostly in North Africa where it was once highly regarded because of the notion of unclineliness. The dog is the most widespread followed

by goat. Arabs rear camel in arid regions however, none Arabs occasionally rear camel.

Animal husbandry 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.

### **Land**

Land also includes rivers and mineral deposits. The farmer does his work in the open in close association with the sun, open air, the soil and living and growing things. He believes in land as the abode of gods, ancestors and shrines. He communes with plants and animals almost as if they were animate and human. On the basis of all these, the ruralites view land as the most precious possession.

### **Land-Tenure Systems and Problems**

There is hardly any piece of land that is no man's land. Across the whole world, land belong to the government, community, village, kindred family, extended family or even nuclear family. According to Akinsanti (1976), this implies that anyone who wants to use land other than his own has to negotiate with the owner of the right to do that. The concept of land tenure therefore refers to the conditions under which such land is held. That is land distribution and method of assigning rights to land.

### **Types of Land Tenure Systems**

Land tenure systems include the primitive system, freehold title, leasehold, communal lands, inheritance. Primitive Systems Under this system, land is so plentiful with little or no value attached to it, bringing it to the same rank as air and water therefore, it is not seen as a negotiable possession. It should be noted that such lands are allocated to tribal members by tribal chiefs or tribal authorities for

the purposes of grazing by nomads and at times for shifting cultivation for the production of food crops.

All unacculturated pygmies live in nomadic bands which number from twenty to as many as a hundred individuals and wander over recognized hunting territories owned collectively by the group. They do not practice agriculture except under Negro influence. The band is basically egalitarian and democratic, an older and experienced man as its informal leader consultation with the other men he decides when and where to and move camp.

### **Freehold Title**

This is real property in the sense that the owner has absolute possession over the land and therefore can pass it down to his heirs after living his own life.

Freeholds on land could be by will in land owning communities. That are areas where the demand for land is not much. People at times purchase land in areas where the customs allow it. At times, people use land to borrow money and the person who borrowed the money may be unable to pay back the amount borrowed over the years. The land will then revert to the family of the lender. Traditionalist most times do not answer directly when the matter concerns land. They will only say that they saw for instance, John's grandfather farms the land and after him, his father and now himself. People will not bother themselves with the original owner because the world is not their home, but rather a temporary place.

### **Leasehold**

Here, land is held for a fixed, known length of time on specific agreement and conditions. To remind both parties that the person holding the land is not forever, something is given throughout the leasehold time. The leasehold may be extended after the

predetermined period has passed. The ability for communities to govern land is the most significant feature of leasehold.

### **Communal Lands**

Under communal land ownership system, the land belongs to the community which may be an extended family, a village or town, but the most important element here is that nobody has the right to utilize the property against the preferences of the rulers of the community. While in certain neighborhoods, the community owns a portion of the property and private citizens own the remainder. In this scenario, close-by farms are often owned by individuals whereas far-off farms are owned by the entire neighborhood. Any community member may utilize the area for a brief time, but attempts to make it permanent by doing things like building homes or growing commercial trees are discouraged on public grounds.

### **Inheritance**

The most common method of acquiring land inheritance according to Anyanwu and Anyanwu (1975:11) is when a man dies, his holdings are shared by his sons and daughters depending on the community in question after the first son has claimed the compound land. Usually, each piece of land is fragmented so that each of the sons shares fully in the advantage of the differences in the fertility and situation. This gives rise to one of the most serious disadvantages of individual ownership of land - indefinite fragmentation of land.

### **Problems of Land Tenure through Inheritance**

1. Excessive land fragmentation leaves a farmer with several small parcels of land scattered here and there that it becomes difficult and uneconomic to work on.
2. Land allocation is a delicate issue in the sense that in many rural societies, when a man dies, the problems of sharing his property

- will arise and, in most cases, the diseased has more than one wife and it generates enmity among family members. This is because rural people view land as the most precious possession.
3. At times when an individual inherits land outside his family, it is difficult to assess how free he is in the use of the land. The children of the late father might challenge the action of their late father
  4. Landowners insist that it is immoral to sell land because when the land is sold, future generations will not have access to such lands. Therefore, many traditionalists insist, that they will not sell their land even when there are obvious needs to do so for survival. Moreover, some communities discourage the sale of land
  5. When a farmer is in a financial problem, instead of selling his land, he prefers to pledge (mortgage) it. Farmers prefer this method because they know that a pledge is always redeemable even if it takes generations to do so. His children or even great grandchildren will see redeeming the land as a challenge.

### **System of Farming**

Some of the main systems of agriculture in use in various parts of Africa include, according to Anyanwu and Anyanwu (1975):

- Shifting cultivation
- Continuous cropping
- Crop rotation
- Monocropping
- Mixed cropping
- Mixed farming
- Nomadic herding
- Pastoral farming

### **Shifting Cultivation or Land Rotation**

A piece of land is cultivated for a number of years and when the crop yields are low as a result of the exhaustion of soil nutrients, the farmer moves to another area to farm. However, he will come back to the one vacated after some years. The advantage in leaving the land fallow is to allow trees to grow and their leaves fall on the ground for years. The soil nutrients are then replenished.

### **Continuous Cropping**

This involves putting a piece of land under cultivation from year to year and is mainly done in densely populated areas where land is scarce. The crops planted could be annual or perennial. At times, crop rotation method is applied because of the scarcity of land. The crop rotation method works but it is for short time purposes as prolonged application leads to soil exhaustion and low productivity.

### **Crop Rotation**

Crop rotation is a method of farming where the same piece of land is farmed every year but organized in such a way that crops follow in a definite order as to restore nutrients removed from the soil. For instance, maize and yam could be followed by tomatoes and legumes, those that add nutrients, while the first two remove nutrients.

### **Monocropping**

This is the method of planting only one type of annual crop and which must be harvested before the planting of another crop on the same piece of land. It is not a very good method of farming however, it depends on the types of crops that are being rotated.

### **Mixed Cropping**

This is the cultivation of several crops on a piece of land at the same time. This is the most common method of farming in most rural societies. Many rural people prefer to plant a number of crops

in a single farm, taking into cognizance the maturity time of each crop. For instance, a farmer can plant yam, maize, okro and pepper and even pumpkin in the same farm but do the harvesting progressively as they mature.

### **Mixed Farming**

The practice of animal production and crop production at the same time is referred to as mixed farming. This mixed farming has a lot of advantages. Items for feeding the animals could be collected from the farm while on the other hand, animal droppings could be used to fertilize the farm. The farm will produce mainly carbohydrates while the animals provide the protein. That is moving towards balanced diet.

### **Nomadic Herding**

Practised mostly in vast dry regions where rainfall is insufficient to produce crops but just enough to produce natural savannah grass land. Under this prevailing condition, the farmers adopt a non-settled farming system in which the farmer keeps raising animals only. This nomadic herding of cattle, sheep, etc, is a primitive form of animal husbandry - moving from place to place to look for grasses for their animals.

### **According to Evans Prichard**

Masai survive through raiding others of cattle. They also sell beaded jewelry or their own image. When tourists come the Masai bargain highly for their pictures to be taken. This money goes a long way towards their survival. Taking a picture of a Masai without paying is theft. Their nomadic pattern is greatly reduced. They move only the cattle as the season changes. Masai have also permitted wheat farming on their land, for the exploding Kenya population demands that more farmland be used up.

### **Pastoral Farming**

Unlike the nomadic herding, this is a settled form of livestock farming, where the major or perhaps the sole source of farm income is the keeping of livestock. This practice is more common in North and South America where they have farms (ranches) and other areas of low rainfall.

It is difficult to say that a particular society adopts this system of farming or the other because in most cases people practice more than one system at the same time.

### **Soil Manure**

Anything that is added to the soil to improve its fertility is called manure

### **Kinds of Manure**

They are as follows: compost manure, farm-yard manure and green manure.

### **Compost Manure**

It is made up of the remains of plants stored in heaps to decay and form manure. The effectiveness of a compost material depends on the preparation and handling. It is done in two ways either in heaps or in pits. It is mainly got by sweeping the compound. It differs from farm yard manure in that it does not contain animal droppings.

### **Farm-yard Manure**

Here, animal droppings are blended with plant materials. The animal bedding is made with peat or straw which the animal matches on. It can be removed once or twice a year arrangement to contain in animal droppings, the droppings are removed on a daily basis and collected in heaps where it is mixed with other manure got from sweeping of the compound. From time to time, the manure

is turned and if properly handled farm-yard manure is about the best manure.

### **Green Manure and Cover Crops**

Plants grown purposely to protect the soil from erosion, the impact of rain drops and leaching are called cover crops, while green manure crops are grown solely to improve the soil. Examples include a mixture of grasses and legumes.

### **Human droppings**

In almost all rural societies, the rural people do not have any organized toilet disposals. Therefore, they ease themselves in nearby farms, while conscious or unconscious of the fact that they called manure are enriching their farms. The fact that some people plant vegetables in these areas, show that they recognize the fertility of the soil there.

### **Akan & Ghana**

The abundance of gold drew in traders from Europe. The Akan waged war on nearby states in their geographical area to capture people and sell them as slaves to Europeans (Portuguese), who in turn sold the enslaved people along with guns to the Akan in exchange for Akan gold. At first, the Europeans were Portuguese, but soon the Dutch and the British joined them in their quest for Akan gold. Slaves from further north were also purchased with Akan gold through the Trans-Saharan trade route. To assist remove Ashanti's impenetrable woodlands, the Akan bought slaves.

Indentured servants made up around a third of the population in several Akan states (i.e. Non-Akan peoples). As the dynamics in the Gold Coast and the New World evolved, the Akan transitioned from being purchasers of slaves to becoming sellers of slaves. As a

result, the Akan people contributed to the supply of indentured servants to Europeans who were eventually sold into slavery for the trans-Atlantic slave trade. Ghana apologized in 2006 to slaves' descendants for the part Ashantis played in the slave trade. One of Africa's classic matrilineal societies is the Akan culture.

## **CHAPTER TEN**

### **TRADITIONAL EDUCATIONAL INSTITUTIONS**

Human beings have very little instinct and most of their actions are learnt. Therefore, one way to socialize children so they may become active members of the community as adults is via education. In informal education, there is a fundamental group relationship between the teacher and the student. According to Otite (1994:127), this educational process is one that lasts a lifetime and develops as a person interacts with their physical and social circumstances. For instance, farmers are quite knowledgeable about the reasons and solutions to crop pests and bad soil conditions despite the fact that they may not be familiar with the technical nomenclature of these issues. This is the outcome of their daily actions teaching them. Unfortunately, because most rural residents share similar beliefs, attitudes, and knowledge, they are not frequently exposed to fresh ideas and information. As a result, the social milieu in rural areas is less encouraging for informal schooling.

According to Adesina (1998), traditional education, which teaches about a people's ways of life, is concerned with the locals' teaching and learning procedures. The school's curriculum, methods, organization, and administration are all designed to mirror the child's cultural experiences, beliefs, and customs. Traditional education aims to advance politics, society, and the economy. Traditional education places a strong emphasis on good citizenship. It places a strong emphasis on each person's obligations to their own community and the leaders within it. It outlines the requirements and obligations of adulthood as well as the age at which a person is to be regarded as an adult. The focus in politics is generally on "good character" and a clear sense of accountability.

Social conventions, including religious and cultural ideas, are taught in traditional schooling.

As a result of the smaller population and simpler social structures, interpersonal relationships were easier in the less complicated culture in which such schooling was practiced. Despite the governmental artificial boundaries that were created as a result of the division of Africa, intimate social and economic relations continued to exist between units of houses, wards, and communities. Indeed, the lines that subsequently appeared in certain regions are today perceived as impediments to long-standing social, political, and economic ties that have taken generations to create and nurture.

Traditional education places a strong focus on vocation, which is an important characteristic. Before reaching adolescence, both boys and girls are frequently questioned about what "career" they plan to follow. Some of these occupations are family businesses, and the children are "born" into them, such as farming, blacksmithing, drumming, carving, dyeing, weaving, or wood technology. The majority of women's education is focused on domestic matters, namely the duties of a wife to her husband and a mother to her child. The ultimate goal of traditional education is to educate the student to be a productive and effective member of the community or society in which he or she will live.

According to Adesina (1988), the formal aspect of western education may be the key distinction between it and traditional education. In conventional education, neither the personnel structure nor the evaluation of the educational process are codified. An elder in the community can serve as a judge, priest, moral guide, or skilled tradesperson just as easily. The degree to which the "apprentice" has proven a clear command of the anticipated abilities

to support his or her "independence" is taken into consideration when evaluating performance over time. Reward is typically in the form of gifts, but it comes from the excitement and satisfaction of generating top-tier professionals as well as the improved reputation and recognition that come with it. Western education is 'modernizing' traditional education's content and approach to some level, but it hasn't been able to completely replace it.

The Igbo pass on their culture, i.e., educate their young, through their traditional education system, which consists of child rearing customs, age-grade organizations, an apprenticeship system, various initiation ceremonies, and a body of festivals and ceremonies that organize man's relationships with the supernatural and with other people, according to Okafor and Emeka (2010) Traditional Education. In this context, the term "young" should be used to refer to someone who is ignorant. Igbo traditional education may therefore be characterized as a system whereby those who are knowledgeable pass on their knowledge to those who are not.

## **CHAPTER ELEVEN**

### **TRADITIONAL LEGAL INSTITUTIONS**

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 which are not predicated on the principle of the separation of powers and in which institutional specialization is not pronounced. The methods of making law regulating breaches and executive judgment may vary according to social difference. People are expected to behave accordance with values held by the groups to which they belong and this expected behaviour is normative behavior.

Sociologists see man as a normative being because he is a product of his cultural and social environment. Values are relative worth attached to objects or behavioural pattern while norm is standard of reference in accordance with an entity or state of an affair is approved or disapproved. Social integration according to Agueue (1998) is achieved because social members carry in their heads during the process of socialization what they ought to do and what they ought not to do under certain situations. Each person judges himself and his fellows according to these subtle and ubiquitous rules, and any violation no matter how minor is not encouraged but rather attracts punishment though it could be slight or great depending on the gravity of the violation. Our discussion on norms and values is based on rural social values and norms as discussed by Agueue (1998) in his *Rural Sociology an African perspective*.

### **Folkways**

Folkways are simply the customary, normal habitual ways a group does things. Different species 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, behaviour is accepted, repeated and then passed on to succeeding generations and becomes one of the ways of the folk. Folkways are therefore relatively durable standardized practice regarded as must for every societal member for proper conduct under different situations. 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 classes of folkways which must be followed because they are believed to be essential to group welfare. Mores relate to the fundamental needs of society therefore, represent the hardest core of the normative systems. Mores could be expressed in the negative form like taboos. Mores are simply beliefs in the rightness or wrongness of acts. Mores originate without consciousness or intention but through customary practices of a people. Every society punishes those who violate their mores and when the mores are fully internalized by an individual, it is self-policing because it controls behaviour.

Folkways and mores are similar in that the sanctions are informal and communal in nature, depending on the sentiments of the group. The African Bushmen, when untouched by civilization, apparently enjoyed an entirely informal system of social control, **Schapera (1930:151)**. The absence of any organized system of public control does not imply that the bushmen have no laws. On the contrary, all

their institutions, manners and customs serve to regulate the relationship 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 behavior, 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, incubate social norms, and determine their activities accordingly.

There are further various sanctions by which non-fulfillment or breach of any recognized custom is penalized or followed automatically by evil results without any direct interference on the part the community. The breaking of taboo, for instance is held to produce serious consequences such as death or disease or ill luck. Girls who do not observe the restrictions imposed upon them at the time of puberty are believed to change into frogs, while men who are seen by the girls at this time become permanently fixed in whatever position they then occupy, and so on. And again, there are numerous observances and avoidances associated with hunting, which if neglected, will result in ill success, the loss or wounding of animals, etc.

Other breaches of custom, however, involve the direct intervention of the members of the community. In general, when disputes arise

between members of the band, there is usually no appeal to any supreme authority. The only remedy is self-help. Blood vengeance indeed is the principal, if not the only recognized way of dealing with serious offences committed against a person even by members of the same band.

**Customary laws.**

The ideas of right and wrong attached to certain of the folkways are called mores. Customary laws serve to reinforce the mores. Those who do not conform are punished and the fear of being punished is enough to make some people conform. Under customary law, the law is not coded but there is special organization for the enforcement of the social rules. The Hottentot an African people did have a tribal council. Among the offences tried before this council were murder, manslaughter, treason, theft, incest, adultery and sodomy. The following procedure applied in tribal according to Shapper (1930):

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. The accuser then started 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 accused

was acquitted, a few herds of cattle from the herds of his accused 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 new anything contrary to this is regarded as abomination and sanctions like gossip, ridicule, or even ostracism is applied. For instance, in most traditional societies, adultery is for women. The men have right to enjoy themselves outside the marriage circles. However, there are exceptions among the Dagari, Grunshi, Nunuma, Somba and Wala, Voltaic people. Married women commonly have recognized lovers, who make gifts to the husband and do field work for him in return for the wife's sexual favours.

### **Morality**

Mortality 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 symbols 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 religion norms and values guide people's behaviour. Certain of the moral tenets are explained as having a supernatural origin. Religion therefore adds something to morality and strengthens it by connecting it with the world lying beyond the senses. Ancestor ship, which is valued in almost all traditional societies, is based on moral behaviour. Those who are suspected of doing something wrong without seen are made to swear oath. Those who are suspected of killing somebody are made to swear oath and if they do not die within a space of time they are exonerated from the offences. Enemies do not eat sacrificial meal together until the problem between them is settled.

### **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 society gossip and ridicule is 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 take to secure justice in any situation in which his person, properly or interest has been violated ... In doing this he may of course call help from his kinsmen; this strategy is most pronounced in uncentralized societies...*

B. **Peer Group Assembly:** *This method of conflict resolution is most associated with societies based on age grades. In some other uncentralized societies such as among some Igbo groups certain offences involving women are reviewed by women's groups in the first instance. It is only when such peer groups admit inability to resolve the issue that the wider society steps in.*

C. **Village Council:** *This strategy provides for the whole community to listen into the issues 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 follow the gerontocratic principles repose a lot of confidence on the council of elders in both governmental and legal spheres of activity. The rationale is that in environment where experience and wisdom tend to be correlated with age, decisions by*

*the elderly are the best to be expected. African societies do resolve thorny issues through these exclusive and privileged organizations.*

*E. **Game-Solution:** Centralized African societies invariably adopt this strategy for resolving conflict. The game solution provides for litigants to argue their cases before neutral officials and witnesses are allowed in the process of sifting evidence. Judgment follows well-known procedure. The game-solution is widely used in Bantu States of Southeastern Africa and among the Lozi and the Bini. In the traditional societies, social control was informal and at times depending on the sentiments of those present. In many traditional societies the punishment for stealing was beating from those who caught the thief and dancing through the village squares and ending in the market. As soon as these processes are completed, the thief regains his freedom but under surveillance by the villagers.*

The implication of the law not being codified is that two people who commit the same offence do not receive the same punishment. If the person is from an influential family the people around could regard the action as a mistake and forgiven without any punishment while those who are not enjoying any form of privilege could be punished to the same offence even though it is the same first offenders.

## **CHAPTER TWELVE**

### **TRADITIONAL MEDICINE INSTITUTIONS**

Traditional medicine among Africans is not limited to materials applied for a therapeutic purpose but includes materials whose alleged efficacy goes beyond the treatment of the disease but also includes the prevention of the diseases. Recipes having magical properties can treat ailments treated with conventional treatment as well as things. According to Metu (1985), traditional medicine can be characterized as the totality of knowledge and practice, whether explicable or not, used in the diagnosis, prevention, or treatment of a physical, mental, or social disease and which may solely rely on prior experience and observation passed down orally or in writing from generation to generation.

According to Ezeliora (1994), a prescription from a medicine man could treat a specified illness not necessarily because the plant has observable pharmacological powers but rather because there is a life-giving potential in every creature as well as the acquired potential imported on the plant through invocations, incantations, and rituals. The people's ethomedicine is the culmination of their medical expertise and customs that have been passed down from generation to generation and are based on real-world experience and observation. The medicine man may recommend specific exercises, observations, and incantations in addition to using medications made from local plants, minerals, or animal products.

They may perform sacrifices and purification rituals, which all reflect the attitudes and beliefs of their society on what causes sickness, how to prevent it, and what true health is. A traditional physician offers medical services to his community. In a hostile atmosphere, he can be a helpful resource. According to Ezeliora (1994), a traditional medical practitioner performs the following

duties: The duties of a typical doctor go beyond only diagnosing illnesses and writing prescriptions for medication. The community's challenges brought on by unknown external influences are addressed by the medicine man, who offers the necessary solutions. Curses, charms, malevolent spirits, resentful ancestors, witches, and the gods are some of these powers. The indigenous plants' medicinal properties are well-known to traditional medical practitioners, but they only utilize these herbs to treat certain conditions, which is comparable to what modern medicine does.

It is the medicine man who provides charms and prescribes the rituals to neutralize the effect of the enemy's charms; ward off evil spirits, intercedes between the community and the gods. He is also consulted for counseling on misfortunes and other difficult problems encountered in ordinary life. He also provides special medicine to protect private property, recite incantations and offer sacrifices to appease the gods and spirits of deceased ancestors. Ritual rite according to Ifesieh (1976) "means prescribed formal behaviour of occasion not given over to technological routine having a reference to belief in mystical beings or powers" it is used to appease the goods in a ritual ceremony.

Incantation: according to Ezeliora (1994) incantations and invocations are used to raise the consciousness of the human mind and attract an assembling of the spirits and their powers; its component are words, rhymes, and rhythms, musical accomplishment imageries, drama and the use of carnts and jargons. It is the power of word that is involve during incantations.

According to Sofowora (1988) the traditional practitioners can be useful in health-care and their incorporation offers the following advantages.

- a. *They can fill the vacuum in health care created by shortage of manpower and high cost of training modern health workers.*
- b. *They have developed traditional skills in the dispensing of curative, preventive and rehabilitative care;*
- c. *In their treatment techniques, traditional medical practitioners approach to human ecology involves the whole person both soul and body.*
- d. *They belong to the same culture as their patients and sharing common beliefs, values and symbols of communication;*
- e. *They are effective in some aspects of psychosomatic medicine and in the use of local herbs, roots and barks for symptomatic treatment.*
- f. *They have skills in interpersonal relations including counseling with sympathy, identification and concern;*
- g. *They are unhampered by inadequate transportation in rural area.*

### **Traditional Health Delivery systems in Africa**

According to Aguené (2005) some are general practitioners in the sense that they combine many roles at the same time while others specialize in one or two aspects of the traditional medicine. There are two basic ways of becoming a traditional medicine practitioner.

#### **Othopademic**

Treatment according to Ezeliora (1982) if the alien is a compound fracture or a mere dislocation, the bone setter simply pushes the bone back to its normal position, he bandages it and hold it in position using the splints. The medicinal plants collected are ground together and placed on the affected or injured areas of the body. Some of these medicinal plants have cooling and pain-relieving effects, while others help the injury to heal. The patient continues on this type of treatment till he is fully recovered and discharged. If

it is a complicated fracture where the body is cut in pieces and the bone is broken in pieces the bone setter first covers the affected area with some medicinal plant ground together.

The medicine helps the pieces of bones in the body to come out and be collected. After collecting the pieces of bone, he sits down and sets them up. He covers the affected area with other antiseptic and analgesic medicines from herbs, leaves and roots of plants. Some of the medicine helps to revive the flesh and the building up the cells, some help the wound to heal. If the bone is affected, the patient will after some time be advised to work about till the bone set gradually. They carryout minor operations like incising and drainage of boils, amputation of digits and making cuts on legs or feet to drain oedema.

### **Psychiatric.**

Ezeliora (1994) noted that pestle and mortar are used for pounding herbs and seeds of medicinal plants and an iron pot for preparing liquid drugs. Handcuffs at the foreground are essential for handcuffing the violent psychiatric patients. Symptoms: The psychiatric identifies his patient by observing the patient's movement, if the patient's staggers, losing balance while working; it is one of the marks of discovering them provided the person is not drunk. From the patient's utterance, that is, the patients often talks, mostly about events that have no connections and are meaningless. Mad people are also known through their actions. There is no diagnosis for madness.

The seriousness or gravity of madness depends on the causes of it. There are four causes of madness as listed below.

1. *From poisonous drugs:*

*Some poisonous drugs cause madness. Some poisonous drugs when not removed, affect the brains, resulting in madness. This can be cured very easily.*

2. *Inherited madness:*

*Some psychiatric cases are inherited. This is very hard to cure for it re-occurs in the same person or in the next generation.*

3. *Charms:*

*Some are mad through the possession of charms and amulets that are dangerous and whose effects boomerang on the possessors.*

4. *Cerebral malaria:*

*Acute malaria can cause psychiatric problems.*

**Treatment:**

The patients are given the same types of medicine from leaves, roots and herbs no matter the cause of it. The difference in treatment is the dosage given and the duration it will take to cure. One of the major treatments is sleeping medicine made from herbs and leaves. This helps the patients to relax their nerves. The dose given depends on the strength of the patient. Fatty and heavy patients are given greater doses of the medicine than the lean patients. The medicine helps to oxidize the excess fat in the body, weaken the patient and thus relaxes the nerves. Another medicine is given which is used in washing the head and the eyes especially when the patients see extra-ordinary things. This helps to cool the head. The dose of medicine given decreases as the patients get normal.

Health planning statistics indicate that "practitioners of traditional medicine form the basic core of primary health care workers for about 90% of the rural populations in developing countries" (Khan 1976:1). The traditional healers in Nigeria are the only source of healthcare for the vast majority of the country's 80 percent of

residents who reside in rural regions (Oyebola, 1980:23). According to Warren et al. (1996:7), "Indigenous healers were frequently the only providers of healthcare for rural communities in Africa's most remote regions during the colonial and post-colonial periods.

For instance, in 1977, The Ghanaian National Health Planning Unit found that the majority of the 70% of Ghanaians who lived in rural towns and villages received their healthcare from indigenous healers".

The Yoruba people of Nigeria possess an extensive knowledge of physical health! The lack of physical health is referred to as *ailera*. (Physical illness) Diseases are also divided into a number of categories: naturally-caused diseases, spiritually-cause diseases ("*aanm afise*"), epidemic diseases ("*ajakale aarun*"), e.g. cholera ("*onigba-meji*"), and meningitis ("*yirun-yinrun*"), contagious diseases ("*aanm ti maa ran*"). Diseases are also distinguished by gender: male disease ("*aarun okunrin*"), female disease ("*aanm obirin*"), and by generation ("*aarun omode*") children's diseases and ("*aarun agbalagba*") adults' diseases (Warren et al 1996:9).

The physical health problems/diseases are tackled by traditional medicine whose ingredients are composed from traditional religious knowledge/ practices. Liquid concoction, medicinal food ("*aseje*") and medicinal soaps are frequently used. Traditional treatment may at times include mechanisms such as medicinal incantations ("*ofo*"), incisions ("*gbere*"), and antidotes for spiritual and herbal poisons ("*era*"). The herbalist ("*onisegun*", "*adahunse*"), the Ifa Priest ("*babalawo*"), the traditional midwife ("*agbebi*"), shrine priest ("*olorisa*", "*abore*") are the common traditional Yoruba healers and are readily available in most rural communities (Wahab, 2004).



## **CHAPTER THIRTEEN**

### **SOCIAL CHANGE AND ADAPTATION TO CHANGE IN TRADITIONAL SOCIETIES**

A change in the animal, plant and physical environment will affect a change in the human society. Therefore, when physical environment changes, human beings are forced to change to survive the situation, change has always occurred and it is irresistible. The magnitude of change is the only difference. It is slow in primitive societies but rapid in modern societies hence change is society and society is change.

#### **Colonial rule and its impact on Nigeria**

According to Aniekel and Njoku (2013), Lord Lugard was the British nurse who was present on January 1, 1914, to witness the birth of Nigeria. A system of governance that would be cost-effective for the British government was developed by Lugard due to the vastness of the area, the severe paucity of British soldiers, and a lack of resources, among other critical difficulties. "Rule via native chiefs, who are seen as essential part of the government machinery with the established authorities and functions, recognized by government and by law and not depending on the whims of the executive," is how he characterized this system.

Three levels of government existed under Lugard's system of rule: the district, which was the lowest level and was headed by a district chief; the division, which was higher in rank than the district and included important units; these units were headed by second class chiefs; and the divisional officer, who was appointed by the British government. The highest level of government, the province, was a single political unit under the resident. He was in the care of the divisional officers.

### **Economic Development during the Colonial Era Promotion of Cash Crop Economy**

Anielkel and Njoku (2013) state that the growth of cash crops, or agricultural goods for export, was a major focus of colonial economy strategy. Farmers were forced to focus heavily on the cultivation of cash crops, even at the price of food crop production, as a result of rising demand for these products in international markets and the building of transportation infrastructure by the colonial authority. Rubber, lumber, cocoa, palm goods, cotton, and groundnuts were the cash crops. Since the methods for growing these crops were still rudimentary, agricultural experimental stations were established at Ibadan, Zaria, Umuahia, Benin, Kano, and Vom between 1912 and 1942. The agricultural institution in these areas conducted research projects, educated individuals who went on to become agricultural specialists, and inspired nearby farmers to advance their crop production methods. A produce inspection unit was also created to guarantee that the quality of export items would increase. Cotton and groundnut production were monopolized by the north, cocoa and rubber by the west, and palm goods by the east.

### **Western Education**

According to Anielkel and Njoku (2013) the colonial masters did not show any interest in the education of the people. Their interest was in the exploitation of the resources of the nation and when they did it was a mere pittance. Luckily for people the missionaries that came before their colonization started schools. What was provided initially was of low quality, one meant to produce catechists, interpreters, office messengers and clerks. Owing to public criticisms of the low quality of education government started showing interest. It not only gave grants to some missionary schools but also built its own post-primary schools.

The first post-primary schools established by the colonial government before 1930 included Kings College Lagos, Queen College Lagos, Kastina College, Government College Ibadan, and Government College Umuahia.

The Christian missions built theirs before them and these were CSM grammar school Lagos, Methodist Boys High School Lagos, Baptist Boys High School Lagos, St Gregory's College Lagos, and Hope Waddell Training Institute, Calabar. They provided education that created elite office workers. Very few of these were established in Northern Nigeria where Western education was going at a slow pace. Because these schools were few and it drew students from all parts of the country.

This brought people together from different regions and ethnic groups. Since not many Nigerians benefited from western education, it educated about class inequality by creating an elite class of uneducated or less educated ones. The educated ones got paid employment in government establishments and commercial houses and formed elite of privileged citizens. The fact that western started late and even moved slow in Northern Nigeria brought about regional educational inequality which persisted after independence. The acquisition of western education helped Nigerians to challenge the colonial government and eventually succeeded in snatching political power from it.

### **Health Facilities**

According to Aniekel and Njoku (2013) Christian missionaries provided western medical facilities long before colonial rule. Health centres, maternity centres and hospitals were established. Trained missionary doctors and medical personnel worked in these health institutions. The colonial government supported these missionary efforts by establishing a few more health institutions. But the

Christian missionaries and the colonial government believed in the superiority of western medicine and medical personnel, and so, they condemned traditional medical personnel and called them quacks and witchdoctors. The colonial government provided reserved areas for the white and had better equipped hospitals for them.

**Political development.**

At independence, Nigeria still owed allegiance to Britain as the Queen of England was the constitutional head of state in Nigeria. The judicial committee of the privy council in London was the last court of appeal for Nigeria. This aberration was done away with on 19 September, 1963 when the national Assembly passed the republican constitution into law and it took effect from 1<sup>st</sup> October, 1963. While Abubakar Tafawa Balewa, the Prime Minister of the Federal Republic of Nigeria, served as the government's Chief Executive, Dr. Nnamdi Azikiwe was elected as the country's first constitutional president. In 1963, the mid-west area was separated from the western, creating a federation of four regions in Nigeria. The region's Premier was Chief Dennis Osadebe.

A given society's social structure and interactions may change, which is referred to as social change. There are several writers who have distinguished between social change and cultural change. One may define culture as the entirety of a society's way of life. Hoe, artifacts, and instances of non-materials are some examples of material culture. Norms, values, language, rituals, and morality are all part of culture. The alteration in how people interact within a society is another way to define social change. According to Ryne, cultural transformation entails altering the people's body of knowledge, their instruments, and their idealized patterns. In their actions. Social change can result from cultural change. For instance, European culture had affected some African cultures leading to social change. Africans are not individualists and individualism is

an aspect of capitalism. Africans are communal in nature, that is, group production but when capitalism penetrated African society, individualism appeared. That is when one man would like, to appropriate other people's labour. It also brought change in social relationship and behavioural pattern.

Social lag, according to Ogborn and KoIb (1940) is the disequilibrium between new technology and old social organization. That is, when an invention is accepted it disturbs the social relationship. Much was in existence before the invention was made. For instance, when oil mill was introduced in Ogborn's native area of Cross Rivers of Nigeria and accepted, there was disequilibrium because before then a husband cut the palm fruits and the wife extracted the oil from the palm fruits.

In other words, there was division of labour and both gained because the money realized from selling the palm oil went to the husband, while the palm kernels and some other materials belonged to the wife. However, with the introduction of oil mill the husband cuts the palm fruits and sells directly to the owners of the oil mill. The family can only come to equilibrium again when an alternative arrangement is made for the wife.

Cultural lag is the interval between a change in material culture and the time the change occurs in the non-material culture. When lags pile up they may lead to revolution. For instance, when it was discovered that the introduction of machines in factories created unemployment, benefits were introduced as compensation for the population thrown out of employment.

But then the issue of unemployment benefit was only a recent development. When social change occurs a problem always arises no matter how good or bad the change is. We can now control diseases like malaria and small pox. We have consequently reduced

the number of human deaths but created over-population and scarcity of food. We are now faced with acute population problem. The federal government of Nigeria has made it compulsory for all families to have not more than four children as an indication of the population problems.

Another change is hotel as an innovation. The manifest functions of hotel are to provide accommodation and feeding for travelers. The latent functions include employment for the local people like stewards, cooks, cleaners, watchmen, labourer access road, electricity, water supply, sale of vegetables and other products to the hoteliers. While the dysfunctions include harbouring of criminals and prostitution business.

### **Innovation as the Basis of Social Change**

Innovation means anything that is newly introduced and if it is accepted, leads to social change. Innovation, according to Homer-Bennett, is in three forms, namely; Discovery, Invention and Diffusion.

#### **Discovery**

It is anything whose existence has never been known and then either .by accident or so, somebody finds it out. Discovery centres on exploitation and not bringing into existence. Discovery could either be by accident or by design. It is by design when geologists go out in search of mineral deposits. It is by accident when the action is unintended like the case of Christopher Columbus and Crew while finding the sea route to India, landed in America or somebody digging a pit toilet and finds ‘strange’ deposits.

#### **Invention**

Invention refers to something new and this new thing is usually produced out of the existing stock of knowledge of people. Motor car is an invention because instruments were joined together to

produce it. It could be mechanical like the manufacture of motor car. It could be a social invention like P.A.Y.E. (Pay as you earn).

### **Diffusion**

Diffusion is simply the importing of some cultural factors (traits) by one country from another. Therefore, it could be an invention in one country and diffusion in another. Diffusion can be either direct or indirect. When there is a physical contact between one country and another, it is direct diffusion' but when the physical contact is lacking and contact is by only books, television and radio etc. it is indirect diffusion.

'Necessity is not the mother of invention'

There is a saying that necessity is the mother of invention. Sociologists disagree with this saying. Necessity alone cannot lead to invention because the cultural bases must be there and complete. Cultural bases are those elements that will be needed to make an invention. Today, nearly, everybody would like the AIDS disease cured'. If necessity alone is the mother of invention it would have been possible but not until the cultural bases are complete. Exponential theorem states that as the cultural bases increase so also the number of inventions the formula is 
$$\text{Invention} = n \frac{(n-1)}{2}$$

### **Innovation and Social Change**

An inventor must be a person who rejects the values of his society. Invention or diffusion does not produce change by themselves but can only produce change if they are put into use. If an innovation is in advance of its time, people will not accept it. The preaching's of Karl Marx were rejected in his time but years after his death, it is now used as a revolutionary preaching across the world hence social changes have also occurred across the world because of this preaching. There must be people who are dis-satisfied with the

present and want to change to something new. Where the people are unwilling, invention is discouraged.

### **Resistance to innovation**

Some people resist innovation and by so social change for the following reasons:

#### **Culture**

Among traditional people, marrying many wives is encouraged but Christianity teaches one man one wife. Those who have many wives could not become good Christians. Therefore; one's culture is a factor in resisting social change. Those who had many wives were not allowed to take Holy Communion.

#### **Fear of the Unknown**

People are generally reluctant to try something new for fear that it might disappoint them. Therefore, the people insist on what they are used to. For instance, if a new soap is manufactured, many people will prefer the old one like lux which has always been there as against Ignatius soap which is relatively new for fear of some adverse effects.

#### **Moral Sentiment**

Here, resistance is based on fear of jeopardizing their moral sentiments. For instance, when Adam and Eve offended God and were sent out of the Garden of Eden, one of the punishments for Eve was that she must suffer before giving birth to a child. Some Catholics uphold this in their preaching that no drug or injection should be given to a woman under labour because of this divine determination. St. Paul said that celibacy is optional; that the fact that he was not married did not mean that he was better than any

other person, but Catholic Fathers believe that their prestige is enhanced by not marrying.

### **Vested Interest**

The interest could be individual, group, political or economic. When an innovation undermines or threatens the vested interest of a powerful group in society, that innovation may not be accepted. Like the problems of democracy in Africa, the military prefer themselves as rulers.

### **Ignorance**

If the individual has no adequate exposure about his environment, then out of lack of exposure he lives in ignorance, rejecting certain things when he would have accepted them. Like the case of applying fertilizer in many rural societies. Some believe that fertilizer will kill their soil nutrients.

### **Economic Reasons**

People resist innovation because of the incidence of cost on them. People might want a project carried out but when contribution of money is involved, they decline. One might be interested in an innovation but financial problems may not permit him to engage in it.

### **Vested Status Interest**

Sometimes, it is the social status of the person that determines whether he will accept an innovation or not. A medicine man or diviner will not be in a haste to join Christianity because of his social status under the traditional religion.

### **The Influence of Christianity**

It was the village catechists who were responsible for the dissemination of missionary propaganda and whom the converts

looked upon for moral and spiritual direction and examples. There were door-to-door evangelism. The missionaries invoked considerable openair preaching in village and market squares. Soon, people without distinguishing the doctrinal differences between catholic and Anglican gathered in mission stations. They built Christian villages and the inmates were supervised by the native agents with occasional visits by the missionaries themselves. Those who became Christians by cleaving to the new order introduced by the missionaries rejected working out their own salvation within the traditional religious Milliew Mbiti (1969:237) 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.

Ilogu (1974) observed that missionaries concentrated in stopping the barbaric aspects of the traditional life like twin killing, human sacrifice and ritual murder and other atrocities committed by the traditional people. It also challenged Igbo belief as well as social control methods like divination and consultation of oracles. It also challenged the place and authority of dead ancestors recognized in the cult of ancestors. Some converts had total neglect on the traditional religion as was preached to them by the missionaries, the role of the Okpala (first born son) was also questioned. Metuh (1985:164) observed that this has affected the Okpala's role in two ways - some Christian converts now question the religious authority and role of the Okpala as the mouth-piece of the ancestors. In some families the office of Okpala itself has 'fallen' on Christians some of whom have turned it down.

The knowledge and honesty of the diviners have been questioned by Christians claiming that they have secret agents who listen to village gossip and watch suspected people. The same said Christians have doubted the credibility of medicine men and their

role in the community as physicians/psychotherapists, protectors against forces of evil, healers of spiritual problems and providers of means of achieving one's aspirations in the community.

The priesthood still exists but their roles and status have declined because of the influence of Christianity. Metuh (1985) opined that whereas the priesthood and spirit cult are closely bound up with the traditional social structure which has been seriously affected by the impact of modernization, the diviners and medicine men's roles and status are linked with the Igbo world-view which has hardly been affected by it.

The traditional people believe that all children are reincarnates of beings who have already passed through life or even some still living. The Christians have a different view about this, see them as new creations. The Christian church believes that each person is an entirely new creation. When he dies, his physical life is ended but he continues to live spiritually. Hence, Christians do not go to diviners to find out whose spirit reincarnated in a new child.

The initiation rites contain in them, the ideals of manhood or womanhood which the community wishes to instil in the people undergoing the rites. The experience help in bringing about physical, emotional and psychological changes in them. Initiation into age grade, masquerade society, priesthood, traditional medicine practice and divination were the most common ones. Instead of the traditional initiation rites, children of the converts opted for initiation into the fold of Christians through baptism by an ordained priest or pastor. Even indigenous names were initially declared anti-Christian and therefore were rejected in baptism. However, the trend has changed now because indigenous names are being accepted.

A young man who wanted to marry went to a diviner to find out from which village his guardian spirit permitted him to marry. The diviner also prescribed the rituals that were to be carried out in terms of distant relations insisting on marrying themselves. The Chi (cultus symbol) of the new wife's lineage was transferred to her new husband's house ritually.

When the missionaries arrived with Christianity, this marriage system was condemned and Christian marriage as ordained by God was advocated. Converted village members 'separated themselves' from the rest of the community up to the extent that members of the Catholic Church could not marry from the Anglican Church. The marriage of "brothers" and "sisters" was introduced too and afterwards the marriage would be blessed in a church wedding. The marriage rituals were thus avoided. The church placed the highest value on Christian marriage and Christian home life.

District standing orders (1975:8) For the Methodist church, marriage is more than a legal and social contract. It is, an honourable estate, ordained by God unto the fulfilling and perfecting of the love of man and woman, in mutual honour and forbearance, and in the hallowing of the home that children might be brought up in the knowledge and love of God, and to the praise of his Holy Name. The marriage shall be blessed in a Christian service according to the form approved by synod.

To the traditional people, death is only a transition from this earthly life to life in the land of the spirits pending reincarnation into this world to continue the cycle again. It is believed that proper burial rites will help the dead to reincarnate and continuity of life is maintained hence the apparent broken link in the communal life of the lineage occasioned by death is restored Isichei (1976:26). The belief that the world of the dead mirrors the world we know

encouraged the sacrifice of slaves at funerals, to provide a retinue for the dead man in the life to come, The intention was good to aid and honour for instance, a beloved father. The result was the institution of great cruelty.

The Christians believe that each person is entirely a new creation and that when person dies, the physical life is ended but the person lives spiritually. Thus, the purpose of Christian burial rites and memorial services are not to enable the soul reincarnate.

The church prays to God to continue to shower the dew of His blessings upon him who is already in the company of the saints. On the basis of this Christian understanding of life after death, many Christians felt that the death rituals in the traditional religion were superstitious and even failed to contribute when somebody “departs” in their respective villages. They only bury their relations and parents according to the Christian way of doing it. Thus, parents were unable to transmit any part of the social heritage to their children because nearly all of them have been forbidden by the church.

The missionaries realized that religion and socio-political and economic structures were so intertwined that the culture must be reformed or wiped out before the gospel could flourish. The missionaries set about creating self-perpetuating congregations whose members could read and as well preach the gospel (Ajayi, 1969:126). The way to achieve this was through an imagination and energetic educational programmes. The object of missionary education according to Ifemesia (1972:6) was religious instruction, especially since the young were believed not to be so rooted in the ancestral ideas and practices as their fathers. The missionaries opened schools almost side by side with churches which were

solely aimed at getting the children and ‘brain washing’ them into the western world-view and Christian ethics.

It was the quest for literacy that made families send their children to school even after some of them had sworn to live and die by the traditional religion. But the literacy and the school merely served to open the flood-gates of many far-reaching social changes. Many educated elites have condemned the traditional religion and culture of their people. The school has not only served as a powerful tool for the spread of the new religion, but it has also instilled in its students a mindset that fosters disinterest in and even scorn for the ancient way of life. The establishment of schools by Christian missions, according to Parrat (1969: 116), had a dual impact: 50 while education resulted in a negative, even hostile, attitude toward the indigenous religion, it also promoted Christianity as the religion best suited to fill the spiritual void for the educated elite.

### **Rural People and their Adaptation to Christianity**

If anything, Christianity has only been successful in creating syncretism for some individuals. According to Mbiti (1969:2), being human entails belonging to the entire society and doing so through taking part in its rituals, festivals, ceremonies, and beliefs. Rural residents' religious views are so ingrained in their heads that they find it impossible to break free of them. Metuh (1969:2). (1969:2). In his own contribution, he remarked that because to the fast conversion, urbanization, and westernization processes, the elite Igbo Christians share a similar worldview with their brothers who patronize shrine spirit cults in rural regions. Though their lifestyles may have altered, their beliefs on the forces that regulate the unseen and how to control them have not. Additionally, few mission churches with roots in Europe have created rituals to deal

with the bad luck that the Igbo people attribute to demonic magical spirits. Many rural communities also experience this.

The persistence of traditional religion would be attributed to the fact that it provides abiding and satisfying spiritual values especially in the crucial moments of life be it at birth, puberty, marriage or even death as well as in matters relating to human welfare and destiny which Christianity may not be able to provide. Busia writing about Ohanian Society noted that:

*...as one watches the daily lives and activities of the people, and takes account of the rites connected with birth, death, widowhood, harvest, one learns that a great deal of the normal communal activities of the converts lie outside their Christian activities, and that for all their influences the Christian churches are still alien institutions intruding upon, but not integrated with the social institutions.*

The life crisis rituals in most rural societies have everlasting future for some people because despite the changes that have taken place in terms of modification the idea of reincarnation and ancestor-hood are still deeply rooted in the minds of most rural people. Hence, Okeke (1981:438) in his Doctorate Dissertation stated that:

*When Igbo Christians were questioned whether they hope to be reincarnated, some answered in the affirmative. Their return to God at death is apparently as short visit to give account of their previous existence. The ultimate goal is return to this earth and a life in the ancestral similar to that of Igbo community life on earth. Reincarnation and the joining of the ancestors are always seen together: Joining the ancestors is a reward for a good life on earth and reincarnation is a manifestation of the approval by the ancestors at the way one has lived one's previous existence.*

*Although there is no official Christian teaching in Igbo-land which supports i'4W in reincarnation, the behaviour of some Igbo Christians show a strong attachment to the ancestor ideas and its correlative, that of reincarnation. Under this conviction they perform the life crisis rituals while still being Christians. That is why at times some church members are reported for honouring the traditional religion, although those who are seen. What happens to those that are not seen by men?*

Due to their enduring traditions, sense of cultural pride, and effective precolonial native administration, Hausa cultural practices are unmatched in Nigeria and have weathered the test of time. As a result, and in spite of fierce competition from western European culture as adopted by their southern Nigerian counterparts, they have preserved a rich and unique mode of dressing, food, language, marriage system, education system, traditional architecture, sports, music, and other forms of traditional entertainment.

One of the most widely spoken languages in the world, Hausa is spoken in several African nations. Rich literary works in Hausa, including poetry, prose, and music, are increasingly being published and made available in print, on audio, and on video. An educational introduction to the culture of Islamic Africa may be had through studying Hausa. The Hausa language and Islam have a long history together in Africa. It is clear that many non-Hausa Muslim peoples in Africa have been influenced by the Hausa language. Similarly, other Muslim groups share many Hausa cultural customs, including overt ones like dress and cuisine. The study of Hausa offers essential foundation for other fields including African history, politics (especially in Nigeria and Niger), gender studies, trade, and the arts due to the long-standing dominance of the Hausa language and culture.

### **The Influence of Islam**

By the end of the 15th century, the first effect of Islam in Nigeria was political the result was a centralized governmental system, class hierarchy and resistance to other external factors. However, over the years the greatest influence in Nigeria tuned to education. According to Adesina (1988) northern Nigeria cities like Sokoto, Kano and Katsina became well-known centres for Islamic education. The Koranic schools became widespread and Muslim parents usually preferred education under the Islamic system to traditional education. The focus of Islamic education is the Koran. Islamic education is primarily designed not only to promote Islam as a way of life, but also to produce people learned in Islamic Law and civilization to serve both Islamic and non- Islamic states as teachers, lawyers, judges and administrators.

Thus, it is important to stress the religious and the secular aspects of Islamic education. The religious dimension places emphasis on the study of the Koran as the source and basis of knowledge, it encourages not only the study of sectorial moral and spiritual disciplines of the Islamic faith but also its spread among adherents and non-adherent of the religion. On the secular side, Islamic education promotes the advancement of knowledge and science. Thus, well-known Islamic centres of learning are also renowned for their commerce, political science, medicine and engineering.

### **Agriculture and its Changing Pattern**

Agriculture is a key sector in the economy of under developed countries and therefore, cannot be left in the hands of peasants themselves according to Akinsanmi (1976:12). Agriculture activities are therefore being controlled or directed in one way or the other by government through their ministries of agriculture. They draw up policies and programs, they make regulation for

those concerned with agriculture development; they grant credit facilities and subsidies, finance research, establish farm settlements and supply vaccines and quarantine services

### **Extension Services**

By their training, extension workers are trained to teach farmers the latest techniques in farm work. They do this by organizing them into groups and through film shows, radio talks. They organize Young farmers' clubs in the rural areas and schools. They visit farmers from time to time and at times have demonstration farms.

### **Credit Facilities**

Borrowing money in any form is not easy. Farmers who want credit facilities from the government or any government sponsored agency are required to have sureties and also collateral. The viability of the project or intended project must not be in doubt. The credit officer after seeing the plan or the project gives credit in form of cash or kind but visit is made from time to time on the farmer to assess the progress of work. Example in Nigeria include graduate farming schemes and small scale industrial projects It is not the provision of credit per se, but the way in which credit is tailored to suit the requirement of the poor. According to Idriss (195.2:42), in Honduras women have been formed into groups and provided with credit for agriculture production. The group approach has also proved successful in Nepal in their Production. Credit for Rural Women project where disadvantaged rural women have received credit for both individual and group activities. This project is aimed exclusively at improving the economic conditions and social status of 16,000 poor rural women by providing credit for income-generating activities, training community development work.

### **Regulation**

Agricultural regulations made by governments vary from place to place. At times, it could be for the conservation of forest. It could aim at control of disease or the keeping of domesticated animals. It is an offence to set fire on savannah lands because it destroys economic trees, animals or even cause soil erosion. Chemicals are not allowed to be used in the killing of fish.

### **Agricultural Education**

Education is one of the means by which today's young persons are socialized so as to participate in the community as they grow up. Formal education takes place when people who are specially trained are employed to impart knowledge. With education on a general note, the farmer will be better equipped to grasp with the changing world in which he lives. It will also help him in organizing and planning and above all to grasp vividly the contributions of extension workers who visit them.

The various governments in Africa and beyond establish colleges of agriculture, research institutes where agriculture is taught as a scientific discipline. In the promotion of technology transfer to peasant communities in the Highlands Projects in Peru, Idriss (1992:32) noted that following an extension market approach, farmers are being supported with financial assistance to contract extension support from the suppliers (Government, NGOs individuals and universities) which the farmers themselves consider to be most effective. To strengthen supply, the project train extension workers in subjects identified by communities as being of prime concern, while making demand more sophisticated through the training of high school students returning to their communities.

### **Research**

Organized research is the source of new knowledge (Akinsanmi, 1976). From research activities over the years, new and improved varieties of crops such as maize, rice, cocoa, rubber, grasses, and legumes have been developed. Better and more economic ways of cultivation have been introduced, and better yields and qualities of animals evolved by selection and cross breeding.

### **Vaccines**

An important means by which the government can assist the farmers according to Akinsanmi (1976) is to improve the quality of their animals by helping them keep the animals in good health. Any interference with the body processes can prevent an animal from giving its highest performance, whether in terms of milk production, live weight, grain, wool• or egg production. Animal ill-health can be caused by parasites, bacteria, viruses, fungi and poison. Vaccines are weakened germs which stimulate the body to develop immunity.

### **Agricultural Machineries**

A lot of tools and machineries have been introduced into many rural societies. The tools include spade; fork, garden trowel, diggers, wheelbarrow, head-pan, cutlass and hoes. Ridgers are often hired to make ridges, also ploughs which are primary soil cultivation implements. Disc harrows work on the same principle as discplough. According to Akinsanmi (1976:83), all disc implements bite into the soil and turn the soil over, to a great or lesser extent according to the amount of angling of the disc. Also, in an organized palm plantation, tractors can be used to cut down palm fruits from the palm trees by elevating the stand as high as palm tree before cutting.

### **Rural People and their Adaptation to the Changing Agricultural Pattern**

Despite this changing agricultural pattern, many rural people still use primitive tools for their farming. Many of them in their remote villages and hamlets hardly enjoy government presence and where they do at all, it is out of the reach of the ordinary farmer. The result is that many traditional festivals are still being celebrated by the farmers. For instance, there is the new yam festival which is a sacrifice to 'Njoku' (the god of yam);

### **The Government as Agent of Social Change**

The progress of industrial revolution in Europe led to a frantic search for interior African chiefs with whom to sign treaties of friendship and trades. The scramble for Africa led to the Berlin Conference of 1884 where the different European nations present divided African nations among themselves into spheres of influence. Their emphasis was on producing agricultural and mineral raw materials for home industries. With this development, colonial cities emerged.

In Nigeria for instance, according to Obetta (1996: 66), prior to 1851, the various communities, within what is now known as Nigeria, were governed by indigenous conventions and principles. However, the conquering of Lagos in 1851 and its consequent establishment as a colony in 1861 marked the real entry of foreign influence into the local administrative system of Lagos, just as it did when the Southern and Northern protectorates were established. The first stage of constitutional development in Nigeria however, dates back to 1914, following the amalgamation of Southern and Northern protectorates and the introduction of one central government for Nigeria under Sir Hugh Clifford who wrote and introduced Nigeria 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.

### **Social Control**

It is always necessary to have some form of control over the actions of members in order to maintain some form of social order and conformity. According to Otite (1994: 123), 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, lawyers and bailiffs who administer justice according to the statutory laws of the country. The legislative arm of the government makes bills which are signed into law by the executive arm of government and interpreted by the judiciary arm of the government. Civil and criminal offences are subjected to modern

legal systems and interpretation of rights and obligations, based on modern legal systems.

Pressure to change in Massailand -the colonial government and the independent governments of 1960s tried to stamp out Masai raids. They succeeded but the Morani initiation and the 4 stages of cultural growth could not be stopped. Edicts, decrees are made banning killing of lion by Morani to demonstrate manhood. Other laws outlawing early marriage for girls are in place. The mother carried her letter to the appropriate government authorities. The man was tried and the girl was allowed to return to school. The Masai now schedule some of their ceremonies to coincide with school holidays. Also, the educated and the traditionalist among the Masai cooperate a great deal in combating some government measures meant to curtail the Masai culture of freedom and independence. Different government policies have also further separated the Masai of Kenya and those of Tanzania. In Tanzania Masai still wear animal skin while in Kenya they wear clothes and reserve animal skin for ceremonial occasion.

As a result of pressure from UNICEF and human-rights activists, in 2009, a law that would grant special protections to the pygmy people was awaiting a vote by the Congo parliament. According to reports made in 2013, this law was never passed. Pygmies have always been considered inferior by both colonial rulers and the Bantu tribes that live in villages.

During the time of the Congo Free State, pygmy children were occasionally caught and shipped to zoos across Europe, including the world's fair in the United States in 1907. Pygmies frequently lose their homes and are offered the menial tasks. At the state level, Pygmies are occasionally denied citizenship, resulting in the denial of identity cards, land titles, health care, and adequate education.

Pygmy people frequently have lower access to healthcare than nearby communities, according to an analysis in the Lancet.

### **Education**

Like we have noted long before the introduction of western education in Africa, they had their own ways of education, term Western education, according to Adesina (1988), connotes formal instruction based on a specific curriculum as is the practice in ‘Western’ educational system, European countries. Under ‘Western’ educational system, instruction is organized and base on certain core subjects spread over the areas of humanities, social sciences and the sciences. The primary goal is to prepare the youth for the demands of the modern society in its social, politic and economic dimensions. Education was recognized as the key to the type of development which the authorities expected to take place in the rural areas. According to Olisa and Obiukwu (1992:6), part of the objective was to eliminate the defects of both the traditional and the colonial education systems which, as is well-known, had not rendered the individual sufficiently self-reliant, inquisitive and loyal to the emerging Nigerian nation. The school curriculum was to be broadened to include all subjects which could enhance the academic, moral and functional capability of the individual.

Rural development requires educational programmes, into four main areas according to Combs (1974)

- 1. General or basic education (functional literacy and simple mathematical skills);*
- 2. Family improvement education (i.e. child care, better nutrition, health care);*
- 3. Community improvement education (benefits of fanner’s co-operatives, self-help prcgrammeg. etc); and*

*4. Occupational education (improved agricultural inputs and techniques for farmers, repairing new implements for blacksmiths, and so on).*

The impact of western education in the ways of life of rural people shall be discussed using the functionalists perspective of social change. The functionalists believe that society is a stable system of co-operating groups and there is always tendency towards equilibrium. The parts of the system are believed to be mutually interdependent. For the functionalists, according to Owo (1998: 10), social inequality arises as a necessary consensus within a society on its most important values.

Functionalists analysis for Robert Morton, one of the founding fathers of functionalism, according to Mulkay (1971:102), should be the study of how social items have diverse consequences - functional and dysfunctional, manifest and latent - for, individuals, for sub groups, and for the more inclusive social structure and culture. The manifest functions, latent functions and dysfunctions of western education are as follows:

**Manifest functions of education**

1. To provide the children with basic skills to enable them perform well in their chosen endeavours. The basic skills in our modern time can only be got from secondary school education.
2. It provides people the ability to specialize in different skills. For instance, today we are studying hard to become Sociologists ‘social engineers’, some of our brothers are studying political science, Agricultural science, Medicine, etc.
3. School not only teaches knowledge but also values and attributes. The functionalists say that hardwork, innate talent like today we live in a world of football and selection by merit are some of the reasons why some are better than others. The

second one is that while passing through the school, we also allow the school to pass through us. This involves mostly modification of behaviours that are not expected from educated persons. For instance, the way university lecturers conduct themselves is different from the way motor park touts conduct themselves.

### **Latent Functions of Education**

1. Schools serve as agent of social control; children are taught that obedience is the first law in heaven. How to respect constituted authority and those who go contrary to the school rules and regulations are punished accordingly.
2. School tend to perpetuate class division in society. Those who attend good schools mostly in the urban areas have more regard than those who attend local schools.
3. Schools now serve as places of courtship where students after graduating or even before graduating marry one another. Therefore, friendship and companionship among people of the opposite sex encouraged unlike in the traditional society where men and women move separately.

### **Dysfunctions of Education**

1. Education has even weakened the authority of parents over whom their sons and daughters should1 marry. At times, an educated person comes home with his lover and introduces her to his parents simply, “daddy see tizzy, my wife.” But as marriage is understood to be a union of families, the decision to marry is not left entirely to the two people involved. The families involved conduct investigations into each other history and satisfy themselves that there is nothing to stand in the way of the intended union. Diviners are often consulted on this very issue.

2. There is an increase in premarital relationship. At times, students have to leave their homes to elsewhere for the sake of obtaining education. For instance, the relationship between motor drivers and female secondary school students is a case in point. Also, in the tertiary institutions, 'October rush' is in the diary of many students.
3. There is also the development of critical ability directed against society. For instance, some of our brothers who fail to achieve their selfish ambitions travel abroad and clamour for economic sanctions against their fatherland. Some people use their intellect to cause trouble in society. Some people pretend that they are fighting for a better society.

### **Rural People and their Adaption to Western Education**

Initially, it seemed that the western education will wipe out the traditional educational systems. To some extent, it modernized the content and methodology but has not eclipsed it altogether. Even the zeal and enthusiasm of western education over the years began to decline. Commission Reports on U.P.E. Scheme testify to fact. According to Adesina (1988), reports on the free primary education schemes in Western and Eastern Nigeria have been very critical.

The Banjo Commission which was set up in December 1960 to review the educational system in Western Nigeria observed that it was very doubtful whether they (the pupils), had acquired permanent literacy in the English language. They pick up little or no manual or technical skills and most of the men and women who work for the scheme are of the opinion that the average primary school child is no longer as good as his pre-expansion counterpart.

Finally, the fact that after receiving western education mostly at the lower level, the recipients are not offered employment make some people not to lose interest in the traditional education. At times,

those who receive western education but could not get employment practice the vocation profession learnt from the traditional educational system. Most people in the rural areas give helping hands to their parents after school hours or even during holidays. It is, therefore, not surprising to see rural people with standard six certificate farmers, or in any other vocation. Retired workers who come back to the village are 'forced' by prevailing circumstances to be re-educated in the traditional way after retirement in order to fit in well.

### **The Influence of Science and Technology**

Science means knowledge arranged in an orderly manner, especially knowledge obtained by observation and testing of facts, while technology is the systematic application of knowledge to practical tasks. Scientists insist that our generation is ahead of the religious age. Today, people are becoming accustomed to the application of scientific methods in solving some human problems. Many hitherto inexplicable diseases can now be treated after diagnosing them in the laboratories etc.

It is a laboratory, taking x-ray and ultra-sound tests, these procedures will enable the consulting doctor to give adequate prescriptions. This advantage derived from scientific and technological innovations which consequently led to the neglect of the rituals formerly involved after due consultations with diviners. Because of this, most of the things attributed to the realm of mystery, are no longer seen as mysterious. For instance, thunder is now explained as the meeting of hot and cold air and not by any offended ancestor or god.

The early missionaries brought clinics and hospitals and the rural people were told that diseases were cured by their doctors with drugs and not by any ritual ceremony. Patients who went to the

hospitals were baptized and their traditional names were rejected in baptism therefore, for instance, an old woman known all her life as 'Ngbe eke' (born on eke local market day) will be called Mary-Rose by the missionaries, at times, she forgets that the name Mary-Rose belongs to her unless when reminded. Pregnant mothers were given gifts to promise baptizing their unborn babies with the missions. Many were ashamed of coming out and had to stay back.

Today, hospitals take care of infertility among couples. There is blood test before and after marriage to avoid producing children that have sickle cell. This has affected marriage rituals greatly. Science equally has its own explanation of the origin of man which has no relationship with the Supernatural Being. It sees religion as an abstract concept which does not exist in reality. This point explains why many science-oriented people lack interest in religion but it is at their own risk.

Science sees death from the European point of view. For scientists, there is no good or bad death. Hence, for them first and second burial rites become unnecessary. Scientists advocate simple burial rites for all 'departed ones. Secondly, scientists do not believe in reincarnation. Hence, going to diviners to find out the ancestral spirit that reincarnate in a new born baby becomes unnecessary.

When a new technology is introduced and adopted in society, it leads to the disorganization of the existing social relationships. In India today, the caste system is broken down because of innovation of machines and others. For instance, one can only pilot an aeroplane when the person is tested and experts attest to his competence and not by any racial criterium. Even in the United States of America where caste system is perpetuated, technology has come to disintegrate the caste system. Thus, Negroes can now compete with the whites in all ramifications. In agriculture, better

species of plants and animals have' been introduced because of the influence of science and technology. Most of traditional plants give rise to small fruits such as oranges, peas etc. Most traditional animals are dwarfish in nature. Examples include local chickens when compared with broiler.

### **Rural People and their Adaptation to Science and Technology**

Rural residents have strong religious views that science and technology have only succeeded in dividing loyalties, if not fostering syncretism, for some. Young people can spend the majority of the year accompanying their dads to various celebrations without detecting any repetition, according to Ilogu (1974).

The spirit of the gods is community. Therefore, every aspect of his life including his economic endeavors to produce food crops, the rearing of his children, and even the seemingly insignificant events of being born, married, and buried is directed toward these gods.

Mbiti (1969:2) asserted that an African's religion is present everywhere he or she is, highlighting the connection between an African and his or her religion. In order to plant seeds or harvest a fresh crop, he transports it to the fields. If he is educated, he also brings religion to the exam room at school or in the university. He brings it with him to a beer party or a burial service. He submits it to the House of Representatives if he is a lawmaker.

This demonstrates that, despite the influence of science and technology, the old worldview has not altered. This is due to the fact that science and technology have, for the most part, been restricted to the adoption of western lifestyles without regard for western secularist beliefs. As a result, many individuals can afford to avoid traditional religion while things are going well, but when

crises arise and no apparent remedy is in sight, many Africans turn to the faith of their forefathers.

### **Rural-Urban Migration**

Modern industrial city growth in Africa may be attributed to the vigorous European colonization of the continent in the last part of the 19th century. Prior to then, European traders favored to stay and do business along the shore. When the industrial revolution arrived in Europe, finding places to get raw materials and dispose of produced goods became important. They discouraged production because of this in their locations of exploitation. Tribal leaders were sought after by European traders to sign deals with. Due to issues raised by these treaties, the Berlin Conference of 1884 saw the division of Africa into zones of influence by the various European governments present. The railroad was the primary force for change. In order to demonstrate their presence, colonial overlords occasionally employed railways, post offices, insurance companies, etc. The Berlin Conference in 1884 insisted on the effective occupancy of a region.

Towns have expanded as a result of the expansion of markets and industries, the centralization of government, and the construction of transportation infrastructure like roads and railroads. People are now far distant from the safety of the village, according to Awolalu (1979:282), and many ancient ceremonies are no longer carried out. Town living has resulted in significant moral lapses and a disregard for conventional morality. Idowu (1973:207) asserts that the development of television and film dealt a fatal blow to the moonlight games in which kids were taught some of the customs through folklore, myths, proverbs, and songs. As a result, traditionalists who relocate to metropolitan regions frequently join Christianity and lose touch with shrine cults. As a result of

urbanization, traditional priests continuously lose a sizable portion of their followers.

### **Causes of Rural-urban Migration**

People travel for a variety of reasons, thus there are various causes of migration. Here are a few of the most prevalent causes: Only when migration entails moves between social and cultural groups does it have sociological significance. While circulating traders are not migrants, established traders and urbanized coal miners are.

### **Lack of Basic Infrastructure**

The younger generation wants greater social amenities including good roads, piped water, power, adequate housing, and entertainment options like television and movie theaters, which are more common in metropolitan regions. The youth, some of whom received their education in cities, can no longer be content in a rural setting. The best-known example of this, according to Mayer (1962), is Mayer's school migrant, who has mostly returned to the tribal homeland due to apartheid regulations at the time rather than economic need.

### **Employment Opportunities**

Economic possibilities are few in remote places. In reality, there are largely agricultural professions that are considered suitable for those who cannot read or write, such as farming, palm wine tapping, hunting, and animal keeping. The government developed technical schools and incorporated agricultural and handicrafts in the curricula for schools as a result, among other things. They sought out administrative positions in cities. Some went with the intention of starting their own. career, or even to trade as a way of life. Some also relocated to cities as a result of the challenges

associated with agricultural production. This group prefers to work as chefs, stewards, and gardeners in cities.

### **Superstitious Beliefs**

Due to local superstitious beliefs, cultural norms, and rural taboos, people may choose to relocate to the city. Some people are referred to as outcasts, slaves, or pawned, as well as those who originate from locations where nearly the whole community has perished. They start to think that unless costly rites are carried out, the entire community would eventually perish. For instance, the battles at the end of the 19th century and the end of domestic slavery contributed to the creation of a sizable labor pool in Western Nigeria. Some people went away because they did not feel at ease in these social settings.

Tribal leaders make unreasonable expectations of the populace in some remote areas. It could be a tax for the construction of significant projects like schools, churches, or even village meeting rooms. Additionally, it could be for a funeral or another customary ritual. Failure to contribute might result in loss of some property or, in the worst situations, social exclusion. The situation is considerably worse for people who converted to Christianity and now refuse to pay their taxes due to their new religious beliefs. Such folks may relocate to cities.

## **CHAPTER FOURTEEN TYPES OF MIGRATION**

The following are the types of migration as witnessed in Africa: Precolonial trade migration, colonial trade migration, colonial labour migration, agricultural migration and modern sector migration.

### **Precolonial Trade Migration**

Within West Africa before colonial period, a considerable amount of long-distance trade was carried on much of it in the hands of a limited number of ethnic groups. Eades (1979) noted that besides, the itinerant trading caravans, this process of ethnic specialization also led to the foundation of migrant settlements as stopping post in the trades in the major commodities. The classical examples of this type of trade according to Levtzion (1968), are the mande traders involved in the gold trade with what is now Southern Ghana, and the northern Termini for the trans-saharan, and the trade in kola and other commodities between Gonja and Hausa land.

### **Colonial Trade Migration**

The start of the colonial period saw for a time the continuation of pre-colonial patterns of trade, but by 1914, drastic changes had taken place. According to Eades (1979), whereas previous trade routes were moving towards north, the new trend was exchange of primary agricultural commodities and the import of manufactured goods from Europe, both trades coming to be dominated by large European concerns. New patterns of trade, migration developed, according to Bonacich (1973), involving the formation of what is called middle man minorities. Indigenous and Levantine entrepreneurs acting as middlemen between the producers or consumers and the expatriate firms. One of the most spectacular

examples of this is the growth of Lebanese involvement in the economic life of West Africa, despite restrictions from colonial regimes, and increasing attempts to control their activities in the post-independence period Eades (1979). However, the colonial period also saw the emergence of the Yoruba and Igbo as migrant entrepreneurs on a large scale, together with a number of other more localized examples.

### **Colonial Labour Migration**

Though labour migration probably did not occur in West Africa on the same scale as in Southern Africa because of the different patterns of colonization and economic exploitation, it has nevertheless been a substantial factor at various periods. In the early years of the century and even before, according to Oyemakinde (1974), large numbers of local people were drafted by the British and French into the army and to supply the labour for public works. Fatly major examples of this were the railway construction works. One important result of colonial labour migration however was that it stimulated other forms of migrations, especially trade migration, and the earnings from labouring were often invested in other forms of economic activity. Thus, according to Fades (1979), many of the early Yoruba traders in Ghana invested their savings in Yoruba cloths which they were able to start trade with. The main sources of these savings were local government labour, urban sector employment in Lagos or Ibadan, and working in the cocoa farms to the south.

### **Agricultural Migration**

This has taken two forms in West Africa. According to Fades (1979), on the one hand, there is the movement of farm labourers working for wages on the farms of other farmers, and secondly there is the movement of tenant farmers to take over unoccupied

land. The two categories shade into each other, as the tenant farmer might labour for others in the period before his cocoa trees mature, and the agricultural labourer might in time become a farmer in his own right. According to Berry (1975), the development of the cocoa industry depended on the activities of migrant farmers in both Ghana and Nigeria. Urhobo and other migrant labourers have long been important in the palm oil industry in Western Nigeria and have moved into other sectors of the rural economy; Adegbola (1972).

Cocoa labour in the Yoruba areas is now according to Skinner (1974), largely drawn from the Middle Belt of Nigeria but the largest movement of cocoa' labour in West Africa is that of Voltaians to the cocoa fields of Ghana and the Ivory Coast. For many individuals according to Thomas (1973), this seasonal labour migration is carried on for a number of years, while others have settled in the cocoa areas and moved into other areas. One reason for the difficulties of the Ghana mining industry in attracting labour was the higher rates of pay and better working conditions to be found in the cocoa areas.

### **Modern Sector Migration**

For want of a migration in much better term, this is the modern type of migration in many parts of West Africa at the present time, and includes the migration of the educated into industrial and clerical occupations in the urban sector. This is a phenomenon which goes back to a limited extent to start of the colonial period, but is one which has increased in volume and importance considerably since the widening of the educational base since the Second World War.

These types of migration should perhaps be seen as in genetic relationship to each other. The profits from trade migration

entrepreneurial are often invested in small-scale entrepreneurial activity, either at home or in the migrant situation, and education is another major form of investment. The result is increased modern sector migration, and over time with the structural changes taking place in the West Africa economy, it is migration in modern sector that is likely to predominate more and more (Ibid).

### **The Implications of Rural-Urban Migration**

Migration patterns in Africa have led to a massive transfer of resources to the coastal areas away from the interior. It is not unexpected that this loss of manpower has prevented the development of rural areas. Immediately after independence, the federal government of Nigeria realised that agriculture was a very important area to be developed. According to Olisa and Obiukun (1976), agriculture was considered as one of the key areas to be developed effectively with a view to transforming rural areas.

The basic plan was to increase the food supply proportionately to increase in population to achieve integrated rural development involving the provision of high-quality infrastructure, the establishment of agro-based industries and aid to farms in respect of fertilizer and poultry feeds. However, in most rural societies, the labour of the youth is not evident because they have migrated away. What you see in many rural societies are old men and women and their children who cannot do much in agricultural production.

Majority of the youths in the rural areas are not educated and as such when they move into the cities they cannot fit into many job openings because they are not skilled workers and even when they get employment, they are paid little sum, therefore, they are lesser off in terms of real income which leads to urban poverty which as we know is the worst type of poverty. The influx of immigrants into

urban areas result in overcrowding at times, leading to slum dwelling for the poorest among the poor in urban areas. Those who move into the cities and fail to make it, fall back on crime, violence and prostitution, etc Which rock the stability of the cities and create a type of anomie as witnessed in most urban ‘jungles’ etc. The urban situation is riddled with various groups of people with their various practices and background which creates pockets of sub-culture within the main culture. For instance, some women who come from decent rural societies could be introduced into adultery by other women who come from morally backward areas although in sociology, we believe that social change leads to social problem, it could have been the negative aspect of social change.

Even though there are some basic amenities in the cities but because of the influx of migrants the existing social amenities are over used at time leading to irregular supply of essential social service like water and power supplies, etc. Admittedly, the loss of manpower from the interior has prevented the development of rural areas. However, therefore some positive gains from rural-urban migration for the rural area. Adegbola (1972):20) showed that returned migrants who had travelled outside their homes had made substantial contributions to the local economy in the form of agricultural innovations. The provision of amenities in the area were through their town union and small-scale enterprises. Returned migrants engaged in farming work longer hours than those who had not migrated in most cases and that brought about changes in the land tenure systems. The activities of migrants of this type create wealth not only for themselves, but for those among whom they settle.

### **Problems of Integration and Assimilation of Migrants in Urban Areas**

The best summary of the literature on assimilation on a worldwide according to Eades (1979) is that of price. He compares a number of different models including ‘melting point’ theories, Chain migration, and the sequences of stages of assimilation suggested by Gordon. In Africa, much of the literature involves a series of models which usually have two dimensions, the question of whether or not the migrant retains links with his place of origin, and whether or not the migrant retains his cultural identity.

(a) **Where migrants retain both their links with home and their’ cultural identity.** This is the case, for instance among the Yoruba in Ghana and other parts of West Africa, who in general marry girls from their home towns, and who participate expensively in home town unions. This is because they are mainly first generation migrant and still remember their childhood experiences and had internalized the norms and values of their own people before moving into urban areas. However, it is possible that over time, the second and third generation migrants have their cultural identity diluted because unlike their parents, they did not internalize the norms and values of their own people at home. They are rather mere ‘visitors’ at home.

(b) **The case where the migrant retains his cultural identity but not links with home.** This appears to be the case with Abner Cohen’s Hausa’s migrants in Ibadan, Nigeria, and is often denoted by the term ‘retribolisation.’ This is the process by which migrants stress particular aspects of their cultural identity which provide symbols of their social distinctiveness, and which provide the strategy in maintaining control over particular areas of commerce. In the Ibadan case, according to Cohen (1969) migrants are absorbed into the migrant community through the ideology of Islam, and the absence of unilineal descent groups in their area of origin does not provide the impetus for them to return home.

However, it should be noted that unilineal descent is only a contributory factor but not sufficient variable in the process of maintaining ties with home.

**(c) The case in which the migrant both loses ties with home and his cultural identity.** This would appear to be the type closest to the ‘detrribalization’ model propounded in the early literature on African migration and urbanism, and much criticized since Woston (1970). The growth in the extent of modern education and modern sector migration and the stratification of the urban population along class rather than ethnic lines, could be expected to become more common, as it is in the urban industrialized cities elsewhere in the world. Modern sector education has brought the idea of ‘Westernized’ Africans who have adopted western life-styles, however without western secularist convictions which make many of them go back to their culture in times of troubles. The social stratification in the rural areas where some people are looked down upon as slaves, outcast, pawned or any other social disadvantaged group may” make one loose interest in such culture which has placed him in a disadvantaged position.

**(d) The case where the migrant loses his cultural identity but maintains link with home.** Perhaps, the best known example in approaching this would be Mayer’s ‘school’ migrant, who has to a large extent rejected traditional modes of behaviour, but who is forced to return to the tribal homeland, not through economic necessity, but through enforcement of apartheid legislation then (Mayer, 1961). The point that emerges here is that cultural assimilation and links with home are largely independent variables, and that the dimensions of the two have to be explored further if a meaningful theory of assimilation in the African context is to be arrived at. Exogenous factors might suddenly cause a resurgence of

interest in the culture of the place of origin which might otherwise have not been predicted (Eades, 1979).

Like the non-indigene policy of Enugu State government of Nigeria, where workers from other states of Nigeria, were forced out of the state service, many workers thrown out of employment declared interest in their state of origin and ran home for possible re-instatement. Another example was when the Ghanaian government declared 'war' on illegal immigrants and sent them back home living only people of Upper Volta. This policy of the Ghanaian government made a lot of people to suddenly declare that they are citizens of Upper Volta.

## **CHAPTER FIFTEEN**

### **THE NATURE OF RURAL-URBAN DIFFERENTIALS**

The differences in personality and culture are not inborn but the result of socialization. This socialization process takes place in three different dimensions namely geographic as well as social and cultural environments. Socialization is the process by which the human organism is made into a person therefore making him a useful member of his society. According to Owo (1996:78), it is not restricted to the learning experiences of the child but denotes a life-long process. The folkways, the mores, and other cultural requirements, such as ideals, ideologies, attitudes, and values are learned by the individual as he becomes socialized.

There was some controversy among rural sociologists as to whether rural-urban differences occur in dichotomous dimension or along a continuum. Some rural sociologists like Loomis and Beegle (1950:21) opined that the difference between the two populations are in direct Opposite to one another and categoric in nature. The continuum theorists insisted that rural-urban differences occur in relative degrees in a range extending between the two polar regions. This group, according to Smith (1953:17), maintained that rural and urban characteristics do not exist' in a vacuum. The major characteristics of one shade or blend into those of the other as the observer moves from the core areas of either. This last option is what many rural sociologists of today use.

#### **(a) The Influence of the Geographic Environment**

This is simply the way in which the physical environment affects rural life, hence accounting for rural urban differences. It includes the physical setting, the capriciousness of nature, close communion with nature and relative isolation.

### **The Physical Setting:**

Physical setting also accounts for rural-urban differences, even though both groups within a given locality are subjected to the same general environment according to Bertrand (1960:25). The differentials come about because the rural person usually faces nature in its unmodified extremes and must wrest his living directly from it. In so doing he develops customs, practices and personality trait compatible with his struggle with nature. For instance, those around riverine areas have the god of water, those in the hinterland have 'Njoku' god of yam which explains the genesis of new yaw festival among some rural people. While the urbanite on the other hand, seldom comes face to face with the extremes of his physical environment, he generally works indoors instead of outdoors, and when he works outdoors, he has many ways to protect himself.

### **The Capriciousness of Nature**

Agriculture is the mainstay of the rural economy. The rural farmer from experience knows that sometimes it will rain when he needs sunshine, whereas at other times the sun will shine day and day out until it scourges his crops. This makes the farmer have built-in element of uncertainty in his endeavour because of the vicissitudes of the weather to which he is dependent upon. At times, fire through bush burning, erosion or even locust can wipe out his farm upon which he is dependent for livelihood (Bertrand, 1960). These things make the ruralite a more practical man than his urban counterpart, more religious and even more superstitious than the urbanite. This is why he develops the idea of the god yam (Njoku); the god of hunting; the god of fertility and the god of water. For instance, it is believed that Njoku the god of yam could be appeased in case of poor harvest to avoid such occurrence in the future.

### **Close Communion with Nature**

The ruralite's close communion with nature develops in him a feeling for open spaces away from crowds. According to Bertrand (1957:27), he also comes to commune with plants and animals almost as if they were animate and human. He takes pleasure in walking through his rows of corn or his herd of cattle and speaks of them with pride and feeling. His close contact with soil makes him see land as the most precious possession.

### **Relative Isolation**

One of the most obvious features of rural life is the low density of the 'population. Smith (1953) observed that this semi- isolation of the country dweller tends to affect his personality and culture in ways that are traceable to his lack of frequent outside social contacts. The ruralite, for example, on waking up in the morning goes to check his traps in the nearby bush before going for early morning palm wine tapping. After the palm wine tapping, he now moves into a distant farm. In the afternoon, he comes' back for the afternoon tapping before moving into a nearby farm. He ends the day by accomplishing the evening tapping. The ruralites do not have much time for social contacts, except mostly primary- group contacts.

Many rural communities are still without good roads and this has affected their interaction with people of the outside world. Even if there is good roads, rural people do not bother about frequent travels. At times, because of the low density of the population, many social amenities are lacking. The rural person is more self-reliant than his urban neighbour but more parochial in outlook.

### **(b) The Influence of the Social Environment**

There is an adage that says, “Tell me your friends and I will tell you whom you are.” It should be noted here that the basic of difference is the primary and secondary group relationships.

#### **The Predominance of Primary-group Contacts**

This results in less incidence of loneliness and frustration and even integral personality. According to Bertrand (1960:28), the person who is active in secondary groups will probably be less narrow and localized in his outlook on life. The fact that this is one of the key distinctions between rural and urban communities is crucial. The family is the most significant socialization factor in rural regions and has a significant influence on the lives of its members. The village or community comes after the family, and you learn that the rural neighbors work in the same field and lead nearly identical lives. In metropolitan regions, this isn't the case. The ruralities are mostly conservatives and always adhere to tradition as opposed to the broad-mindedness of the urbanites. In the cities, we have secondly group contacts held together by functional interdependence. Therefore, social contacts are impersonal, segmental and formal.

#### **Social Differentiation**

The city is heterogeneous in nature as opposed homogeneous nature of rural societies. Smith (1953:25) noted the difference in number and complexity of groups, is closely associated with the differing origins of the rural and urban populations. The city contains people with pockets of sub-culture, or even with different cultures as a result of differences in place of origin. According to Bertrand (1960:29), in the urban setting, social solidarity is of the organic type, with integration based upon specialization and a division of

labour, whereas in the rural setting, solidarity is of the mechanistic type, with homogeneity the key integration.

### **Social Stratification**

In both rural and urban communities, caste and class are based on the same principles. In general, there are fewer classes or strata in rural areas. This is so because almost everyone lives in a rural region and works as a farmer or in a farm-related industry. This indicates that there aren't many individuals in positions of authority. In contrast to urban regions, the caste system is more stringent in rural areas. This is so because practically everyone in rural regions knows their ancestry. The caste mentality has only been silenced by Westernization and Christianity, but it is most pronounced during the era of selection for conventional marriage. Slavery and pawning are examples of social stratification in some rural communities.

According to Otite (1994:124), the stratification system in urban areas is much more complicated due to the wide range of specialized occupations, the complicated nature of the power structure, the wide gap between the very rich and the very poor with varying degrees between, the educational spectrum from no formal education to university degrees, and other factors. In summary, the metropolitan regions are significantly more diverse, a reality that necessitates a more intricate and distinct stratification structure.

### **Social Mobility**

Social mobility is simply the circulation of people within a given strata or from one social strata to another. According to Maclver and Page (1949:323), the great difference in socialization was brought about by these different degrees of social mobility. They state that with greater uncertainty, this in turn makes the city a place where the individual's career is less foreordained than in the rural areas. They also noted that the maximization of opportunity for

change is reflected in the degree to which urbanites patronize various forms of gambling, including the risking of secure positions and incomes for new ventures. In his own contribution, Tumin (1948:41) noted that although this type of mobility is by no means absent in rural society, it exists on a much smaller scale than in urban society. The fact that there are fewer social classes and fewer occupations accounts in great part for this phenomenon.

### **The Influence of the Cultural Environment**

Social influences could be a function of the cultural influences. Man is a nomadic being hence he is being influenced by his social environment. Personality could differ even among ruralites or urbanites because no two persons undergo the same experience. Moreover, experience differs more in complex societies.

### **Simplicity of Cultural Expressions**

Simply put, it indicates that the forms of cultural manifestations in rural regions are less complex than those in metropolitan ones. According to Bertrand (1960), the parallel urban manifestations of culture are significantly more complex than folklore, folk expressions, folk songs, folk dances, and other sorts of expressions. Folk culture loses its inherent forthrightness and simplicity when it enters urban centers because it is clothed in "city clothing."

Otite (1994: 121) emphasized in his own contribution that rural people are typically less ready to renounce their ancient conventions, values, and beliefs. They will thus probably update these components more gradually. The rural farmer is also more likely to cling to established practices for longer since he is exposed to innovations less often and intensely than urban residents are. In certain metropolitan locations, there are small communities of immigrants from various origins. Due to their internalized norms

and ideals, most rural residents will now tolerate a lesser level of morality.

### **Social Control**

In the urban areas, social order is achieved through formal means, while in the rural areas it is done essentially through informal means. According to Bertrand (1960), neighborhood gossip and other devices come into play when a member of a rural society violates a code. In rural areas, those who commit offence are much more likely to be punished than those in the urban areas who did the same. The rural culture dominates the law-enforcement institutions to the extent that they are characterized by autonomy and familistic procedures.

In the urban areas, according to Otite (1994), people have a feeling of anonymity; that is, they feel that no one will find out that a particular individual is the offender. Because of this, informal social controls are likely to be less effective. 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. Certainly, serious criminal acts do occur in the rural areas, but the point being made here is that such acts are less common in the rural areas, largely because of the reasons stated above.

### **Variety of Knowledge and Skills Required**

To survive, a rural farmer needs to be a master of all trades. Bertrand (1960) asserts that in addition to being familiar with how to use and maintain farm equipment, a farmer should also be knowledgeable about the needs of soil, plants, and animals, how to prevent plant and animal illnesses, and how to manage and sell a farm. The farmer becomes intimately familiar with many facets of

material culture as a result of these necessities. In contrast, a city dweller has limited opportunity to fully comprehend all the facets of a complicated industry like farming, even though he may be an expert in a single area of culture.

### **Levels and Standards of Living**

On average, rural residents have a worse standard of life than their metropolitan counterparts. The second argument is shown by the many cultural objects that are given diverse importance as a result of various demands or ideals. For instance, unlike clothing made for urbanites who work in professions like banking, law, teaching, etc., clothing worn by ruralites is created for the labor he does, such as farming, hunting, and palm-wine tapping. The availability or lack of specific objects, such as refrigerators, television sets, etc., affects both the standard of life and the amount of cultural involvement. Although they do engage, rural residents do so far less than their urban counterparts.

### **Social Change in the Stratification Systems in Rural Societies and their Adaptation to Change**

According to conflict theorists, society is just held together by the might of the dominant factions. They contend that social inequality results from the operation of coercive institutions, which utilize force, fraud, inheritance, etc. to acquire and preserve rights and advantages, according to Owo (1994). Egalitarianism can only be attained if the dominated group rebels against the dominating group.

Conflict may serve societal purposes by encouraging development and change and averting the destructive ossification of the status quo. Conflicts among and between groups in a society can prevent accommodations and routine relationships from gradually depleting creativity, according to Coser (1957). The friction between what is

and what some groups feel it should be, the battle between vested interests and new strata and groups wanting their fair share of power, riches, and prestige, and the collision of ideals and interests have all contributed to vitality. Conflict, according to conflict theorists, is unavoidable since it results in the emergence of new institutions and norms.

Early missionaries to Africa preached against oppressive practices such as the caste system, slavery, pawnshops, and gender inequality. African colonial administrations passed laws outlawing these atrocities. Since then, referring to another person as a slave is criminal in the same way as using any other degrading term. Some residents of metropolitan regions reject to adhere to tradition because of church and government initiatives in this regard, particularly when it is demeaning, as in the cases of castes and slaves, etc. Most rural civilizations are not matrilineal, thus it is preferable when a freeborn man marries a socially disadvantaged woman since the kids of the marriage are freeborn. However, freeborn females who marry socially disadvantaged males lose a lot in that their offspring are not freeborn.

Many rural residents, especially those who are socially disadvantaged themselves, have questioned these discriminatory beliefs and traditions. There have been some effective steps taken to address these issues. Numerous rural cultures have worked to end these cruel practices, but regrettably, the majority of their efforts fell short of their goals. All people are created equal, according to Western culture and Christian teaching, and should never be dehumanized in any way. Since God created everyone, "born again Christians" are not supposed to worry about whether the prospective spouse is a freeborn person or not. Instead, they are expected to follow the guidance of the Holy Spirit, who provides

insight over whom to marry. Additionally, modernized Africans are unconcerned with this ancient behavior.

The conventional view of a woman was as a wife and mother, serving her husband as her holy duty. However, many rural women nowadays are growing more autonomous. Otite (1985) asserts that women now have significant financial responsibilities at home, such as contributing more revenue. In certain circumstances, mothers pay for their children's education when their husbands are unable to do so. In addition, women's improved educational and professional status has led to changes in other facets of social life, such as childrearing and marriage. According to the proverb, "He who pays the piper commands the tune," hence this elevated position of women has had an impact on men's power in their households.

### **Adaptation to Change**

The idea of the socially disadvantaged groups has not been "wiped away" by Christianity or other "foreign" religions. They have only been able to silence it, but if rural residents wish to get married or apply for any customary positions, the pages of history are opened since everyone is aware of their family background. The rural population wants to maintain the "split," in which the freeborn marry among themselves while the socially disadvantaged group marries within their own group.

The same phenomenon occurs whether people are appointed to traditional positions or even when they are represented in local government councils, houses of assembly, or even federal houses. Despite the accomplishments of each individual woman, women are despised as a whole. When some women insist for women's emancipation, the traditional guy chooses a second wife since many rural men like to manage their spouses. The authority of the

"stubborn" woman will diminish once you have two spouses, as many rural men are aware. This is why many rural people prefer the option of selecting a second wife and "abandoning" the first one in the majority of situations where a man and his wife engage in a protracted argument that primarily concerns who controls the other.

## **CHAPTER SIXTEEN**

### **THE IMPACT OF INTERNATIONAL ORGANIZATIONS ON RURAL DEVELOPMENT**

**National Fadama Development Projects:** The Hausa term for irrigable low-lying plains occurring along significant river systems and underlain by "shallow" aquifers is "fadama." In the Hausa culture, flooded ground is utilized for a variety of crops as well as small-scale irrigation. This practice is known as "Fadama." The terrain can support irrigation, fishing, and animal feeding and watering (Ajayi & Nwalieji, 2010). Fadama I ran from 1993 to 1999, however the concept was born in 1990. Farmers discovered their profits from diverse crops rose by up to 65% with the widespread use of straightforward, inexpensive enhanced irrigation systems. However, because the produce was handled after harvest, these crops lost quality and were unable to command the highest prices on the market. Six (6) states have completed the full implementation of Fadama, however other states are still in the pilot phase.

In 2001 Federal Government adopted a new rural development strategy that addressed the constraints in Fadama I and this resulted to Fadama II project. Fadama II aimed to contribute to food security and increased access to rural infrastructural facilities. Consequently, the banks found it worthy to agree to the government request for financing of Fadama II as a follow-up to Fadama I. The new strategy was in line with African Development Bank strategic plan in its focus on poverty reduction, private sector promotion and participatory approach to rural development. Fadama II stressed the principles of non-intervention; consistency, sustainability and greater equity in access to land benefits of resources (Ezemie, 2000). After Fadama II the federal government wanted farmers and other stakeholders to be assisted to organize into economically

sustainable Fadama. This development gave rise to Fadama III. The objective of Fadama III was to increase the income of farmers, reduce rural poverty, increase food security and contribute to rural development goals. The six components of the National Fadama Development Project III were:

- a. Local governance and communication
- b. Small-scale community owned infrastructure
- c. Advisory service and input support development
- d. Support to the agricultural development programs
- e. Asset acquisition for individual Fadama users or groups
- f. Project management, monitoring and evaluation (Ezike, 2012).

According to Agbarevo (2017) the NFDP is driven by community members who oversee, design and implement the project. The benefits are targeted to lead to empowerment, skill acquisition, improved livelihoods and income generation. Following this local communities have created development plans such as construction of wells, local roads, storage facilities and other initiatives. Moreso, farmers have not only raised income but also acquired pieces of equipment. Fadama projects incorporated a shift in development strategy from public sector domination in a community driven development (CDD) approach. Under these projects the provisions of production, marketing, process financing and advisory services to project clients were private sector led. Farmers and other stakeholders were assisted to organize into economically sustainable Fadama which they were better off (Eze, 2014).

**Fadama III Additional Financing:** Following the success of the completed Fadama projects I, II and III, the Nigerian government wanted to expand the success to the Agricultural Transformation

Agenda, which led to the additional financing. Fadama III additional financing, which started in 2015, focused on support to value chains of cassava, rice, sorghum and horticulture in six states; Kogi, Niger, Kano, Lagos, Anambra and Enugu. The six states served as hubs of Staple Crops Processing Zones (SCPZs), while surrounding states served as catchment areas to feed the processing zones. Today, Fadama development projects have dominated most states in Nigeria as other states wish to partake in the development process (Egwu, 2015).

To participate in the program, farmers were expected to join cluster groups through Fadama offices in the participating states. The project is expected to reach about 317,000 direct beneficiary households and 1.4 million indirect beneficiary households.

**Annual Income of Fadama Farmers:** Benefits and constraints of Fadama revealed that access to loan and agricultural information were identified as additional benefits of participation in Fadama projects by 50.0% and 33.1% of the respondents respectively. This may have resulted to higher productivity recorded by Fadama participants than non-participants. Agricultural information and agricultural loan are the most important prerequisites for high agricultural productivity mostly among women Fadama farmers.

On the other hand, low awareness (43.1%) and inadequate funding (43.8%) are identified as major constraints to participation in Fadama projects. This implies that more awareness of the project should be created among farmers especially where Fadama projects have not taken place and all stakeholders should be faithful to their financial contribution towards the projects. Both experience and profit from Fadama projects have helped the communities to participate in rural development of their communities' women inclusive (Akinbamowo and Atenda, 2014).

## **2. Millennium Development Goals (MDGs) ran from 2000-2015**

The work was based on United Nations Secretary General's Report. These goals commit world leaders to combat poverty, hunger, disease, illiteracy, environment degradation, and discrimination against women. The millennium development goals were:

- a. To eradicate extreme poverty and hunger;
- b. To achieve universal primary education;
- c. To promote gender equality and empower women;
- d. To reduce child mortality;
- e. To improve maternal health;
- f. To combat HIV/AIDS, malaria and other diseases;
- g. To ensure environmental sustainability; and
- h. To develop a global partnership for development (United Nation Millennium Summit, 2000).

In order to raise living standards, the MDGs placed special emphasis on three areas: human capital, infrastructure, and human rights (social, economic, and political). Nutrition, healthcare (including child mortality, HIV/AIDS, TB, malaria, and reproductive health), and education are all human capital objectives. In addition to increasing farm outputs using sustainable practices, transportation, and gender equality, which includes empowering women, reducing violence, increasing political voice, ensuring equal access to public services, and increasing security of property rights, the Millennium Development Goals also included

access to safe drinking water, energy, and modern information and communication technology.

The objectives were to improve a person's human potential and "advance the means to a fruitful existence." Through their numerous groups, women were better able to contribute to rural development thanks to the Millennium Development Goals, which helped them recognize their actual significance (Commitment to Development, 2017). Similar to other state governments, the Enugu State government pays counterpart funds on a regular basis and is represented in the state by a focal point who organizes the recipients' activities. For not placing enough focus on environmental sustainability, the MDGs have come under fire. For example, they did not include all of the factors necessary to realize the goals outlined in the millennium statement. Despite the fact that the majority of people in the world are impoverished farmers, agriculture was not directly highlighted in the MDGs.

**Unprecedented efforts have resulting in profound achievements.**

**Millennium Development Goals (MDGS) report 2000-2015. The world community has reason to celebrate at the end of MDGs 2015. There were, achievement though much is still needed to be done in the new era United Nations Secretary General report on MDGs progress 2015.**

### **GOAL 1: Eradicate Extreme Poverty and Hunger**

Over the past two years, extreme poverty has considerably decreased. In the developing world, 14% of people in 2015 were living on less than \$1.25 a day, down from over 50% in 1990.

From 1.9 billion in 1990 to 836 million in 2015, fewer than half of the world's population now lives in extreme poverty. Most development has taken place since 2000.

Since 1990, the percentage of undernourished persons in developing countries has decreased by almost half, from 23.3 percent in 1990–1992 to 16.3 percent in 2014–2016.

**GOAL 2: Achieve Universal Primary Education.**

The net enrollment rate for elementary schools in developing countries increased from 83 percent in 2000 to 91 percent in 2015.

From 100 million in 2000, the number of primary-aged children who are not enrolled in school has decreased by almost half, to an estimated 57 million in 2015.

Since the MDGs were formed, Sub-Saharan Africa has had the best track record of improvement in primary education of any area. In comparison to a gain of 8 percentage points between 1990 and 2000, the region's net enrolment rate increased by 20 percentage points between 2000 and 2015.

**GOAL3: Promote Gender Equality and Empower Women.**

Today, a lot more girls attend school than they did 15 years ago. The goal of eliminating gender imbalance in elementary, intermediate, and higher education has been achieved across emerging areas. Compared to 35 percent in 1990, women currently make up 41% of paid workers in industries other than agriculture.

**GOAL 4: Child Mortality.**

Between 1990 and 2015, the worldwide under-five mortality rate decreased by more than half, from 90 to 43 deaths per 1,000 live births. The number of children under five dying worldwide has

decreased from 12.7 million in 1990 to approximately 6 million in 2015, despite population expansion in the developing world.

From 2005 to 2013, the yearly rate of decreasing under-five mortality in sub-Saharan Africa was more than five times quicker than it was from 1990 to 1995.

Between 2000 and 2013, the measles vaccine helped avoid approximately 15.6 million fatalities. For the same period, there were 67% fewer cases of measles recorded globally.

### **GOAL 5: Improve Maternal Health**

The global maternal mortality ratio has decreased by 45% since 1990, with the majority of the fall occurring since 2000.

In 2014, experienced medical professionals aided more than 71% of deliveries worldwide, up from 59% in 1990.

The percentage of pregnant women in Northern Africa who received four or more antenatal visits increase from 50 per cent to 89 percent between 1990 and 2014.

### **GOAL 6: Combat HIV/AIDS, Malaria and Other Diseases.**

Between 2000 and 2013, the number of new HIV infections decreased by around 40%, from an estimated 3.5 million cases to 2.1 million.

Between 2000 and 2015, malaria fatalities totaling almost 6.2 million people—mostly children under five in sub-Saharan Africa—were prevented. According to estimates, both the incidence and fatality rates of malaria have decreased globally by 37% and 58%, respectively.

Between 2004 and 2014, sub-Saharan African nations with high malaria incidences received more than 2 billion 900 million insecticide-treated mosquito nets.

An estimated 37 million lives were saved between 2000 and 2013 as a result of TB prevention, diagnostic, and treatment interventions. Between 1990 and 2013, the prevalence rate and TB death rate both decreased by 41%.

**GOAL 7: Ensure Environmental Sustainability.**

In 2015, 91% of the world's population uses an upgraded supply of drinking water, up from 76% in 1990.

95 nations have fulfilled the sanitation aim, 147 countries have met the drinking water target, and 77 countries have met both targets globally.

2.1 billion people now have access to better sanitation systems globally. Since 1990, the percentage of persons who practice open defecation has nearly decreased in half.

**GOAL 8: Develop Global Partnership for Development.**

Between 2000 and 2014, actual official development aid from rich nations increased by 66%, to \$135.2 billion.

Up from 65% in 2000, 79% of goods from wealthy nations were allowed duty-free entry in 2014.

From just over 6% of the world's population in 2000 to 43% in 2015, internet penetration has increased. 3.2 billion individuals have access to a worldwide network of material and apps as a result.

**3. SUSTAINABLE DEVELOPMENT GOALS (SDGS) FROM 2015 TO 2030**

In order to attain fairness and prosperity by 2030, the United Nations member states approved the Sustainable Development Goals in 2015. There are networks that monitor and record the

activities that nations and regions do in order to work toward achieving the SDGs. This project was adapted from the Secretary General of the United Nations' 2020 report to the globe.

- **Goal 1. End poverty in all its forms everywhere**

Even before the COVID-19 epidemic, it had been predicted that the global goal of eradicating poverty by 2030 would not be met because of the slowing pace of poverty reduction in the world. Tens of millions of people are being forced back into extreme poverty by the COVID-19 epidemic, jeopardizing years of advancement. The pandemic made it clear that social protection and disaster planning and response need to be strengthened, but these measures fall short of what is required to protect the weak and the poor.

- **Goal 2. End Hunger, achieve food security and improve nutrition and promote sustainable agriculture**

Since 2015, the total number of individuals experiencing extreme food insecurity has increased, and there are still millions of undernourished children. The pandemic's effects on the economy and disruptions to the food supply chains are making hunger and food insecurity worse. Additionally, the rise of the Desert Locust is still concerning Yemen and East Africa, where 35 million people currently face severe food shortages. Around 370 million schoolchildren are missing their free school meals as a result of the epidemic. To lessen the effects of the pandemic, steps must be done right once to bolster the food production and delivery networks.

- **Goal 3. Ensure healthy lives and promote well-being for all ages**

The majority of Goal 3 objectives will be met despite the rate of improvement slowing down in several health-related sectors. The COVID-19 epidemic is wreaking havoc on the world's health

systems and jeopardizes already accomplished health goals. While a global coordinated effort is required to help nations in need, the majority of countries, especially impoverished countries, lack adequate health facilities, medical supplies, and health policies, as well as increased health system funding to fulfill urgent requirements and safeguard health personnel.

- **Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all**

Millions of children and teens were still not attending school as of the end of 2019, and more than half of those who were attending did not satisfy the basic competency requirements in reading and math. The learning results and the social and behavioral development of children and adolescents are being negatively impacted by the closures put in place to restrict the spread of COVID-19. They have an impact on 1.6 billion children and youth, or more than 90% of the global student population. Even while many students have access to remote learning, children and youth in disadvantaged and vulnerable groups, such as those who live in rural locations, severe poverty, unstable nations, or refugee camps, do not. The digital divide will deepen already-existing disparities in educational equality.

- **Goal 5. Achieved gender equality and empower all women and girls**

Improvements have been made as a result of the efforts to advance gender equality, but the promise of a society where every woman and girl experiences full gender equality and all social, political, and economic obstacles to their empowerment have been removed has not been realized. Also suffering greatly from the present epidemic are women and girls. Around the world, women account

approximately 75% of medical professionals, including nurses. Already, women labor at home three times as much as men do in unpaid caregiving roles. Closing of schools and daycares forces parents, particularly women, to provide greater attention to children and support their learning at home. Domestic violence against women and children is reportedly on the rise throughout the world as a result of the lockdown.

- **Goal 6. Ensure available and sustainable management of water and sanitation for all**

In order to stop the spread of COVID-19, millions of people still lack access to basic home hand washing facilities (WASH) and safe management of water and sanitation services. Improving WASH services right now is essential for reducing the transmission of the corona virus and avoiding infection.

- **Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all**

The globe is making good strides toward expanding power availability and enhancing energy effectiveness. However, there are still millions of people without access to power worldwide, and the development of technology and clean cooking fuels is moving too slowly. The covid-19 epidemic has brought attention to the need for economical and dependable power for medical facilities. However, a survey carried out in a few poor nations revealed that 25% of the health institutions examined lacked electricity, and another 25% experienced unplanned interruptions that hindered their ability to provide vital healthcare services. The health system's reaction to the present health crisis is further weakened by all of these realities.

- **Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employments and decent work for all**

Despite increases in labor productivity and unemployment, the global economy was already expanding at a slower pace than in prior years before the present crisis. The globe has entered a recession as a result of the rapid and severe economic disruption caused by the COVID-19 epidemic. In the second quarter of 2020, the total number of working hours is predicted to decrease by almost 10.5%, or 305 million full-time employees, as a result of the unprecedented shock to the global labor market. The worst hit is those in small and medium-sized businesses, those in casual employment, self-employed individuals, those earning daily earnings, and those engaged in industries most susceptible to upheaval.

- **Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation.**

Even before the COVID-19 epidemic started, the world industrial growth had already been rapidly declining. The epidemic is severely affecting the industrial sector and disrupting global value chains and the product supply.

- **Goal 10. Reducing inequality within and among countries.**

Disparity still exists in all forms despite some promising signals of progress in some areas, such as declining relative income inequality in some countries and preferential trade treatment for lower-income nations. The COVID-19 dilemma is having a disproportionately negative impact on the world's poorest and most vulnerable nations, as well as the poorest individuals. It is both exposing and aggravating the severe disparities that exist within and between nations.

- **Goal 11. Make cities and human settlement inclusive, safe resilient and sustainable**

Increased slum population, insufficient and overcrowded infrastructure and services, and increased air pollution are all effects of rapid urbanization. The more than one billion people who live in slums across the world who lack sufficient housing, running water at home, private toilets, waste management systems, congested public transportation, and easy access to official healthcare facilities will be severely struck by the COVID-19 pandemic. Numerous members of these communities' labor in the unorganized sector and face a significant danger of losing their jobs when cities go dark. To be ready for and to react to epidemics in slums and informal settlements, urgent reaction plans are required.

- **Goal 12. Ensure sustainable consumption and production patterns**

Global production and consumption, which are the main drivers of the world economy, are based on a paradigm that continues to have negative effects on the environment. The COVID-19 pandemic presents nations with a chance to create a recovery strategy that will counter current tendencies and alter our consumption and production habits in order to move toward a sustainable future.

- **Goal 13. Take urgent action to combat climate change and its impacts**

2019 was the second-warmest year on record, as the warmest decade ended (2010-2019). In addition, the world community is far from fulfilling either the 1.5C or 2C objectives outlined in the Paris Agreement, with the average global temperature at 1.1C above predicted pre-industrial levels. Although it is anticipated that

greenhouse gas emissions would decrease by 6% in 2020 and that the COVID-19 pandemic-related travel bans and economic slowdown will improve air quality, these improvements are only temporary. Government and industry should apply the lessons they've learned to hasten the transitions necessary to fulfill the Paris Agreement, redefine their relationship to the environment, and implement systemic changes that will transform their economies and societies into low-GHG emission and climate-resilient ones.

- **Goal 14. Conserve and sustainably use the oceans, seas, and marine resources for sustainable development.**

Despite unsustainable depletion, environmental degradation, CO<sub>2</sub> saturation, and acidification, oceans and fisheries continue to provide the economic, social, and environmental demands of the world population. The demands to safeguard this enormous, delicate resource are still not being met by current efforts to safeguard important marine ecosystems, small-scale fishermen, and invest in ocean science.

- **Goal 15. Protect restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss.**

Forestry areas are still shrinking, protected areas are not primarily located in crucial biodiversity hotspots, and many species are still in danger of becoming extinct. However, there are initiatives gaining momentum and making headway that can aid in reversing these results. Examples include increased progress toward sustainable forest management, improvements in the coverage of protected areas for terrestrial, freshwater, and mountain areas, as well as

advancements in the application of policies, laws, and accounting principles to safeguard biodiversity and ecosystems.

- **Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institution at all levels**

Sustainable development continues to be seriously threatened by conflict, instability, inadequate institutions, and restricted access to justice. Millions of individuals have been denied access to justice, security, and human rights. More than 70 million people fled war, persecution, and conflict in 2018, the greatest number ever documented by UNHR in over 70 years. The COVID-19 epidemic has the potential to escalate societal instability and violence, which would make it more harder for us to achieve SDG 16's aims.

**Goal 17. Strengthen the means of implementation and revitalize the Global Partnership for Sustainable Development.**

Due to a lack of funding, it has remained difficult to improve methods of implementation and strengthen worldwide collaborations. Trade disputes, technical challenges, and a lack of information. The epidemic is making it increasingly difficult to accomplish the SDGs. Global financial markets have suffered significant losses and high volatility as COVID-19 spreads, as over \$100 billion in cash has left emerging nations since the outbreak, the greatest outflow ever seen. In 2020, it is anticipated that global commerce would decline by 13%. Global cooperation and multilateralism need to be strengthened more than ever. Due to the

pandemic's global scope, engagement by all levels of government, business, civil society groups, and individuals worldwide is required. The statistics and analysis offered in this paper demonstrate that even the most impoverished nations are capable of making remarkable and unheard-of progress with focused interventions, effective methods, sufficient funding, and political will.

## **CHAPTER SEVENTEEN RURAL DEVELOPMENT**

### ***The Practice of Rural Development***

For the purpose of this book, development is defined as a continuous self-generating progress of socio-economic and political improvement in which the generality of the people are meaningful participants and shares in the cost and benefits of development. According to Ahmadu Suleman (1983), indicators of development are as follows:

1. *Ability to feed, clothe and shelter oneself, resulting from more income earned from one's occupation;*
2. *Ability to live much longer life as a result of provision of improved medical facilities;*
3. *Ability to read, write and understand forces surrounding one through provision of formal and informal education;*
4. *Provision of infrastructural facilities like roads, water, electricity, telecommunication and improvement in other factors of development;*
5. *Ability to participate meaningfully in political activities and in policy making at government levels.*

When these things take place in a given environment, we say that there is development.

According to Mabogunje (1980), rural development is primarily a human endeavor that aims to modify the social-spatial configurations of rural residents' productive activities in order to raise their living standards and enable them to support themselves. Rural development, according to Olisa and Obiuku (1992), is the process of enhancing the social, mental, economic, institutional, and environmental conditions of low-income rural dwellers through the effective mobilization and use of their institutional, natural, and

human resources. This improves their ability to handle day-to-day tasks as well as the demands of contemporary life. The notion is operationalized by seeing the rural environment as a system of parts, qualities, and connections. In order to facilitate widespread participation in the development process, it also entails a variety of multi-sectoral activities, including the development of agriculture, the encouragement of rural industrial activities, and the establishment of suitable decentralized structures (political, economic, and social).

Akinbode (1983) emphasized in his own contribution that rural development aims to modernize rural regions. It encompasses a wide range of concerns, including those related to agricultural modernization and rural industrialisation, job creation, the development of transportation, and the supply of suitable housing and shelter for rural residents. In order to improve the quality of rural life, it also incorporates issues with education, health, recreation, regional economic growth, and a combined challenge of total rural milieu change. As we have seen, there is no universal definition of rural development, which helps to explain why diverse methods to rural development are used in many African nations as well as other places, as we will see below.

### 1. Nigeria

In order to increase rural communities' economic independence through the provision of suitable infrastructure, such as pipe-borne water, electricity, good roads, and small-scale industries, and to promote their moral and social well-being, rural development entails developing the moral, social, political, and economic potentialities of rural communities (Anyanwu, 1992). Therefore, attempts to start policies, programs, and initiatives aimed at raising the standard of living of people in rural places constitute rural

development. Imhabekhai (2010) describes it as a process of improving and enhancing rural residents' lives via the provision of infrastructure, social amenities, and services that benefit rural residents. It also requires changing how people interact with one another and creating possibilities for those who are disadvantaged and oppressed, such solving the issue of gender inequality.

Particularly, rural residents want access to water, food, excellent roads, freedom from persecution, education, electricity, healthcare, adequate housing, jobs, entertainment, and other necessities. Basic tools for rural development include better sanitation and rural electricity. The former will stop young exodus from rural regions, while the latter measures rural living conditions. Rural residents can use electrical equipment and processing facilities if power is accessible. Rural residents may easily access improved storage, heating, and cooling facilities, as well as other desirable circumstances (Aguene, 2004). In Nigeria, there have been a number of changes to both the theory and the practice of rural development.

As a result, several administrations have employed the mobilization strategy. Obanure (1998) defined the mobilization strategy as a process whereby people are made aware of the resources at their disposal as well as inspired and motivated to jointly use those resources for the enhancement of their material and spiritual well-being. Successful development initiatives based on the idea that the indigenous population was the greatest resource for development before colonial authorities arrived in Nigeria. A serious error was to think that because people were ignorant and underprivileged, they couldn't help with rural development. Long-term development was boosted by investments in people. In Nigeria, the community development concept of rural development has long been used. Community development is now generally acknowledged in the

nation as a crucial component of the change-oriented mainstream of development administration to achieve sustained rural development, according to Onokorhoraye and Okafor (1994). It is well known that social movements for welfare and development have made significant contributions to rural development in their respective areas.

They are ways to raise the living conditions of the vast majority of the poor people who live in rural regions, enabling their growth to be self-sustaining before, during, and even after the colonial rule. Rural development initiatives have frequently been mobilized by welfare movements. Participation of the citizen facilitates growth and development in any community Ukwu (2004) noted that: *“Community development through self-help projects is an honored tradition in Nigeria. In traditional society every member of the community had a role to play in community development, as a member of an extended family, an age set, a guild. With government, assuming formal responsibility for public services, individual participation is now a matter of voluntary effort. It is mediated through various voluntary associations: the most pervasive of which are the community development associations or ‘town unions’. Others include youth associations, women’s organizations, and social clubs as well as business associations and co-operative societies”* (Ukwu, 2004, P. 10)

Local leaders like age grade articulate their self help programmes for the development of their various communities. Age grade comprises persons who according to the society are regarded as people of the same age. There is variation in actual year which could be up to three or even five. One group is clearly distinguished from another one. They are marks of rites of initiation. Okonkwo (2013) noted that: *They had in the pre-colonial and colonial times*

*concerned themselves with such traditional functions as maintenance of law and order, settlement of disputes between warring members, constructions and maintenance of roads and markets maintaining the cleanliness of local streams and protecting their communities from external aggression. However, in recent times the age grades have diversified their roles to include newer activities which aid modernization. They have therefore in recent times played significant roles in educational, economic, political and social development of their various communities (Mabonguna, 1989, P. 12).*

Otite (1994) maintained that most town unions, in agreement with their traditional rulers, identified their felt needs. Many of the town unions mobilize their members and embarked on the provision of pipe borne water for example. Others embarked on rural electrification, construction of access roads, building of post offices and even civic centres/recreational parks. Many town unions have legislated on marriage practices examples of such towns include; Nsukka and Igbukwu town unions. A traditional ruler is a person elected and installed by people of certain community in accordance with the ancestral chieftaincy rules, customs and tradition of the said community and who has received government recognition or staff of office.

Originally, most Igbo people did not have traditional rulers and they depended much on delegated legislature for fear of abuse of office. When colonial masters came they introduced the idea of warrant chiefs to ease the administration of the rural people. The functions of a clan head as noted by section 15(1) of the Traditional Rulers law in Cross River State outline the functions of the clan head as follows:

1. *To uphold the culture of his clan,*

2. *To preside at traditional ceremonies affecting his clan*
3. *To serve as a co-coordinating force within the clan*
4. *To promote good relations between his clan and the neighboring clans*
5. *To disseminate among his people information emanating from the local government and the government and to furnish the local government and government with information relating to the problems and aspirations of his people.*
6. *In accordance with tradition and custom, to arbitrate in civil disputes referred to him by all the parties affected*
7. *To serve as a rallying force in organizing community projects affecting the clan*
8. *To help in organizing his people towards implementation of social welfare schemes for the benefit of his people*
9. *To perform traditional and ceremonial functions, and*
10. *To perform such other functions under any other functions as may be prescribed by or under any other written law.*

After Nigerian independence in 1960 successive Nigerian governments used mobilization techniques which includes: National Accelerated Food Production Programme (NAFPP) 1973, River Basin Development Authorities (RBDA) 1972/73, Agricultural Development Projects (ADPs) 1992, Operation Feed the Nation (OFN) 1976, The Green Revolution Programme (1980), Directorate of Food, Roads and Rural Infrastructure (DFRRI) 1986 and Mass Mobilization for Social Justice, Self-reliance and Economic Recovery (MAMSER) 1987. Better life for rural women in (BLW) 1987, Family Support Programme for Rural Women (FSRW) 1992, Agricultural Development Banks (ADB), People's Bank for Poor Masses (PBPM), and Microfinance Banks which

mostly targeted rural areas for small scale and medium scale business development.

With the mobilization techniques, government realized that much could not be achieved for rural development, hence adopted self-help strategy. The meaning of self-help according to Igboeli (1992) entails strategies that induce progress in rural societies, not all of which involve action by governments. It could be related to an individual who alone has the resources to implement a project or projects to satisfy the basic needs of a community. Similarly, it also imply coordinated efforts within a community to select and execute political, economic and social programmes addressed to the development of a community. Igboeli (1992) postulated that self help means the following:

1. *The participation of citizens in an effort to improve their level of living with as much reliance as possible on their initiatives*
2. *Mobilization of the citizens to stimulate their enthusiastic participation*
3. *The provision of human and material assistance by the government to encourage initiative in self-help and mutual help in order to make the efforts of the citizens more effective and meaningful.*

Rural development in Nigeria has assumed several patterns. These according to Igboeli (1982) are:

- a. The sector approach, addressed either to a whole sector such as agriculture or to a few projects within it.
- b. Coordinated approach addressed to economic development of all sectors within a given area and
- c. Participatory approach, designed by the residents first in selecting local economic and social goals and then in pursuing them with some government aid. According to (Chigbu 2012)

*Rural development is the process of enhancing the standard of living and financial security of those residing in remote and sparsely inhabited places. The traditional focus of rural development has been on the exploitation of land-intensive natural resources like agriculture and forestry. However, the character of rural regions has altered as a result of developments in global industry, networks, and urbanization. Resource extraction and agriculture have been supplanted as the main economic drivers by growing tourism, specialist manufacturing, and leisure. Instead of just encouraging agricultural or resource-based businesses, rural towns now need to approach development from a wider perspective, which has increased attention on a variety of development goals. Rural areas must be developed through business, education, physical infrastructure, and social infrastructure (Chigbu 2012, P. 14).*

According to Moseley (2003), integrated development techniques like the bottom-up approach, participatory rural assessment, quick rural appraisal, etc. are being implemented in developing nations like Nepal, India, Bangladesh, etc. Community-Driven Development (CDD) programs in Nigeria have been an innovative development by International Food and Agricultural Development (IFAD) since 1985, according to Abdoul (2010). The International Food and Agricultural Development (IFAD) originally established a trial CDD program in the states of Sokoto and Katsina in the 1980s. The success of this initiative led to the creation of two more programs, both community-driven and sponsored by IFAD: an agricultural and rural development program in 2003, and a natural resources management program in 2005. The "roots and tubers" development initiative, which helped Nigeria become the world's top cassava grower, used the same methodology.

The CDD approach breaks with the conventional “top-down” approach that has never had a sustainable impact on beneficiaries’ living conditions. Instead, it developed a more democratic and inclusive “bottom-up” approach. CDD gives control over decisions and resources to the true agents of change in rural communities, i.e. traditional organizations; peer groups, women’s groups, producers’ unions organized by co-operatives etc. This approach allows stakeholders to freely decide what action to take, and take responsibility for initiatives that affect their lives.

Community Driven Development (CDD) has taught communities how to set infrastructural priorities (drinking water supply, health care centres, roads and schools) and how to achieve these goals in a cost-effective, transparent and sustainable way. According to the beneficiaries, these programmes have helped them find jobs, pay their children’s school fees, and feel that they are useful to their community by contributing to its development. State, local governments, the communities and villages that have benefited from this approach would like to see this initiative extended to other regions.

The basic NEEDS strategy has arisen in recent years from a rejection of the primacy of accumulation or “the maximization of the rate of growth of productive forces” in the development process. Rather it emphasizes the need to meet the primary needs of communities and individuals. Such needs include universal access to basic services such as water, preventive and curative health programmes, habitat (environmental sanitation, urban and rural infrastructure) and communication (Elliot, 2003).

According to Imhabekhai (2010) integrated rural development ensures equity, fairness and justice. National wealth belongs to every citizen irrespective of age, gender, location, tribe and

occupation. Therefore, it is only fair and right that each person get a fair part when this money is distributed. Rural residents are entitled to proper consideration when funding development projects and programs that improve the quality of life for the populace. Recognizing the need of justice, equality, and peace as necessary components for long-term rural development has become necessary in the pursuit of effective rural development. This is due to the fact that only in a just society can peace reign.

Participation of the citizenry fosters growth and development in every community, claims Imhabekhai (2010). It benefits people and the community in clear ways. These include:

- i. It allows the person the opportunity to take part in the sociopolitical development and economic growth of his or her community, enhancing process and capacity for choice.
- ii. It makes representative members more aware of how to solve their shared issues and meet their unique requirements.
- iii. It satisfies a man's desire for relatedness, creativity, a sense of belonging, and a framework for perspective on a fruitful future.
- iv. The process of citizen involvement gives participants a chance to learn from one another, break harmful habits, and discover new strategies for protecting their human rights and enhancing their lot and living circumstances in their community.
- v. It enables engagement and activity that encourages individuals to broaden their interests, learn new cognitive abilities, show initiative and industry, and uncover interconnections that contradict the attitudes of local leaders.
- vi. It teaches democratic leadership and election procedures.

vii. It encourages and improves community control, resulting in good improvements in the participants' communities and their residents' lives.

viii. It encourages both individual and group accountability in the community and is employed to create a more effective collaborative problem-solving process among community leaders who have competing interests, various demands, and quickly evolving and growing programs (Justice, Development and Peace Commission, Ijebu-Ode, 1998).

The needed funds for community development project(s) can be sourced or obtained through diverse ways. The following sources are some of the ways that may be explored or utilized in raising funds for community development projects:

- i. Payment of levies by community members and groups
- ii. Donations
- iii. Project launching
- iv. Conferment of chieftaincy titles
- v. Sale of community resources
- vi. Grants from government
- vii. Grants from local and international donor agencies
- viii. Payment of royalties
- ix. Sons and daughters abroad (Town Unions)
- x. Loans
- xi. Payments by property developers
- xii. Returns on community investments (Adepoju, 1976)

The internalization of norms, values, and roles impairs the female child's ability to inherit and make decisions. The main barrier to achieving sustainable rural development is this. The National Gender Policy aims to create a fair society free from discrimination, to maximize the potential of all social groups regardless of gender or circumstance, to promote the enjoyment of fundamental human rights, to safeguard the health, social, economic, and political well-being of all citizens in order to achieve equitable rapid economic growth, and to develop a planning and governance system based on evidence where human, social, financial, and technological resources are utilized (National Gender Policy, 2006). The core strategies for achieving the objectives of the national gender policy include:

- a. *Policy, partnership and programme reforms through mainstreaming of gender concerns at all levels.*
- b. *Gender education and capacity building to enhance necessary technical expertise and positive gender culture.*
- c. *Legislative reforms to guarantee gender justice and respect for human rights and*
- d. *Economic reforms for enhanced productivity and sustainable development especially that which addresses the need of women and children, and other vulnerable groups (National Gender Policy, 2006).*

The gender policy acknowledges the inherent differences between men and women while addressing the structural disparities between them in our society. More importantly, the gender policy prioritizes women's emancipation as a first step toward attaining gender equality and works to balance power dynamics between men and women for the greatest mutual advantage (National Gender Policy, 2006). In a particular economy, the number of workers who

participate in the manufacturing process impacts both the input and the output.

A situation in which a segment of the community is denied equitable involvement in the process of growth despite the fact that they are capable would not bode well for sustainable development, according to Arisi and Aghure (2010). It has been determined that gender discrimination restricts a segment of society, making it nearly difficult for this group to be granted the opportunity to serve their country. In order for a community to thrive, its members should be encouraged to actively participate in matters pertaining to the betterment of their living situations, claim Dolpesi and Ibiezugbe (2010). The Supreme Court's ruling on April 30, 2014, overturning Igbo customary inheritance rules that restrict women inheritance rights, is a step in the right direction. This is due to the fact that neither men nor women can participate fully and equally in any significant progress. This is consistent with the Igbo proverb that says children are happiest when treated like other people.

## ***2. Tanzania***

Julius Nyerere presented the Tanzanian strategy for rural development in September 1967, when the Ujama of 1962 paper was made into a national policy. The Ujama rural development approach, according to Onokerhoraye and Okafor (1994:33), is the most novel on the African continent right now and reflects a concentrated effort at rural restructuring for faster development. The model's most admirable qualities are its audacious attack on rural poverty and rural animation as well as its grassroots development strategy, which helps rural development be seen more as the responsibility of the vast majority of peasants and workers rather than a select group of technocrats. The peasants are therefore recognized as the driving force behind socioeconomic

transformation in addition to being involved in the design and implementation of programs.

Previously dispersed villagers were gathered into villages for the purpose of providing social amenities and bridging the gap between the urban resident and his villagers. The first approach to rural development is known as villagization, according to Olisa and Obju (1992). It entails persuading people who had previously lived in dispersed homes to move from those homes into a single Village and live together as a community, sharing the common amenities of education, medical care, and water supplies, all of which were provided by the people with the support of the government. Next, the populace was persuaded to establish tiny plots that would be collectively cultivated and the profits shared. After the populace gained faith in collective farming, locals and TANU authorities finally persuaded division of labor.

The cooperative farms that are directly under the producers' authority, who will choose what to cultivate, how much, and other factors. A Ujamaa village is, or soon will be, an economic, social, and political entity; these are not only economic ones. In addition to working together to grow their crops so that they can refer to "our shamba" (Swahili for "farm") and "our output," its residents will also manage their own businesses, oversee their own educational institutions, plan for the improvement of their own living conditions, and function as a cohesive community for all intents and purposes.

In order to put this concept into practice, Tanzania's rural population was consolidated into larger villages as part of a program called villagization. There were around 840,000 people living in 2,700 Ujamaa communities as of June 1971. In 1974, Ujamaa villages were home to 20% of Tanzania's rural population.

A concerted effort was undertaken to provide the communities with loans, extension services, water infrastructure, agricultural equipment, and field people. The goal of all of this was to raise both the productivity of rural labor and the standard of living there (AKE, 2002) The administration didn't stop there; it also launched adult education programs, removed school fees, and made investments in rural regions. The social infrastructure in rural areas was improved. The most important rural development programs in Tanzania, according to Onokrohoraye and Okafor (1994), are those that deal with education, water supply, and health. Plans have been established for a rural hospital, dispensaries, and health centers that double as educational institutions. Since 1967, health standards have significantly improved, and in many rural regions, residents have contributed minimally to the construction of clinics, health centers, and even regional hospitals. As in the other locations, there is still a staffing issue with paramedics.

### **3. Zambia**

Both the speeches and writings of Kenneth Kaunda and the declarations of the United National Independence Party were influential in rural development in Zambia. Their ideology is based on humanism and society is regarded as an extended family. Usually, every extended family takes care of the welfare of its member. Every societal member is valued irrespective of talent and ability. According to Pothon (1979), it is the intention of the state to carry along everybody to extreme lengths to avoid disorder as witnessed in the modernization of western countries.

The specifics of the ideology have been listed by Pack Ollawa as quote by Olisa and Obiuku (1992), and these may be summarized as follows:

- (a) *The establishment of a socialist state and a man-centred society.*
- (b) *Increased localization and social control of economic power including state ownership of economic enterprises*
- (c) *Active participation of the state, co-operatives and the masses in agricultural production*
- (d) *Encouragement of village regrouping where the rural masses will participate actively in developing their areas.*
- (e) *The pursuit of a policy of self-reliance and self help.*
- (f) *Devising the means to obviate the emergence of capitalist tendencies among leaders and to reduce inequalities in income.*
- (g) *Restructuring the educational system to reflect the needs and requirements of society.*
- (h) *Making the Party (UNIP) the focal instrument for achieving the needed reforms*

The local government reform of 1969 decentralized the administration of rural areas into committee whose duties include; (Ibid)

1. *To help maintain law and order, promote communal services and community interests.*
2. *To serve as communication links between the local areas and the national government*
3. *To engage in mass mobilization, promote economic development and self-reliance*
4. *To promote education and health care of the masses, disseminate information on rural policies, personal hygiene, local welfare services*

5. *In 1975, a Rural Reconstruction programme was established with the objective of providing training for young school leavers with a view to helping reassimilate them in the rural sector.*

However, the government policy on agriculture did not favour small farmers as envisaged. Its socio-economic development met with little success.

#### 4. **Malawi**

Integrated rural development in Malawi according to Ake (2002) The projects concerned here were the Lilongwe Land Development Project, The Shire Valley Agricultural development Project, the Karonga Rural Development Project, and the Lakeshore Development Project. One of the largest of the projects, the Lilongwe Land Development Project, was scheduled to cover an area of 500,000 acres when completed. The project, launched in 1968, was to be completed in three phases stretching over 13 years. These projects seem to be essentially large demonstration projects in rural development. They were intended to increase agricultural productivity and to inculcate better farming methods. To this end they were to be backed by infrastructures, extension services and credit.

The Lilongwe project has received much praise. It has been said "that its implementation was 'one of the best in East Africa', and that the first phase of the project was 'extraordinarily successful by almost any standard' E/CN, 14/CAP.6/2). But it would appear that the praise has been earned because the project developed roughly on schedule, carried out the projected infrastructure development,

and in the case of crops such as maize it brought about an increase in yield quite close to target. The project may have performed well in terms of the limited concerns and values of the IDA (International Development Agency) which founded it.

Chilivumbo (1978) made a comprehensive evaluation of rural development projects in Malawi quoted in Ake (2002). The pattern of fund distribution in the land development shows that relatively little amounts are allocated to very few selected peasant farmers. In the Lilongwe Land Development Project, for example, one of the largest and costliest projects, in 1974, out of half a million peasants, only 5% obtained credit facilities amounting to just K. 586,000, averaging about K20 per farmer. In another major project, the Karonga Project, credit facilities were extended to only 4% of the total population, each one receiving about K30). In the Shire Valley Project only 19% of the total funds were reserved for revolving peasant farmers and fishermen's credit funds, while 81% of the funds were allocated to capital development and management costs. Rather than redirecting the funds to the peasantry in the form of credits to eradicate poverty the projects spend the bulk of their funds on capital development, luxury officer's accommodation and salaries of a top-heavy bureaucracy. Thus in 1974 the Shire Valley Development Project was able to give credit facilities; averaging K20 per person to only 3% of the total population. The patterns of expenditure show reluctance to improve the lot of the peasantry. Though a few are assisted the majority of the peasantry is left out.

Behind the talk of integrated rural development is a very exploitative agricultural development which will at best encourage growth without development. For instance, there is much authoritarianism, oppression and exploitation in relations of production. The peasants who participate in the different development projects are subject to the very strict authoritarian supervision of project managers; they do not have any security of tenure and can be easily thrown out of the project. For the few farmers who received loans the terms were very harsh. The loan was simply deducted at the end of the crops season so that the farmer had little left. The peasants are ruthlessly exploited through the marketing mechanism. They must sell to the Agricultural Development and Marketing Corporation which pays them much less than the value of their crops, the enormous gain going not to peasant; welfare but to the government treasury, through which it is used mainly for the interests of the political class. (By contrast estate owners are allowed to sell their products individually.) The wealth from agriculture is very unevenly distributed. As Chilivumbo shows, 'in 1975 the peasantry making up 95% of the entire population, earned only K14 million out of a total of K120 million of agrarian generated wealth. In that year, 1975 tobacco generated or brought into the country K44 million. Out of the total value of K44 million only K3 million was earned by the peasantry, the bulk, K41 million, went to a few estate owners, who account for less than 1% of the entire population and to ADMARC.

### **The Role of Women in Rural Development**

According to an International Labour Organization (ILO) report, (1977 report III) development involves the participation of all the people: men and women, old and young, either directly through their daily work or indirectly through their economic and social groups. This shows that for any meaningful development to take place, both the hands of men and women must be on deck. At present, the contribution of women to the rural economy is seriously underestimated – the “invisible women” syndrome.

According to Idriss (1992), official statistics rarely makes any effort to measure it, even though it is more than clear that not just unpaid household work but the farming and trading activities of women that make a significant contribution to the well-being of poor rural households. All the evidence suggests that the poorer the household, the more hours women work and the greater their investment in both economic production and family welfare. From a situation of multiple disadvantages often as single parents, women can move to one in which they contribute and benefit three – fold – in the home, in society at large and, not least in the development of the next generation.

Sokoya (1982) noted that the traditional woman is jack-of-all-trades in the home – the cook, the washerwoman, the cleaner and the child incubator; In the rural Nigerian setting, women bear the major share of traditional burdens of work in agriculture, animal husbandry, food processing, water and fuel shortage in addition to home and family tasks. Obviously, the traditional woman works for longer hours than her male counterpart.

### **Agriculture**

Women form the bulk of peasant farmers in the rural areas who feed local communities and the teeming population of the cities. According to Okeyo (1979), agricultural work done by women

includes pre-planting activities, such as land preparation, digging and ploughing, followed by planting the seeds, cutting grasses and trees, hoeing and weeding. Women account for between 60 to 80 percent of agricultural labour force in rural areas in Nigeria. According to Onokerhoraye and Okafor (1994), in the case of women the combination of farm and household responsibilities may amount for as many as 15 hours or more. Rural women do not have the luxury of coming home from work and putting their feet up to rest. Straight from the farm, there are children and household chores to attend to. Even at bedtime; they are disturbed by men with sexual requests and advances.

Although women are in charge of producing food crops, land clearing and burning are mainly done by both men and women while planting is done by women. Both men and women however take uneven responsibility for weeding around crops, the application of fertilizers and insecticides and harvesting of crops. Women and children are also responsible for all post-harvest management activities. Marketing of all food crops in the community is done by women while men market cash crops such as cocoa and palm fruits. Cash crops companies as well as individual palm oil producers trekking to the community to make purchases, while food crops are sold at market centres established in other settlements and also at the farm gate (Abane, 2009).

Among the Easterner Igbo and Ibibio, women did most of the heavy works in the farms. Anyanwu (1992) observed that both men and women in Eastern Igbo land were predominantly farmers while trading was a secondary occupation. He explained that in farming activities, women assisted men in bush burning; they also assisted men in clearing stumps and burnt sticks. In planting of yams women assisted men in transporting the yams from the barn to the farms.

Harris (1943) also said that women did the weeding in the farms whereas men never helped women in planting cassava and other subsidiary crops regarded as women crop. Even in the traditional setting, women work harder than men in the farms, go home to do domestic jobs of cooking and bathing the children, processing palm kernels, garri for market and actually going to market to assist in selling some of the husband's yams as well as their garri and palm oil. One obvious reason for over labouring Eastern women was that a married woman was seen not only as a help mate but also a source of wealth, which according to Ortner (1974) was a real devaluation of women.

Men cultivate all crops that require more labour and care. For instance, yam is strictly men's crop and the major decision about it is made by them. Just as women are forbidden by tradition in Igbo land to climb palm trees, also women are forbidden by tradition to cultivate or harvest a certain type of yam called 'Oku'. It is also men's job to stake yam and direct the tendrils to climb the stakes (Ntunde, 2004). In some parts of Enugu state, it is the job of men to make small mounds and sow Coco yams in between the mounds. This work requires special skill. When this cocoyam germinates soil from the mounds are heaped round each cocoyam stem. According to Nana (1994), crops that require less labour and care are left to women. Women help in land preparation, that is clearing and bush burning. Women prepare manure for agricultural crops. Animal manure is made from the collection of soiled litter from livestock pens and feedlots, all buried in deep trenches and pits. Compost heap are also available. Many of which are unused, out of ignorance, discarded out of impatience or wasted out of indolence. Kitchen garbage, weeds, seed hulls, fruit pulps, leaves, livestock manure are all used.

Processing of food is the preserve of women. They process cassava into Garri, Fufu or Abacha or flour; maize into flour or Akamu. Cocoyam can be dried and grounded into flour and host of other crops. The storage systems are barns and platforms made by men and used to store tubers of yam and those for replanting respectively. Yam tubers are put into rectangular enclosures and tied on the horizontal rocks. They are then thickly covered with palm fronds to provide adequate shades and avoid the direct heat from the sun which causes cell breakdown and rot. Storage of other crops is made by women. Maize is hung over the fire place. Black beans (*akidi*), groundnut and pepper are stored by drying. Men only show concern in such crops as tubers of yam which is traditionally stereotyped as men's crop while women play greater role than men in the production and storage of such other crops as cassava, cocoyam, maize, rice and vegetables which are stereotyped as women's African crops (Farmer, 1990). Women are known to be largely responsible for the processing, storage and marketing of most arable and tree crops. In the livestock sector women play responsible role. They raise chicken, rabbits, pigs, goats and sheep (Ntunde, 2004).

According to Lipton (1988) unfortunately, most of the activities of women are still being performed by the traditional methods, characterized by high labour, cheap and low productivity and local implements. The predominance of rural women in the farming operations in the rural areas, their use of local inputs and implements and the small scale level of their operations result in a relatively low level of productivity. Ms Celina Cossa, President of the National Farmers Union in Mozambique, says that although women farmers may be poor and illiterate, they are at the same time the principal force in the struggle against misery, backwardness and

dependency. She calls them the continent's invisible producers (Farmers, 1997).

### **Animal Husbandry**

Aguene (1998) observed that women often gather leaves and other items that animals feed on. Their work also includes grazing sheep and goats and, in some places, cattle which means women trekking long distances in search of pasture or water. In the case of cattle, women milk them and do other preservation processing that might be required in both agriculture and animal husbandry. In some areas, women own animals either by buying them or through arrangements to rear female animals for somebody so that if the animals reproduce, they could share proportionally.

### **Women Organizations and Agriculture**

There is an Igbo adage that there is strength in numbers. In agriculture this cannot be less true. Group activities give women farmer's new strength. Recently, they are being encouraged to form farmers' organizations. Waweru (1997) maintained that such organizations can capture the resources that are available to farmers and then plough them back into development. There are now thousands of women organizations according to Ms Mria da Grace de Amorin, the Africa Regional Director of the UN Environment Programme UNEP, those women throughout Africa are on the front lines of rural development. Singh (1982) has it that involvement of farmer's groups can be central in ensuring that agricultural programmes better address the real needs of rural communities.

Women have made important contributions to rural economies in Africa in terms of agricultural production through their roles as

crop producers, home makers, mothers, wives, bread winners on their husbands' farms. Africa is the region of female farming per excellence; and particularly in Africa South of Sahara women are the primary labours. In spite of their major contributions/roles agricultural development programmes are largely addressed to the men more than the women; women got involved mainly as a body and in few cases as individuals in the first instance (Thorn 1982). Meltor (1987) believe that farmers' belonging to groups is a positive factor for agricultural production because farmers obtain information about new innovations in their farming organizations. Information is, most times, passed about new technologies to the farmers through their groups.

Under the ADP's W.I.A women farmers are attended to as women's groups not individually. According to Jones (1980), organizing farmers into groups can greatly simplify many of the tasks in agricultural extension and development. Farmers who are members of associations are better able to fund their activities by contributing land funds and knowledge. Non-membership of cooperative societies is not a positive factor for agriculture in that production experience has shown that farmers do obtain information about new innovations in their organizations. Foyalan (1988), study also shows that women were regarded in agricultural programme only as women cooperatives. The dominance of men as contact farmers derives from the traditional family structures by which men as household heads control household resources. Okorji (1988) states that agricultural development programmes are largely addressed to the men while women farmers get involved mainly as body or group (Ntunde, 2004).

### **Distributive Trade**

In a number of African countries, notably Ghana, Nigeria, Sierra Leone and Benin, the role of market women has been well

documented. In these places, they account for up to 80 percent of trade in foodstuffs and the provision of rural areas with essential commodities (Onokerhoraye & Okafor 1994). Women are mostly responsible for effective distribution and supplies of goods, particularly food items and services to and from the cities. Thus, women play indispensable roles in the commercial life of nations.

Where women are secluded, they process foodstuffs and other items for their little children to sell for them. Women also dominate such industries as pottery, cloth weaving and catering services in most rural areas. For the Hausa –Fulani women, *purdah* became industry for processing food and cash crop and bagging them (Iyoha, 1987). To earn their own money, the ladies in *purdah* prepare cooked food such as yams, rice, and beans etc. which were easily hawked by their daughters. There were ready markets provided by the labourers working in FADAMA cash crop fields. During the Bakolori resettlement days, such trade on cooked food sustained large families whose household heads lost their farmlands (Iyoha, 1987). In both the urban and semi urban/rural centres of today the Hausa-Fulani women earn steady income through selling of cooked foods. The Yoruba housewives were from the outset useful to their husbands in marketing kola nut, cocoa and rubber, in addition to their other wares like cloths and trinkets or cooked foods. In some instances, women paid for the education of their daughters when their fathers refused to do so (Modo, 1983). There was no marked difference between the Igbo women and the Yoruba women who were already used to outside market condition.

### **Health Services**

Aguene (1998) noted that women play very important roles in the environmental sanitation of the rural societies by keeping homes, village squares, village shrines, market places, churches, and other

social centres clean-thereby playing indispensable role in enhancing the public health of the rural communities. Many of the nurses, midwives and other para-medical staff in the dispensaries, health centres and hospitals in most rural areas are women. Staying around a sick relation in the rural hospitals, treating of wound in the family are mostly done by women. They show sympathy and care to destitute

### **Better Life Programme for Rural Women**

Mabounje (1991) observed that the Better Life Programme which was launched in 1987 as well as the Family Support Programme of the Abacha administration did a lot to enhance women's participation in development process. In spite of their attendant circumstantial and congenital constraints, some specific achievements can be attributed to the programmes in some parts of Nigeria i.e.

- (1) Many women co-operative societies and unions were formed and registered. These societies and unions were for all aspects of multi-purpose co-operative endeavours namely farming, fish smoking, garri processing, soya-drink production, thrift and credit, etc.
- (2) Many women were deeply involved in
  - (a) Production of black soap;
  - (b) Production of honey;
  - (c) Approach of day care and primary schools;
  - (d) Organization of literacy classes;
  - (e) Preservation of perishable food items;
  - (f) Promotion of sanitation programmes

According to Olunleyo (2010) in a number of countries, there are examples of women's housing projects that address the particular

needs of women or of women headed households. An example of such women's housing projects is in Canada during the 1980s. Another example is Cefemina a non-profit organization in San Jose, Costa Rica, that has promoted women's participation in the design and planning of new communities (Agbola, 1995). Also, Awotona (1995) reported a few of women's contribution through self help groups as follows: in the former Bendel State (now Edo and Delta States) women's contribution to the activities of the Abaro Development committee was quite serious. They pulled their resources together and established a garri processing industry which was commissioned under the auspices of 'Better Life for Rural Women Programme. In the North-Eastern part of the country, the Borno State Women League was established in 1977 to render services to the poor and needy. In 1978, it built a school for the blind, donated the State Education Resources Centre as its Secretariat. It established a Nursery-Primary School in 1982 and vocational centre for women in Maiduguri.

In Lagos State, Magbon Alade and Agonrin CDAs have been quite successful in their undertakings, women account for 45% of the total membership with three women executive committee in Magbon Alade while women constituted 67% of that of Agbonrin with two women executive members. Magbon Alade CD has built a primary school, town hall, court house, a bank building and constructed several roads. The association won the Lagos State Community award through such groups as the Christian women organisations and carries out various activities such as the building of maternity homes, day care centres, visitation of motherless babies' homes and donation to handicapped homes. In some parishes, farm lands are owned cooperatively in which every member works and the crops are sold at harvest period to both members and non-members alike.

The family support programme strategies, according to CBN, are as follows:

1. Raising the consciousness of women about their rights and responsibilities in the area of economic, social and political development.
- (2) Mobilising women for a better understanding and resolution of their problems through collective action.
- (3) Educating women on simple hygiene, improved nutrition, family planning, child care, care of husband.
- (4) Mobilising women to seek leadership roles in all spheres of national life and improve their educational status through literacy programmes.
- (5) Enlightening women, on opportunities and facilities available to them in their local government areas.
- (6) Skills and their development, credit facilities and establishment of cottage industries.
- (7) Providing opportunities for technological development and recreational facilities.

The FSP made some progress according to an up-dated report on it by its Imo State chapter (1996). The kind of assistance given to the co-operatives assisted them to acquire larger farmlands. In Akwa Ibom, 300 hectares of land were provided for the FSP demonstration farms. All local government councils in Kaduna State leased land to women co-operatives. In Bauchi State, the women acquired 44 hectares of land for cultivation of wheat.

Another form of assistance given by FSP is to help the women co-operatives obtain bank loans. For instance, in Katsina State, the FSP helped 50 registered women farmers co-operative societies in the state to secure N189,000.00 from United Bank for Africa. Family support programme also help women cooperatives to acquire machines for processing. The FSP equally establishes women centres for cottage industries such as pomade and soap making centres, learning of professional skills and adult literacy.

The Kano State FSP has 10 women multi-purpose centres, the Sokoto FSP has 37 of such, while the Ondo State FSP has 22 of them. FSP involves also cultural issues like the widowhood question as well as in charitable assistance to the socially disadvantaged.

### **The Underdevelopment of Rural Communities**

According to Okeke and Nwele (2014) as a typical sub-Saharan Africa (SSA), Nigeria' represents one of the many paradoxes of development in which case the nation is rich (being one of the largest exporters of crude oil in the world) but her people are poor. The massive persistence of poverty, particularly in rural areas, according to Idriss (1992), represents a problem for the popular acceptance of continued economic adjustment; and it represents a problem for growth itself. The problem lies not only in the unintended consequences of the prevailing development paradigm, but in the viability of the paradigm itself. For instance, a substantial part of assets can be created by the poor who have been so marginal to past development efforts. The poverty of people is not as easily separable from the poverty of nations as was often thought in the past.

According to Pam and Adamu (2013) who maintained that the failure of rural development programmes in East Africa and Nigeria was due to the process of information transfer with the rural communities, argued that in spite of considerable expenditure by governments, donor agencies, the amount of relevant and useable information for rural areas is dismally low and its impact in creating conditions which foster rapid rural development negligible.

According to Oni (2011) the various types of technology that Nigeria has tried in the past few decades but found to have failed to

bring the country nearer her goal of self reliance makes the development of indigenous technology capacity an urgent option. Neither the so-called transfer of technology nor. "Copy technology" (imitation technology) etc has been found suitable for our social cultural milieu. Development of indigenous technical capability is necessary for evolving appropriate technology for sustained development.

No government in Africa has sincerely taken the issue of rural development serious. Even today, a lot of rural societies seem to be forgotten. There is hardly any hospital with adequate equipment and staff. Even in many locations where they are provided by the rural residents themselves via cooperative efforts, pipe-borne water and electricity remain lacking. Due to a lack of amenities, many rural cultures find it challenging to interact with metropolitan regions. The flow of commodities to metropolitan regions is hampered by transportation issues as well (Aguene, 1999).

Poverty has no origin or factor that influences it. Contrarily, a number of intricately interconnected elements work together to cause poverty. They include a lack of or negative economic growth, bad macroeconomic policies, flaws in the labor market that limit employment creation, poor productivity and low salaries in the unorganized sector, and a lack of progress in the development of human resources. The structural reasons or determinants of poverty, such as a rise in crime and violence, environmental degradation, worker layoffs, a drop in the real value of safety nets, and changes in family structure, are other variables that have contributed to the decline in living standards.

### **Credit**

It is generally recognized that production improvement needs a change in means of production; new tools, improved seeds, fertilizers, etc. According to Idriss (1992), credit has been

concentrated among richer farmers with collateral, and with demand for larger loans. In order to improve their productivity, the poor have been forced to seek credit from informal sources. For instance, from money lenders at cut-throat rates, bankers argue that giving direct loans to rural farmers who are scattered and without collateral militates against banking profit making motive.

### **Commercial Services**

Aguene (1999) observed that at times, even national governments have selfish attitude towards the people in the rural areas. The essence of marketing boards in most countries is to collect cash crops from poor rural farmers to be exported to foreign countries. The surplus profit is used for the maintenance of urban dwellers. The poor people who were paid very little are not remembered after all. They are left at the hands of middlemen who determine what to pay them for their crops and also have the privilege of determining how much to sell to them manufactured items from urban areas.

According to Idriss (1922), the alternative has been to resort to private intermediaries offering goods and buying products, at prices very different from those enjoyed by larger producers. In effect, the wealthy and the poor have confronted different sets of prices with the poor paying more for what they buy, and receiving less for what they sell. Hence, the poor are disadvantaged to the extent that they cannot even enjoy the fruits of their own labour. It should be noted that access to capital and more secure income changes perception of the need for labour. As long as the production system of the poor remains underdeveloped, population growth remains high, restricting even the future possibility of development. This is because rural farmers, as a result of prevailing conditions still rely on large family for their agricultural productions.

### **Natural Resource Management and the Environment**

Many of the rural poor, but by no means all, live in areas of extreme environmental fragility. According to Idriss (1992), this is a circumstance often prompted by a high level of control by the rich over more stable and productive resource areas. Here the poor are extraordinarily exposed to the dangers of erosion, whittling away of an already meager productive base. The threat is not entirely due to nature, rather, poverty accelerates erosion. Without capital, the poor are frequently unable to invest in even traditional methods of soil and water conservation. And without sufficient land, they are forced to shorten fallow periods, putting further strains on the resource base.

**Land regularization:** Involve loopholes accounting for the fact that land regularization programmes have sometimes unintentionally become avenues for legalizing the eviction of the poor and the actual loss of their traditional rights. Large scale irrigation schemes expose existing small farmers occupying the area to expulsion. When allocating land over the irrigated areas, poor farmers are not often given a chance. Water conservation which would have been beneficial to the poor is not taken seriously by the authorities (Idriss, 1992).

**Agricultural extension services and agricultural research:** They are substantially governed by the interest of academics; it is an established fact that many of those who work in agricultural research or in extension departments are bent on making careers in the academic world. The results of their research are published in professional journals. They attend conferences and use a language which even agricultural field officers find difficult to understand with a few notable exceptions. Many of them are not interested in the fate of rural farmers. Whenever ministries of agriculture give these academics a free hand, the position of the large and middle-sized farmers are strengthened. And that means the positions of the

small farmers automatically worsens (Akande, 1987). Researches are concentrated on large-scale production in area of relatively high resource endowment. In contrast to this, research relevant to small-scale production in marginal soil and rain fed areas has been shockingly deficient. These are the areas that will benefit majority of the rural farmer.

### **Contradictory Government Policies**

According to Idriss (1992), out of lots of money which have been invested in rural development mostly in the third world countries, very little of it has reached the poor. The poor have been left to their own devices, while the privileged have received a wide range of assistance which has even allowed them to expand their farmland by buying parcels of land belonging to their poor neighbours. The failure of the poor to benefit from agricultural sector investments has not reflected an economic failure among the poor themselves. Rather, it has involved policy and institutional failures.

According to Onokerhoraye and Okafor (1994), prior to the Local Government Reform of 1976 and the modifications in 1986, the political structure of local administration was ill-defined although these two reforms have articulated the political importance of local administration. Several bottlenecks are still present which prevent the local government from joining the mainstream of rural development campaign in Nigeria. Many rural communities in Nigeria, particularly those that are under-privileged as a result of location or ethnicity, seldom have any organization that can defend their interest and present them in planning and policy-making bodies, or makes it possible for them to participate in the development efforts. In view of this, therefore, rural development plans end up being made for the people and not with the people who are the ultimate beneficiaries. These problems are further

worsened by corruption by which political office holders and bureaucrats strive to get what they want by any means.

### **Exploitative Intermediaries**

The poor tend to be at the centre of a number of determinants of poverty. According to Idriss (1992), few resources, population pressure, degradation of the environment, indifferent or predatory institutions, and contradictory government policies are the problems. The interaction of these factors is stronger for some groups than others. They interact very harshly on people inhabiting the most marginal and remote places – the Indians of the Andes, the Nomadic pastoralists of Africa and the tribal people of Southeast Asia. They also come together strongly, and across regional boundaries, in the case of women.

### **Primitive Farming Methods**

Despite modernization and technological changes, many rural farmers still use primitive tools such as hoes and cutlasses, etc. According to Onokerhoraye and Okafor (1994), farming implements have remained the traditional hoe and cutlass and majority of the farmers still operate at the subsistence level. Similarly, the skills of the rural craftsmen are essentially those handed down from father to son. They use poor materials and rudimentary equipment. And any unforeseen even such as a crop failure leaves them destitute. Moreover, the labour of farm household is not fully utilized except during certain peak periods. This leads to under-utilization of human resources in the rural areas.

### **Poor Infrastructural Problems**

Many rural areas lack good infrastructural facilities and social services. Since these are the arteries and channels of rural development, it has been difficult to get to some of the rural areas

or convince them that they are part and parcel of the government of the day. Undeniably, most rural communities lack many basic facilities. Much of this can be ascribed to the neglect of rural areas by government departments charged with the assignment of providing such basic needs. There is almost lavish and ritualistic supply of infrastructures to urban centres and an utter neglect of the rural areas. The consequence of this neglect for rural development is both direct and indirect. Poor infrastructure affects rural productivity and therefore retards progress. Less directly, the absence of rural infrastructure is a push factor of migration leading to rural depopulation which is definitely a cog in the wheel of rural development (Onokerhboarye & Okafor, 1994).

According to Udu (2014) in the United Nations Development Programme, UNDP (2002) human Development Report, Enugu/Ebonyi ranked low (0.466) in the Human Development Index (HDI), a combined measure of longevity (physical health), knowledge (education), an income (purchasing power). Life expectancy at birth is projected to be below 59.2 years for males and 60.7 years for females. The causes of this short lifespan are not implausible. Children under the age of five die at a rate of 191 per 1,000 live births (UNICEF Report 1997). A third of the people living in the state still lack access to clean water and toilets. Indigenous knowledge systems (IKS), according to Ojinga (2012), are knowledge that is specific to a particular culture or community and are frequently employed in the formulation and making of choices at the local level in the many sectors of the local economy. Ignoring IK would result in tremendous resource waste and might lead to unanticipated outcomes in development attempts.

Lack of counselors who are catalysts that reshape and refocus rural women to harness entrepreneurial opportunities at their disposal have hindered rural women from participating fully in rural

development. Counseling for rural women provides a series of tools aimed at supporting, empowering and sensitizing women on how to harness entrepreneurial opportunities in their rural areas. This will enhance their opportunity and contribution in rural development. Nigeria's abundant human and material resources, Nigeria has been unable to develop her rural areas because she has not manipulated her human resources particularly the women folk whose potentials and capabilities unlike her counterparts in advanced countries are only minimally tapped, appreciated and stimulated for effective rural development.

Empowerment of women entails a process of building their resource capability and skills for leadership rights and meaningful participation in all spheres of the society (Erinosho, 2005). However, many researchers such as World Bank (2000), Chinonye (2010) have shown that poverty is a malady that incapacitates its victims economically and indirectly subjects the victims to a state of destitution, powerlessness, and even violence. Unfortunately, the most affected group and sex by the above incapacitation are women and children. Statistics show that women are poorer than men, for instance the UNDP (1995) estimated that about 65% of the World-poor, are women. Women are poor because they are more vulnerable economically, (women entrepreneurship in Nigeria, 2011).

Despite efforts aimed at mainstreaming women in the development process of our society, both at national and international levels, economic and political power distribution remains imbalanced against women vis-à-vis men. A one time, Secretary-General of the United Nations (Perez de Cuellar, 1991) summarized the situation thus, although there have been some improvements for women over the past twenty years, the majority still lag behind men in power, wealth and opportunity.

The relationship between women and their male counterparts in many countries have confirmed that women have always been marginalized and discriminated against especially in the economic sector of the country. With the marginalization of women in the political economy of Nigeria, the men have capitalized on their control and manipulate the means of production through the state in their favour, at the detriment of the women, (Otite, 2008). The absence of gender equity has resulted in poor participation of women in rural development in Enugu State.

The Nigeria society lacks gender equity due to the fact that there is gender bias – a situation in which cultural beliefs and structural arrangements favour men over women. (Akpochafo, 2008) thus women are relegated to the background making it very difficult for them to exhibit their potentials in contributing their quota towards rural development.

### **Strategies for Improving Rural Development**

The manner in which the poor are to be integrated into the overall growth process is very specific. According to Idriss (1992), it is concerned not so much with what the poor could offer to the growth process as with what they would receive from that process. For all its merits, the Basic Needs strategy, and the “social net” approach which followed it, basically emphasized the consumption needs of the poor and not their surplus producing possibilities. On the contrary, a persistent theme in the economics of the poor is the need for some sort of transfer of resources to them from more productive and dynamic sectors of accumulation.

We should therefore seek to forge a closer connection between the issues of poverty and sustainable growth. This perspective is not

growth achieved by the privileged will pull the poor out of poverty but that the mobilization and enhancement of the resources and activities of the poor themselves can uphold their dignity and free them from the shackles of misery, while at the same time making a vital contribution to overall sustainable growth (Aguene, 1998). According to Omorogbe and Imade (2011) Good governance has eight major identifiable characteristics. It adheres to the rule of law and is participative, consensus-oriented, responsible, transparent, responsive, effective, and efficient.

The opposite of corruption is good governance, which ensures that corruption is reduced, minority viewpoints are taken into consideration, and the voices of those in society who are most vulnerable are heard during decision-making. Additionally, it responds to the requirements of society, both now and in the future. Participatory Rural Appraisal, according to Abdulahi and Sale (2014), is a procedure in which communities assess their own circumstances and decide for themselves how to best address their issues. Poverty is a production issue, and eradicating it just requires investments. The majority of rural residents are underprivileged farmers, fishers, herders, and craftspeople. As their income is derived from their goods, they are impoverished individuals as well as poor producers. Therefore, reducing poverty requires setting up circumstances so that people may earn more money from their employment (Aguene, 1998).

Onyishi (2010) states that efforts will be made to outline the best ways to use community welfare organizations' resources in order to achieve the goals of improving their rural areas. Because of their patriotic efforts to build their rural areas, these local groups will be granted or made to feel psychologically important.

*The idea is to involve the rural people fully through their town unions, age grades, and other similar organizations in planning and implementing policies that are designed to improve their economic, social, political and cultural lives. This will enable them to make positive contributions to both rural and national development, the effective involvement of the local people in this matter will in course of time, lead to the attainment of self reliance. The emphasis will, therefore, be on a concerted approach to mobilizing the people and their resources through the town/community unions, age grades and other similar organizations in partnership with the local authorities; that is, local governments.*

*This direct involvement of the local people will not only help to harness their potential resources for development purposes but will also result in leadership training, active civic culture and patriotism. There is enough evidence to show that local voluntary organizations are interested in rural development at the grassroots. They will thus be encouraged and motivated to be the primary vehicles for such development. This way there would be double-barrel benefits of developing "things" and enlacing the capacity of "men". The well-to-do and most active members of these local organizations may not necessarily live in the rural areas but may, in fact, be residential in the urban areas.*

### **Co-operative Societies**

On individual basis, the rural poor cannot be reached, but as members of associations and groups they create their own channels for institutional access. Therefore, they can shoulder the cost of services through organizing local distribution and administration themselves (Aguene, 1999). The current trend in the organization of co-operatives in the rural areas, according to Onokerhoraye and

Okafor (1994), of many less developed countries has been towards the establishment of multi-purpose movements embracing marketing, thrift, credit and supply of agricultural inputs. This multi-purpose organization may serve as a useful institution of rural development. Co-operatives of this nature require effective organization, leadership and entrepreneurial capability which take a long time to acquire. They are, however, necessary for the success of co-operation. What is required is government support and assistance so that co-operation can mobilize indigenous capital for improved agricultural and community development.

### **Credit**

According to Aguene (1998) credit is used to inject required capital into agriculture for higher productivity and therefore better life for the rural person. What matters is not the provision of credit per se, but the way in which credit is tailored to suit the requirements of the rural people. In traditional societies, credit institutions include private money lenders, merchants, friends and relatives. Rural producers require loans for a variety of activities according to Onokerhoraye and Okafor (1994). These include the purchase of seed, fertilizers, livestock, and items of farm equipment, for marketing and payment of wages between planting and harvesting; for the construction of buildings and the acquisition or extension farms, and for craftsmen and for non-agricultural producers for activities such as establishing rural industries and retail businesses.

The government's attitude toward agricultural and rural development, as well as a sensible rural credit policy, have a significant role in how well an agricultural credit system works. A successful agricultural loan program depends, among other things, on the government having the necessary financial and administrative resources and having a grasp of the social structures

in the villages. Poor people are "bankable." A typical IFAD group, according to Idriss (1992), has been the Bangladeshi Grameen Bank. The plan relies on the voluntary establishment of small groups of around five people who then issue mutually binding group guarantees in place of the collateral needed by traditional banks. Only two of the group's members are initially permitted to apply for a loan. The following two members, and then the fifth, can apply based on how well they return the loan. Today, 90% of all borrowers are women, and they have equal access to the scheme's finances.

The Grameen Bank's operations are marked by intense discipline, monitoring, and service, which are carried out by "bankers on bicycles" in branch units with a significant amount of delegated power. Viability is aided by the careful selection of borrowers and their projects by these bank employees, the strong peer pressure that is applied to individuals by their groups, and the 50-week payback schedule. Additionally, saving has been promoted. In accordance with the plan, 5% of the loan's interest will be credited to a group fund, and 25% of the interest paid will be credited and utilized as an emergency fund in case of default. Members will also save one take each week, which will be credited to the savings fund. Overall, the borrower saves around 25% of the revenue earned. In 21,000 communities, 850 branches have provided services to one million members by the year 1992. Although it was believed that the impoverished wouldn't be able to repay, as of 1992, payback rates had reached 97%. (Idriss, 1992).

### **Rural Infrastructure**

According to, there should be an institutional structure for the formulation and execution of rural development programs (Olisa & Obiuku, 1992). To create a permanent institution that will be in charge of keeping an eye on, supervising, controlling, and

coordinating what happens at the bottom with what happens at the top, the directorate of foods, roads, and rural infrastructures should be institutionalized and made to have its presence permanently established in the local government areas.

### **Diversification of Agriculture**

Aguene (1998) asserts that agriculture is the foundation of the rural economy. Therefore, every effort to raise the standard of living of rural residents must start with agricultural growth. Agricultural development will make sure that rural residents reap the most rewards from their agricultural output, increasing the nation's food supply and reducing the rural-urban migration. Agriculture diversification entails enhancing the quality of agricultural outputs as well as ensuring that these outputs are used industrially in a way that benefits the rural populace. Along with agro-allied businesses, rural industries that will be focused on the extraction and use of agricultural products must be established in order to boost agricultural development. They might be milling enterprises for palm oil, cashews, vegetable oil, starch, or palm kernels. The government should help rural farmers purchase cutting-edge farming equipment.

### **Community Development and Self-Help**

Community development, according to Foyalán (1983), does not focus on any one facet of life, such as agriculture, commerce, health, or education. It is focused on the requirements of the entire community. All community members should be included and decision-making and decision-implementation processes should incorporate their full participation. People collaborate to create the world they want. In other words, community development requires that the citizens make their own efforts while collaborating with the

government to better their economic, social, and cultural circumstances.

The community development approach's ability to contribute to rural development is primarily dependent on the presence of devoted local leaders in the rural regions in question as well as how much the government supports local planning and involvement. Experience in numerous nations, according to Onokerhoraye and Okafor (1994), shows that many rural development projects are carried out by diverse groups on their own initiative or with the cooperation of national or local governments. Many towns are active in the construction of classrooms for elementary and high schools in the sphere of education. Community and group farms, communal poultry and cattle, agro-based enterprises, farmers' cooperatives, food crop and cash crop programs, and other aspects of agriculture all play an important role in the rural development strategies of various areas. The provision of social and infrastructure services, such as the construction of markets, civic centers, and recreational facilities, is a major responsibility of communities. All of these initiatives ought to play a significant role in the overall rural development of any given administration.

### **Agricultural Extension**

It entails implementing well planned and coordinated programs to develop rural communities in general and agriculture in particular. According to Idriss (1992), IFAD enhanced the national research system and assisted it in shifting its focus away from large-scale estate farmers in the Zimbabwean National Agricultural Extension and Research Project. Support for the farming system had a role in this reorientation, particularly when it was connected to local technological testing. The National Extension Project in Kenya and

the Minya Agricultural Development Project in Egypt both created particularly solid connections between small farmers and extension agents. The Minya initiative encouraged research scientists and extension personnel to spend two to three days each month visiting farmers with little resources. Regular field days were sought through a ratio of one village extension worker for every 200 farmers, of which 20 were selected with input from village members as "contact farmers" to be visited in order to transmit messages, whether from lab to land or from land to lab, and strengthen the links between the two.

The quick expansion of inter-cropping maize and soy beans, a novel approach that has swept over the project region with great results, is a sign of this system's success (Ibid). According to Abdoul (2010), IFAD has pioneered Community-Driven Development (CDD) programs in Nigeria since 1985. In the 1980s, IFAD originally established a prototype CDD program in the states of Sokoto and Katsina. The success of this initiative led to the creation of two more programs, both community-driven and sponsored by IFAD: an agricultural and rural development program in 2003, and a natural resources management program in 2005. The "roots and tubers" development initiative, which helped Nigeria become the world's top cassava grower, used the same methodology.

Elom and Ngaji (2011) claim that in order to survive and lead sustainable lives, women in rural regions participate in a variety of commercial activities. Rural women participate in a variety of entrepreneurial activities, from farming and food production to the selling of necessary consumer products and services. It is true that without assistance from government action, the full effort of rural entrepreneurs cannot become well-known. Rural women typically create corporate entities. Most of the time, they get their essential necessities through this shape or body. On the other hand, they

establish this cooperative for other financial reasons, such as to create chances for individuals to satisfy a group's interest, want, or desire by contributing to or pooling their resources in order to buy large quantities of something and then distribute the bulk according to individual contributions.

Importance of Counseling Rural Women for entrepreneurship studies by Elom and Nagji (2011) Counseling for rural women entrepreneurship development helped to eradicate the house-wife syndrome/confinement:

- *It exposes the women to the direct entrepreneurial opportunities available in rural areas.*
- *It enables women to become economically viable in the family.*
- *It helps to diversify sources of family income*
- *It gives women sense of belonging and contribution to the economic purse of the family.*
- *It helps to reduce the incidence of domestic violence.*
- *It enables spouse to rub minds together while thinking of family income/resources.*
- *It helps women to become essentially established in their chosen business.*

Female entrepreneurs in Nigeria have long been marginalized or excluded from the official sector of the country's economy due to the invisible and underappreciated requirements and contributions they make to the economy (Kitching & Woldie, 2004). This is the reason that in Nigeria, there are more female entrepreneurs than male entrepreneurs in the unorganized sector (Berger & Byvinie 1989). The informal sector, which includes Nigeria, is the major employer of women in most African nations, according to the Economic Commission for Africa (ECA, 1991). In Sub-Saharan

Africa, the number of women working in this field was estimated to be 16 million in 1990. (International Labour Organization, 1990).

Some western African nations with comparable cultures, societies, and levels of development to Nigeria, including Burkina Faso, Senegal, Mali, and Mauritania, have successfully implemented the community-driven development (CDD) strategy. The National Rural Infrastructure Programme (PNIR), for instance, aimed to improve the livelihoods of the majority of Senegal's impoverished rural households, approximately 80% of them. There are initiatives underway to expand it to more Zones in Guinea Bissau, Togo, the Cape Verde Islands, Niger, and Togo. Gender equality, or the provision of equal opportunities, access privileges, and rights for all citizens, is essential to the sustainability of any community.

Bias resulting from gender differences because of one's sex, age, tribe, personality, class, and religion are things that might hinder the development of sustainable rural areas. A community's rural development involves all of its residents working together. Male or female, education is utilized to organize these rural residents and provide them with the skills and information necessary for leadership, service delivery, and production all of which are the cornerstones of long-term rural development.

### **Strategies for Improving Women's Participation in Rural Development**

Beyond a shadow of a doubt, a woman's role is no longer only in the kitchen. She is now able to work outside the home and make a more significant contribution to the nation's progress. Nigerian women are currently making every attempt to seek employment equality with their male colleagues. Some traditional industries, including the sale of imported second-hand goods and the sale of culinary ingredients in urban markets, have even been totally taken

over by women. According to Nyerere and Mfunne (2014), the UN declared the years 2005 to 2014 the UN Decade of Education for Sustainable Development because of the importance of education in sustainable development.

According to UNESCO (2004), education for sustainable development entails integrating sustainability concerns including climate change, catastrophe risk reduction, poverty reduction, and sustainable consumption into teaching and learning. A participatory approach to teaching and learning is necessary for sustainable development because it inspires and empowers students to alter their behavior and act. Here, it is clear that the United Nations considers education to be a means of promoting sustainable development.

According to Onah (2011), Nigerian elementary, secondary, and university institutions' curricula should include lessons on good governance. It is important to teach about issues like gender equality and election rights and procedures. This will aid in the development of gender-sensitive persons who do not believe that men and women are inherently superior to one another. Women should be taught about the United Nations declaration on human rights, especially the crucial passages pertaining to women's rights, using contemporary socialization tools including schools, churches, mass media, and other social communication organs.

Okoh and Othuke (2011) cite Jones' (2003) statement that "women tend to be somewhat more participative as leaders than men, involving subordinates in decision-making and seeking their input" as the key leadership traits of women. They also claim that "women are as able as men to lead, influence and motivate other group members to analyze problems, to be task-oriented and verbally effective." when managing problems, female leaders are more

sensitive than male leaders. When it comes to demanding more money for their department, compromising their personal integrity, and other issues, female leaders take a harsh stance. Instead of being autonomous, they are trained to be affinitive. Female leaders are frequently very severe, demanding, domineering, and pushy.

They hardly ever have an open-door policy, are intelligent and driven to take on and perform the position of leadership, and they encourage the success of others. Igbo and Oli (2013) contend that males who abuse women should also receive counseling and education on the risks and negative effects of such behavior. It is important to raise awareness in society so that those responsible for this crime change their minds and turn to other ways to settle disputes rather than resorting to various types of violence against women. It is important to reinforce and improve the effectiveness of current legislation against violence against women. This will significantly act as a deterrence to those who would harm women. The prevalence of violence can be decreased in this way because males who do violent acts will refrain from doing so if they are aware of the repercussions or consequences of their conduct.

The World Development Report on gender, equality, and development, according to Olayide (2012), shows that although disparities still exist in many sectors, the lives of women throughout the world have substantially improved. According to Adolfo (2010), the willingness and capacity of society to uphold these rules is a major factor in determining how well laws are used to give women equal chances with males. Broad-based initiatives to inform the public about the advantages of gender equality and to ease tensions between the sexes are necessary for this, as well as legal education about the legal rights themselves and the methods for upholding them.

Adebisi and Ademola (2014) define participation as the active participation of communities in the needs assessment, priority setting, planning, and project implementation processes. Additionally, it relates to how potential beneficiaries assist in making a project for their own growth a reality (Mansuri & Rao, 2004). There is a need to include local knowledge into the projects' decision-making process in order to close the gap between local government officials and the communities (Nwachukwu and Ezeh2007).

Olabode (2012) asserts that if the causes of gender marginalization continue, Nigerians' drive for rapid development may be hampered because some MGD targets specifically targeted women. He advocated for appropriate participation of both men and women in decision-making at all levels of government in order to achieve these aims. This will ensure that gender issues that impact both sexes are represented. Nweze (2011) asserts that attaining gender equality would need a commitment to putting into practice successful programs and policies, particularly those at the grassroots level. Investments are tried-and-true tactics for advancing gender equality. A sufficient amount of money must be allocated to education and skill development.

The Millennium Challenge Account is one of several new efforts that addresses new gender policies that address the economic and social vulnerabilities of women. These programs show potential, but they will need committed funding to succeed. Even the concepts of equality, inclusivity, and empowerment are dependent on effective governance, which promotes, among other things, the fair representation of men and women at all levels of government. According to Onyishi (2010), women have historically had low representation; as a result, there are several advocacy groups and policy frameworks that push for increased engagement from

women. For instance, the UNOSAGI (Office of the Special Adviser on Gender Issues for the Advancement of Women) strongly declared in 2001 that gender equality is essential to development, the reduction of poverty, and effective governance.

Additionally, the UN General Assembly (UNGA) enacted the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1979. Its preamble and 30 articles describe what constitutes discrimination against women and lay out a plan for national action to abolish it. More importantly, the convention lays the groundwork for achieving women's equality of opportunity and access in political and public life, including the right to vote, the ability to run for office, and the right to access education, health care, and employment. The Beijing Platform for Action also acknowledges the possibility of accelerating the transformation of economic, social, and political power relations in societies through women's full representation and participation in decision-making positions in government, policy-making positions in government, and political parties.

A breakdown of political engagement by sex can reveal the gender disparities in Nigerian government. Chinese women have equal rights to those enjoyed by males in terms of politics, society, the economy, and culture, according to *China Today* (1995). They are equally as capable as males both at home and in society. According to the editorial, throughout many thousand years of dynasty control in China, women had experienced the greatest tyranny and discrimination more than any other region of the globe previous to this condition of paradise enjoyed by Chinese women. However, Chinese women fought just as fiercely as men did, and when the People's Republic of China was established in 1949, they at last achieved freedom and independence. For instance, the editorial claims that Chinese women now have the freedom to marry anyone

they choose, to continue using their family name after getting married, and to inherit property and other family members.

According to Ewegbara (1987), Nigerian women are quickly resembling their more affluent counterparts in Western Europe and America. The conventional social conventions that formerly kept women in the background and under the watchful guardianship of males are quickly disappearing, he added. However, this is mostly available in metropolitan regions, but with everyone's help, it will be completely eradicated in rural areas. Another area where feminism becomes relevant and will create awareness according to Onwe (2008) are:

1. *Creating strategy for safe mother hood, which will help to reduce the risk of septic abortions, school regulations in certain places might be changed to stop the expulsion of pregnant girls;*
2. *Creating laws by rising the legal age of marriage for girls EI (Hinnawi, 1991)*
3. *Improving legislation and policy on maternity leave and working conditions for pregnant women, this will make an important contribution to safe motherhood and improve maternal as well as child health.*
4. *Bringing to the fore the review of marriage, divorce and inheritance laws, especially customary laws which have much to do with women's economic, social and psychological status and thus with their health.*
5. *Helping to review laws or policies that discriminate against women in the area of civil rights for example, the right to vote keeps them from having a voice in decisions that are crucially important to them, and keep them from making their full contribution to development.*

Ogan (1987) maintained that the fight for women's proper place is for both males and females. He was surprised that women lacked such self esteem that they actively take part in turning themselves into Chattels. He opined that illiterate women do not have equal ability when compared with literate women to resist societal discrimination. He therefore recommended adequate education for women to equip them to fully realize their rights; education, economic, political etc. Mgbada (1987) on her own part noted that there should be no sexual discrimination. On education, it is the hope of every Nigerian patriot, that women should be educated to help develop our dear country.

According to Adigwe (1987), women constitute the backbone of agricultural activity, and there are a number of methods to improve both their economic situation and that of the nation.

1. Women should be encouraged to join co-operative organizations when they are introduced in various local governments and localities.
2. The locations of art and craft centers that are furnished with contemporary machinery and allow local residents to manufacture their crafts for sale in public.
3. Providing local women with clearing, plowing, and harrowing equipment to reduce the need for human labor.

Idriss (1992) noted that in Honduras women have been formed into groups and provided with credit for agricultural production. The group approach has also proved successful in Nepal in the production credit for rural women project where disadvantaged rural women have received credit for both individual and group activities. This project according to him is aimed exclusively at improving the economic conditions and social status of 16,000 poor

rural women by providing credit for income generating activities, training and community development work.

In China, under the Sichuan Livestock Development Project according to Idriss (1992) experience has shown that women can be reached by support service in numbers proportional to their involvement in livestock production, if proper attention is given to gender issues at the designing stage of trainees in livestock production, 80 percent were women. In the planning and design stages of this project, surveys were conducted on women's involvement in livestock production. Their interest in the project, possible increase in labour demand, interest in receiving training etc were all mapped out.

The National Policy on Women noted that “affirmative action of proportionate ratio or 30% representation will be employed to increase the total representative seats in each of the legislative houses, executive arms, and party hierarchy. This shall be reserved for women for a trial period up to the year 2010. (National Policy on Women: 2000).

That policy is in fact already outdated in the International World because at the UN Conference on Women in 1995 held in Beijing, China, the achievement of the threshold of 30% was by the year 2000AD. Nigeria agreed this as a condition of being a signatory to the Beijing Declaration and Platform of Action. The UN and all 167 nations agree that the greatest metric to achieve a higher proportion of women is gender equality (Akade, 2009). Inequality between men and women still exists despite the great human development efforts over the previous three decades.

This is the outcome of decades-long disregard for gender-related concerns. It has taken longer to achieve gender equality and to give women the attention they deserve, especially in underdeveloped

nations where they have been treated as non-persons for decades. This has had a negative impact on development. During the 1975 International Women's Year World Conference on Women, the term "development" was first used as a problem. One of the factors limiting women's participation in development was pointed up during the meeting in Mexico as being the disparity of decision-making in the household. The Conference advocated the proclamation of a decade for women, during which time development policies and programs will take women as individuals into consideration because of the immensity of the difficulties that women confront. One of the main goals of the Decade was the full upholding of women's rights to equality, as well as the eradication of both de facto and de jure discrimination.

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which was adopted in 1977, was in fact created to ensure successful implementation. In a particular economy, the number of workers who participate in the manufacturing process impacts both the input and the output. According to Arisi and Agbure (2010), it will not be good for sustainable development if a segment of society is excluded from the process of development notwithstanding their aptitude. Gender prejudice has been found to limit some groups within society, making it nearly hard for these groups to serve their country, and its effects are felt whether a civilization is civilized or not.

Additionally, the majority of specialized agencies and United Nations organizations have created programs for women over the years. Because many women still have trouble accessing basic resources, the problem of women's involvement in development has long required special attention. Therefore, it is necessary to alter institutional and legal systems to ensure that women have equal rights and duties, including the ability to make decisions at all

levels. The global track record of women in decision-making, managerial positions, and economic decision-making has remained dismal, notwithstanding a minor reduction in the gender gap in public life and leadership positions.

The structures and issues that need constitutional review in this regard according to Akande (2009) include:

- *The excessive emphasis on the application to tradition, culture and religion which ensures that women are perpetually kept in a position socio-economic rights which put them at a great disadvantage against the other gender.*
- *The language of the text of the Constitution which perpetuates the assumption that the males are the only ones recognized by its provisions. The psychological effect of this on women's participation will require research.*
- *The composition and constitution of political parties. This is where the marginalization of women begins within the political process.*
- *The need for affirmative action clauses to address historical discrimination and injustices against women, for if the issue of minorities can be addressed by the federal Character provisions, the issue of gender-sensitiveness can be address by Social Justice Provision.*

Men and women have the right to live their lives and raise their children in a dignified manner, free from hunger and the fear of violence, oppression, or injustice, according to the United Nations Millennium Declaration of 2000. Law modifications were made when a genuine attempt was made to provide females with an education. Married Women's Property Acts were introduced by Parliament in 1882 and 1983 to grant wives a reasonable level of

equality with their husbands in this regard. Women made significant advances at the same time in entering two of the professions, such as teaching and medical (Obi, 2010).

Furthermore, environmental preservation, economic prosperity, and social equality are the three pillars of sustainable development. Sustainable development in every community is linked to gender equality, which is a scenario in which equal opportunity, access privileges, and citizenship rights are provided, according to Arisi and Agbure (2010). In any culture, bias resulting from gender differences related to race, sex, age, tribe, personality, class, and religions has the potential to impede sustainable development. Each citizen contributes to the collective effort of a community's development.

These individuals—male or female—are being mobilized via education in order to train and equip them with the information and skills necessary for leadership, production, and services, which are the cornerstones of sustainable development. Easterners stepped up their child's education as a result of the advent of free education in the West, while Northerners likewise took their obligation to educate their children more seriously as a result of government pleadings. Northerners began to work feverishly to close the educational divide between the North and the South. Kibbutzim, according to Obi (2010), are collective Jewish settlements in Israel.

Because gender equality is one of the Kibbutz's aims, with men and women partaking in both labor and decision-making, it is essential for gender studies. In most aspects of daily life, kibbutzim residents believe that gender is immaterial. Both sexes care for children, prepare meals, clean up after themselves, fix structures, and decide how to live in the kibbutz on a daily basis. Boys and girls are reared in the same manner, and kids share dorm rooms starting in the first

few weeks of existence. The kibbutzim have achieved considerable (but not total) social equality between men and women. As a result, kibbutzim serve as proof of the cultural diversity in how gender roles are defined (Obi, 2010).

Therefore, how to make government gender responsive is the main subject of this work. Unquestionably, development is about people, and it can only be sustained to the extent that human resources are developed. If only the human development model, which places people at the heart of its concerns, was completely gender responsive, it would have significance. Twelve crucial areas of concern for the development paradigm were listed in the Beijing Declaration. These include advancement of women and the girl child, poverty and human rights, armed conflicts, decision-making, violence against women, economic structures and policies, health, the environment, and women and the media.

Yesufu and Omoyibo (2010) used Agarwerl (1994), who outlined five forms of institutional solutions to these difficulties, in discussing the collective approach via promoting women's access to land. One is to assist women who have separate holdings in investing in capital inputs with other women while yet managing production separately. Women purchase land jointly, own it individually, and farm it collectively in a second form of organization. A third option is for women to jointly rent land and cultivate it.

The management and supervision of property held by males by women's organizations is a fourth form of institutional structure. Poor rural women who possess collective rights over land provided by the government or otherwise obtained by them constitute the fifth form of arrangement enhancing women's access to loans and to crucial inputs like fertilizer and new technology is necessary to

complement women's land rights. The first international framework for policy that included gender in connection to ICP was the Beijing Platform for Action, which was agreed during the fourth global congress on women in Beijing on September 15, 1995. The ladies of Uganda network is a fantastic example. sources of intervention options, including those that may be used in Nigeria and other African countries, for the eradication of harmful widowhood customs that can lead to sustainable development as said by Oduara (1994).

- *The use of traditional rulers in whose domains, most times, these discriminatory inhuman practices occur. Due to modernization they should issue pronouncement revoking those dehumanizing practices earlier mentioned;*
- *Through religious bodies to propagate creeds that will guide adherents in their daily interactions with fellow human beings;*
- *Mass media are effective means of influencing change. Through jingles in about 400 indigenous Nigeria languages along with an expanded Nigerian pidgin, women will be sensitized to know and uphold their human rights and will also be equipped with information that can be translated into economic power for sustainable development.*
- *The use of advocacy groups: according to (Owen, 2001), bodies like Empowering Widows in Development (EWD), Widows for Peace and Empowerment (WFPC) which were established in 1996 and 2001 respectively, and other emerging human rights and women's rights organizations must continue to address the endemic problem of disinheritance, discriminations sexual abuse and other unwholesome practices on widows. Initiatives that seek to support the liberation of the widow from the shackles of poverty and oppression should be encouraged by the local, state and federal levels of governance; and*

- *Through Education: Knowledge indeed is power. Women should access this power through the appropriate education of the girl-child. Where she is so empowered, she becomes automatically liberated and her potentials for development can thus be adequately exploited.*

They are also important for facilitating functional understanding and analysis of structure of national economies; and the policy framework required for addressing society's problems and designing workable policies towards addressing macroeconomic management issues. Failure to consider gender issues in the early stages of technology development and diffusion may unwittingly generate negative effects on women. Even seemingly gender-neutral decisions about infrastructure can impact women's opportunities to use new technologies. Since the level of literacy is usually very low for many rural communities and oral communication in local language is the means of communication, it therefore, becomes necessary that most information should be translated to local languages of the target rural community, and communicated through audio and face-to-face channels. The selection of ICTs in the interventions has to be based on available media, which in most cases are the community radio, mobile phones, computer and internet. The mobile phones, computer and internet are only accessible to a much lower extent (Omoruyi, 2001).

Rural access programmes to develop and improve information and communication system to enable easy access to timely market information for rural women needs to be increased. Lack of information has been identified as a key limiting factor to increased productivity in rural communities. Rural farmers lack information on how to improve quality of their produce, improved seeds and

crop varieties, source of inputs/implements, control plant diseases, pests; and their information has limited the production levels of the rural women farmers, hence limiting their incomes (Olisa & Obiuku, 1992).

Despite the conception that women engage in solely domestic activities which require lower level of skill and innovation, NGOs and policy bodies are beginning to recognize and highlight the knowledge, innovation and abilities possessed by women. As a result, experts have identified four priority areas: supporting electronic networks, promoting strategic use of information and communication technologies among partner communities, developing information content and tools, lobbying and advocacy. While its recommendations do not focus solely on women, the importance of supporting women's participation in these areas is clearly stated as an important issue for the "Africa Information Society" (APC, 1997). Hence, gender equity is an essential building block in sustainable rural development. Accordingly, no development can be achieved without solving the prevailing problem of gender inequity (Towards Earth Summit, 2002)

According to Social Briefing of the World Summit (2002), barriers of the first category particularly require government dictation, such as reviewing and changing policies and practices that discriminate against women as well as developing legislation and setting up institutional mechanisms for the advancement of women and girls. Obstacles of the second category are more complex. They can require fundamental changes in values, institutions and individual through legislation, educational curricula, and public campaigns but also require concerted efforts of all stakeholders. Economic barriers can be viewed as a result of the constitutional and social barriers. Again, a concerted effort by all stakeholders, including

governments, is necessary to change political conditions and market economies.

### **Gender Equity, Factor for Sustainable Development**

Gender prejudice has been found to limit one group in society, making it nearly difficult for that group to be granted the chance to serve their country. Whether a society is civilized or not, most people suffer as a result of this prejudice. Whereas the UN Millennium Declaration's tenet that both men and women have the right to live their lives and raise their children in dignity, free from hunger and the fear of violence, oppression, or injustice is negated by the manifestation of any type of gender prejudice (Towards Earth summit, 2002). Additionally, the three pillars of social equality, economic prosperity, and environmental conservation are necessary for sustainable rural development.

In other words, we define sustainability of development as the degree to which citizens enjoy social fairness, economic prosperity, and environmental protection. That is, we use the aforementioned elements to evaluate sustainable growth. The full and equal participation of women at all levels is necessary for an economy to accomplish the aforementioned goals. This is due to the fact that if only half of the parties involved are active in the process, it is obviously improper to try and address issues, develop suitable methods, or execute solutions. Gender equity is thus a crucial component of sustainable development. None of the three "pillars" of sustainable development, according to the social briefing of the World summit, can be accomplished without addressing the persistent issue of gender disparity (Towards Earth Summit, 2002).

### **Objectives of Women Education**

United Nations Education, Scientific and Cultural Organization (UNESCO, 1995), outlined the main objectives for women education as follows:

1. To empower women to improve the diet and health of their families
2. To improve women's productivity, which will raise the standard of life for their families.
3. To provide women with access to relevant technology and cooperative management.
4. To raise the standing of women in society and culture.
5. To help women carry out their duties more successfully.
6. Assisting women in overcoming their own anxieties and emotions of worthlessness or inferiority.
7. Encouraging women's holistic growth, including their mental, social, physical, psychological, religious, and economic well-being.
8. To ensure that women actively engage in all national matters and are at the forefront of sustainable development.
9. To ensure that women can meet their own fundamental needs, including those for food, clothing, housing, and nurture.
10. To promote social and national growth in terms of the advancement of the economy and of people.

Jeminiwa (1995) observed that holistic development of women occurs along the following lines:

- a. Ensure significant policy changes to equalize women's social standing and economic opportunities with those of men;*

- b. Focus regional development efforts on the provision of infrastructure and the location of production ventures in underserved areas;*
- c. Identify and eliminate all overt signs of sexism;*
- d. A special security/allowance for child care should be established because a properly raised kid is a benefit to society as a whole, not only to the mother.*
- e. Since women themselves are the finest advocates for women's liberation, collective efforts must be taken to ensure that women are heard, visible, and participated in all endeavors, including political ones;*
- f. Women should have easy access to credit options that are in line with their demographic characteristics;*
- g. To help the women in purdah participate in the development process, efforts should be made to identify cottage economic activities that are both socially and economically acceptable and include them into the purdah system;*
- h. Every strategy for achieving the goal of women's development advancement should be carefully created and faithfully carried out.*

According to Prosterman and Vhugen (2012), families that own their own property have the chance and means to improve their nutrition, income, and housing. The cycle of poverty is known to be ended for a person, a family, a village, a community, and entire countries when land rights are protected. Additionally, Prosterman and Vhugen (2012) noted that people often imagine living in a society devoid of acute poverty. A future in which everyone who relies on land for their well-being has secure land rights, one of the most fundamental and effective resources for escaping poverty for themselves and their family. According to Thornton (1982), the country or community that best combines the talents of women and

men will drive global progress across all spheres of endeavor. Entrepreneurship development is a key instrument for economic empowerment, especially for women, in order to use the capabilities of both sexes for growth.

The need to develop women entrepreneurship was emphasized in Beijing China (1995) at the Fourth World Conference on Women. The objectives were to:

- (a) *Increase the participation of women in industry and all other sectors, particularly in the non-traditional areas, through access to advanced technology.*
- (b) *Promote support, and strengthen female entrepreneurship development.*
- (c) *Encourage investments in environmentally safe products and environmentally sound and productive agriculture, fisheries, commercial and industrial activities and technologies; and*
- (d) *Strengthen training opportunities for women.*

Women entrepreneurs are a group of women who have deviated from the norm and are looking into new opportunities for economic engagement (Dhameja, 2002). When this occurs, it is probable that the economy becomes more stable and bouncier, which in turn lessens the present economic issues that are currently widely publicized.

Female entrepreneurs in Nigeria have long been marginalized or excluded from the official sector of the country's economy due to the invisible and underappreciated requirements and contributions they make to the economy (Kitching & Woldie, 2004). This is the reason that in Nigeria, there are more female entrepreneurs than male entrepreneurs in the unorganized sector (Berger & Byvinie,

1989). In most African nations, including Nigeria, women are employed in the informal sector, which is second only to the agricultural sector, according to the Economic Commission for Africa (ECA 1991). In Sub-Saharan Africa, the number of women working in this field was estimated to be 16 million in 1990. (International Labour Organization. 1990).

In Nigeria, there have been many bold attempts by government to appropriately energize the small and medium Enterprise sub-sector to serve its catalytic role in economic development of the country hence the establishment of the following organizations;

- (a) *Bank of Industry (BOI) established in November 2000.*
- (b) *Small and Medium Industries Development Agency of Nigeria (SMIDAN) established in 2000.*
- (c) *The establishment of Small and Medium Industries Equity Investment Scheme (SMIEIS) established in August 2002.*
- (d) *Nigerian Agricultural and Cooperative and Development Bank (NACRDB) established in the year 2000.*
- (e) *Micro Finance Bank established in 2005.*

*Some of the objectives of these banks are;*

- (a) *Fund mobilization,*
- (b) *Enterprise promotion and development*
- (c) *Designing, packaging and promoting cottage/micro and small-scale industries*
- (d) *To make the Banking Industry contribute towards the effort of the Federal Government in stimulating economic growth, developing local technology and generating employment*

Finally, the Micro Finance Bank is established for about 65% of Nigerians who are poor and who do not have access to the formal

financial system. Olakorotu (2013) asserts that women were pushed to remain in violent relationships for a number of reasons. The main justifications are financial stability, protection of children, fear of societal retaliation, fear of more violence, and the socialization of abuse. The rights of women and the repercussions of wife abuse require education of society in general and of men in particular. Programs for detecting and assisting women in violent relationships are required to address the issue. By advising rural women on business options, we can provide them with the information and skills they need to thrive in the rural community.

Women typically play important roles in the economic development of their families; but, in order to take advantage of these opportunities in rural regions, they must be adequately trained and equipped with entrepreneurial skills. Rural women so pursue business in order to survive and improve their standard of living. Governmental agencies and private donors ought to help our rural women have access to low-interest loans so they may expand their enterprises.

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## ABOUT THE AUTHOR

**D**r. Ignatius Nnamdi Aguene is a native of Imeama Umuabi's in the Udi Local Government Area of Enugu State. He has his first Degree from the University of Nigeria Nsukka, M.Sc, and a Ph.D. from the University of Benin, Benin City. He lectures in the Department of Sociology/Psychology, Godfrey Okoye University - Enugu. The focus of this book is mainly on Sub-Saharan African traditional societies. The purpose of this study is to analyze traditional societies and cultures, the impact of social change and their adaption to change, the underdevelopment of rural communities, and the strategies for improving them.

The author has contributed many articles including in ranked journals. He has contributed many chapters in books of co-authorship. He has attended and presented papers at many conferences and has also attended workshops. He has four relevant sociology textbooks for undergraduate and postgraduate students studying sociology or even for a general reader.

1. Rural sociology: An African Perspectives second edition 2025.
2. Contemporary social problems second Edition 2024
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