CHAPTER FOUR

THE FAMILY AND SOCIALIZATION PATTERNS

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INTRODUCTION

Frequent reference is made to the family as the most basic of all social institutions (Goode, 1997). There are other writings that see it as the bedrock of society (Charles, 2010). And yet others view it as the building block of society (Gerson, 1978; Farleg 1994). To understand why the family is seen in the above lights, we need to understand the functions of the family and their centrality to societal survival. The survival of any social system is a function of certain functional pre-requisites. These functional pre-requisites are the necessary conditions for societal survival. However, there are changes in the fabrics of social institutions in Nigeria (Ukpong-Umo and Mboho, 2014). Apparently, as Leslie and Korman (1984) write, certain minimum tasks must be performed in all societies. Unless they are performed adequately, the societal will cease to exist. Some of these functions include:

1.   Continued biological functioning.
2.   Adequate reproduction.
3.   Socialization.
4.   Production and distribution of essential goods/services.

If we attempt an instructive look at these functions and how they are performed, we will discover that the family more than other social institutions is deeply involved. This explains its status as society's most basic social institution, for it involvements in these tasks are monumental.

Emergent norms and trends however suggest that the family's involvement in these roles is gradually being eroded away and taken up by other bodies (Hill and Henon, 2004) for instance show that human reproduction can now be performed in laboratories without necessarily having a family. For these scholars the power and prestige of the family was due to seven functions it performed.

1.   Foremost was the economic function: the family played an important role in the ordering of the economic activities of its constituent members. It was both a productive and spending unit.
2.   The family saw to the basic function of giving prestige and status to its members. This is called social placement.
3.   The family performed the basic function of education not only of infants and children, but for the aged.
4.   The family also played protective functions. It provided physical, economic, and psychological protection for its members.

5. The family also performed religious functions as was evidenced by grace at meals, family devotions etc.
6. The family also played recreational and effective roles.

These functions, it is contended, have been taken over by other agencies, the economic functions are now entrusted in the hands of factories, etc. Teachers have substituted parents in the job of education; police, school, peers, social security and the state have taken over the traditional protective functions.

Salaried priests, professional clergymen, rabbis, and spiritual heads now perform religious functions. Recreation and affection are provided by other agencies such as clubs, associations and leagues. Every bit of traditional familiar functions is now going over to some other institution. This poses the critical issue of the extent to which the family can still pride itself as the basic social institution.

Sociological Typologies of Family Systems

The one basic fact sociology of family recognizes is that the family has a plurality of forms. A key goal of familial sociology therefore has historically been to unravel the whys and wherefores of these forms in societies; that is to account for these differences in family types in society. Anthropologists and sociologists agree that variations in family types in societies are the product of diversities in cultural needs, institutional dynamics/arrangements, and social history and experiences among societies. In the passages that follow, we attempt to lay bare the types of family system in our contemporary society. These are the nuclear and extended family types.

The Nuclear Family: This refers to the family unit in its smallest form. Generally, it refers to a man, his wife and their children. A nuclear family is often equated with a conjugal family. This is technically wrong for while the family refers to marriage partners and their children whether adopted or born, the later refers to the family where the first and most basic socialization processes occur, but when an individual marries, he or she forms a new nuclear family; that of procreation. The former therefore refers to the nuclear family into which one is born while the later refers to the nuclear family which one initiates.

Extended Family System: Family structures that extend beyond the nuclear family are called Extended families. Basically, extended families are multiple numbers of nuclear family groupings. Extended family systems come in three varieties the consaguine, the joint, and the stem.   The consaguine family refers to the joining of nuclear families on the basis of blood relationships or on the basis of descent from one remote ancestor. The joint family is used to refer to extended families formed by brothers, their wives and children. This parity has been found in India.

Stem families are the smallest variety of extended family types. In this family typology, two families in adjacent generations stay together. An example of

this is when a father, his wife, their son, the son's wife and children stay together as a social and economic unit. Extended families act as devices to safeguard family property and goods. They also foster continuity the network of social relationships within which people are implicated. Extended families predominate in societies where tasks performance and economic activities require large numbers of people. Kinship therefore provides a rally point for recruiting people to perform these tasks. In Nigeria, Best (1990; 1992; 1994) believes that the extended family is dying out. This, to him, is consequent upon economic trends, social policies, and a network of other situational factors. The cost of associating with large families has outweighed the benefits therefrom, he concludes.

Marriage Forms versus Family Types

Another way sociologists differentiate between family types is through the forms of marriage that led to their formation. Reiss (1980) sees marriage to be a socially recognized accepted union between, at least, two heterosexual adult in husband and wife roles. Marriage differs from family. Marriage is reserved for that complex customs that regulate the relationship between husband and wife and provide for the creation of a family. The following are identifiable forms of marriage in human societies.

1. **Monogamy:** This refers to the marriage of one man to one woman (at a time). This form of marriage is the only one universally recognized and is the predominant form even within societies where other forms exist. Monogamy, despite its universal acceptance has never achieved ultimate stability. This is because of divorce, spousal death, and separation. If the preferred mate of a man, after his wife's death is the wife sisters, it is called sequential sororal monogamy, if, however, on the other hand, the preferred mate of a woman, after her husband's death, is the husband's brother it is called levirate. The process leading to contracting the second spouse is known as remarriage.

2. **Polygamy:** Distinguished from monogamy is polygamy. Polygamy refers to the marriage of several or many. Polygamy, theoretically, comes in two forms (i) The marriage of several or many wives (polygyny) and (ii) the marriage of several or many husbands (polyandry). Polyandry is distinct from Bligamy; the marriage of two. Murdock (1957) has investigated the frequency with which the marriage of a plural, number of spouses occurs. In a world sample of 554 societies, polygamy was found to be culturally favoured in 415 (77%) whereas polyandry was culturally favoured in only 4 (less than 1%); among the Toda, Marguesas Nayar, and Tibet. One final word about polygamy; rarely does it involve a strictly personal or psychological motive. Sociological factors provide the objective requisite conditions for its occurrence. We now focus properly on the types of polygamy.

3. **Polygyny:** This is the most frequent form of polygamy referred as the marriage of several women to one man, it appears, literature shows, to be a privilege of the wealthy (Ukaegbu, 1977; Welch and Glick, 1981). The origin of polygyny is not known, it can only be speculated upon. Sociologists look for its antecedents in factors such as the desire to facilitate procreation, need for more household hands, status grading, and cultural norms. Where all the multiple wives and sisters are called sororal polygyny. Sororal polygyny is founded on the fact that jealousy among plural wives will be less intense if these wives were sisters.

4. **Polyandry:** This is a rarity. It involves co-husbanding; a situation in which a wife, belongs, simultaneously, to several men. Co-husbandry when done among brother is called fraternal polyandry. Sociology of co-husbandry must recognize it as a device for conserving limited economic assets, a mechanism for containing alarming imbalances in sex ration, and a cultural tool to foster social stability and cooperation among aggressive males.

5. **Group Marriage:** Another rarity, group marriage refers to the marriage of several males to several females simultaneously. This may never have existed as a viable form of marriage for any historically known society. The one community that practiced it, the Oneida community, abandoned it soon afterwards as a result of unforeseen social contingencies (Modo, 2016).

6. **Endogamy:** This refers to in-group marriage. Here, people of similar socio-cultural backgrounds marry themselves. Endogamy is related to homogamy (something about the likeness of married couples) and allogamy (something about the relatedness of married couples). It is hard to find a pure endogamy.

7. **Exogamy:** This refers to out-group marriage. When people of diverse socio-cultural or racial backgrounds marry it is called exogamy. Related to exogamy is Heterogamy which denotes differences between married couple. Most marraiges have exogamous characteristics.

8. **Mésalliance**: This refers to marriage with a person of a very inferior position, special cases of mésalliance are hypergamy (where a female marries upward into a higher social stratum), and hypogamy (where a female marries downward into a lower social stratum). The former form mésalliance, research shows, is more common than the latter (see Rockwell, 1976; Eshleman and Hunt, 1965; Glenn, Hoppe, and Weiner, 1974).

Residence after Marriage

Family sociologists, among others, also study the whys and wherefores of marital residence. The fact is that across cultures, marital residence differs. Marital

residence is a very important variable in determining the would-be experiences, structures, and pre-occupations of newly-formed family. An insight into marital residence therefore, would mark the beginning of more instructive understanding of how families work. All family systems have rules of residence that establish who lives where and with whom. Since husbands and wives come from different families, and since most husbands and wives share the same residence, one or both of them must move. The most common pattern is **patri-localism**. Here, the bride changes residence and lives with the groom's parents. In the **matri-local** pattern, the groom changes residence and lives with the bride's parents. Far more frequently found than either of the above is a **Bilocal** system, in which the couple lives near the parents of either spouses. In the **neo-local** system, the couple lives in a home of their own and may relocated near or away from both sets of parents.

There is also the **avuncu-local** system, where the couple changes residence and lives with the maternal uncle of the groom. In their study titled **middle town families**, Caplow et al (1982) have implicated a complex network of socio-cultural, psychological, economic and institutional factors in the explanation of marital residence. Murdock, (1957) arguing from a culturalist perspective shows there are certain logical associations among patrilineal descent, patrilineal inheritance, patrilineal residence, matriarchy and matrilocality. He associates patrilocality with polygyny, warfare, slavery and hunting economics. Matrilocality is favoured by agriculture, gathering economics, and polyandry. Bilocality is accompanied by pastoral and migratory tendencies, band economics and equality of sexes. Neolocal residences are associated with monogamy, extensive private property ownership and individualism. Murdock's seminal contributions to our understanding of rules and residence strayed beyond these to include his contention that the phenomenon known as bride-price (payment made to the bride's family at marriage) is associated with those rules of descent that remove the bride from her family of orientation.

Let us, at this juncture, say a few things about bride wealth. Barliest (2007) attempts to appreciate bride wealth saw it as outright purchase of the wife, (such as is the case in other instances of purchase). This is markedly erroneous; for it conceals the sociological functions and import of bride price. First, bride price offers recompense to the bride's family for loses of her services. This is particularly the case where the bride and groom live in areas far and away from the bride's family. Second, the bride price acts as insurance against undue maltreatment of the bride by the husband and his family, the sum involved is usually substantial and in case of divorce, the bride's family may retain possession of the bride and wealth. Third, bride wealth acts as social control mechanism; it is used in controlling the behaviours of the bride and the groom.

Authority Patterns in the Family

The distribution of authority between husband and wife does derive from sociological factors, which include mores, norms and cultural prescriptions, value orientation, economic power, and life-chances. Generally speaking, three principal

types of authority pattern exist in families, viz: Patriarchy, Matriarchy, and Equalitarianism.

Patriarchy: In patriarchal families power and authority are vested in male/husbands. Abundant descriptive data suggest that this is the dominant authority pattern in the family the world over. Associated with patriarchy is Patrilocality.

Patrilocality: This connotes the tendency of family members to look up to the father for the provision of their needs.

Matriarchy: Under this power and authority system is held in the family the mother/wife. True matriarchal families are hard to come by. Closely related with matriarchy is matrilocality; the tendency for wives/mothers to institute the hope of family members in terms of need satisfaction and Maternal provisions.

Egalitarianism: An equalitarian pattern of authority connotes fair power and authority sharing between a husband and the wife. This is a basic feature of 21st contemporary families in Nigeria, and elsewhere.

Social Development

Social development is a process in which people become increasingly integrated into the bigger social community as distinct individuals. It also refers to the transformation of social order and social progress within a society through interaction with either an individual or a group. Morris (2010) posits that social development is the bundle of technological, subsistence, organizational, and cultural accomplishments through which people feed, clothe, house, and reproduce themselves, explain the world around them, resolve disputes within their communities, extend their power at the expense of other communities, and defend themselves against others' attempts to extend power. The process of acquiring the standards, values, and knowledge of communities and society is known as socialization. Socialization which begins as soon as a child is born is especially important during early childhood as the first understanding of the child's community is constructed. It is a process that requires the active participation of both adults and children. Adults set expectations for children's proper behaviour as well as the rewards or punishments for their conduct. Adults also select and create the social contexts within which children experience their environments and learn the rules of behaviour. Children are active participants in this process. What they learn depends in part on their interpretation of their environments and on what they select as important from the salvo of available information.

Good social development is imperative, because it is this progression of the child that will determine their social skills, allowing them to display proper reactions to specific emotional situations. This development is specifically to being able to interact adequately with all types of people, whether family, friends or work

colleagues. Similarly, this development during the early stages of a child's life can have a huge impact on leading well-balanced and age-appropriate actions during the different stages of a child's existence that will lead onto adulthood, serving to define and shape the person.

The Concept of Socialization

Socialization is one of the most important social processes in every human society. Without socialization the human beings would not be able to participate in group life and develop the human characteristics. Socialization is very important because it teaches one to adjust, integrate and behave in socially acceptable ways in the society. Without socialization, one would not be able to learn the accepted values, beliefs, habits, customs, norms, symbols, languages, attitudes and behaviour. Socialization helps one develop and shapes ones place in society by learning social skills. As a person moves through society, he needs to alter his behaviour according to the individuals and agent of society. Socialization is a lifelong process by which one keeps learning and developing oneself as a human being. There is no universally accepted definition of socialization. Thus, it could be defined in various ways. Socialization is defined as the process through which an individual inherits the norms, customs and ideologies of the society he lives in. Socialization is necessary for making an individual capable of interacting within the society and a society itself shares the common values, customs, norms, traditions, languages, etc. it also refers to the processes of preparing "newcomers" to become members of existing groups or to take on roles and positions in society. It usually includes how people think, feel, and act in ways considered appropriate in those groups, positions, and roles. Viewed from the group or society's perspective, it is a process of member replacement.

Considerable research in socialization has focused on how individuals acquire basic cognitive and attitudinal features needed for social life, including learning language and how to interact with others. Socialization is the lifelong process of social interaction and learning through which a child learns the intellectual, physical, and social skills needed to function as a member of the society. As a lifelong process, it takes place in many social settings such as family, school, peer groups, mass media, religion and workplace. Socialization is the process by which society integrates the individual and the individual learns to behave in socially acceptable ways. It assists individuals in learning interpersonal and interaction skills that is in conformity with the values of one's society. Socialization contributes to the formation of personality (that is, unique characteristic or the patterns of behaviour and ways of thinking and feeling that are distinctive for each individual) and ultimately a sense of self (a changing but enduring dimension of personality composed of an individual's self-awareness and self-image that develops through socialization. It is also an individual's active awareness of existing as a distinct object in the midst of the society).

The members of any community or social group have a culture which they developed over a long period of time in their effort to effectively adapt and live in the environment in which they found themselves or which they migrated or moved to. Since they have a culture and are living peacefully in their environment, they (members of the social group) have expectation of how any other social person or persons who joined the group should behave. In order to ensure that peace and order are continuously maintained, they ensure that those who have joined their group learn the behaviour pattern expected of them. Thus, socialization is the process by which new members, either newborn babies or adults moving into a new social group, acquire the necessary knowledge, skills, and ways of behaviour that make them to fully fit into the society. Full membership of a society means living a useful life in society by effectively contributing to the developing of the society (Ekpenyong, 2014).

You will agree that before a person can contribute to the development of his society, he must have adapted to the physical and social environment of that society. It is the older members of the society who help (socialize) the new members to acquire the knowledge of how to live in the social environment among the older members of the society.

Process

There are two kinds of socialization processes. They are: Status socialization and role socialization. In status socialization, the child or the new entrant to the society learns the ways of life of the family and the community. Thus, the child or the new entrant learns the language, and acquire sufficient knowledge of the values and belief-system of the society. In role socialization, the child or the new entrant is prepared to fit into a given vocation or position in the society. Thus the socialization process involves many different influences that affect the individual throughout life.

Stages

Socialization goes on throughout one's life, but there are two major stages of socialization. They are primary socialization and adult socialization. Primary socialization forms the foundation for adult socialization. Primary socialization is very important because it determines to a good extent the success of adult socialization. Socialization is possible because the members of human societies have developed behaviour patterns which can be learned by new entrants through interaction with other members who had been in the society before them. What further makes socialization easily possible is the readiness of the older members of the society to socialize the new entrants (children and adults) into the society's ways of life (Adatola, 1987).

Objectives of Socialization

By learning the ways of life of his society, the child is being socialized into the society into which he is born; socialization, therefore, is the process by which the child is prepared to fit into the society in which he will function (interact with other

members) and take up an occupation as an adult member. We can say that the main objective of socialization is to prepare new entrants (children or adult) to know, understand and participate in the culture of the society; they learn the language, behaviour patterns, (observe the rules and regulations of the society) and how to do those things the society approves. For example, the ways we greet Elders, Kings or Emirs are different from how we greet other members of the society, it also varies from one society to the other. Also, the way we build our houses and the food we eat also vary from one society to the other. We know this from the way we have been socialized into our own societies.

Agencies of Socialization

Defleur *et al.* (1977) define agent of socialization as including any political group or social process that presents some aspect of group life or culture to an individual either deliberately or unwittingly in such a way that the person internalizes what is presented. Most agents of socialization have the power to control rewards and punishments and can deliberately encourage learning. In a society, an individual or institution has the task of inculcating the social order in an individual. These individuals or institutions are called agents of socialization. The transfer of rules, expectations, values, etc, is carried out by these agents of socialization. There are a number of things that can affect an individual's socialization process. The amount of impact that each of the agents has on an individual will depend on the situation, the individuals experiences, and the stage of life the individual is in. The six major agents of socialization that help integrate an individual with the society are family, schools, peers, community, religious, and mass media. Let us take a cursory look at some of the agents of socialization that help shape a healthy society.

The agents of socialization are divided into socialization groups. The socialization groupings are as follows:

Primary agents of Socialization: The primary agents of socialization include those people who are closest to an individual. These primary agents of socialization include family and friends. The most important primary agent of socialization is the family. Family plays an important role in shaping the life and behaviour of an individual within the society.

Secondary agents of socialization: The secondary agents of socialization are those institutions or places that help an individual find his place within the society. These include religious institutions, schools, work places, etc. The secondary agent of socialization, which is the school, helps a child in improving social skills that helps the individual in integrating well with the society around him.

Effects of Agents of Socialization Overtime

There are many effects of agents of socialization not only on an individual, but on an entire population. These effects are as follow:

Effect on Life Cycle: The effects of socialization can cause an individual or a group of individuals to alter their beliefs and behaviour over time. This effect is commonly seen during political revolutions, where masses tend to follow the ideology of the political party that inspired them.

Period Effect: The period effect of socialization affects not an individual, a group of people, but the entire society. The most common examples of period effects are Black Plague, Great Depressions, etc.

Cohort Effect: Cohort effect is a social event that creates a major impact on a specific group of people. This can be explained by the Hiroshima Nagasaki bombings or the Vietnam War. Through the above explanation, it is justified that agents of socialization play an important role in an individual's life. The different positive attributes fed by these agents of socialization create harmony in an individual that make him feel confident and respect social etiquette. Without the norms and rules of a society, humans would have nothing to differentiate themselves from animal groups.

This is the case with the family, the school or peer group, but not with the mass media. Socialization of the child or new adult-entrants into a society is made possible through the activities of the principal agents listed below:

a.   Family (child's parent, brothers, sisters and relatives);
b.   School (teachers and playmates),
c.   Community (the environment: social and physical);
d.   Religious institutions (church or mosque or traditional worship); and
e.   Mass media (radio, television, newspapers and magazines (i.e. print and electronic media)

For socialization to take place there must be a socialization agent. The child or adult (to be socialized into the society), knowledge, skills and behaviour pattern to be learned. Now we shall discuss how and what roles each of the socialization agent plays in the socialization process.

a.   **Family:**

Socialization of the child starts within the family which is made up of parents, brothers and sisters. In Nigeria and in some other African nations, you find extended families, which are very large, consisting of the father, his wives, his children, his sisters and brothers, his uncles and aunts and his mother and father. Whether it is a small family like the European family type or it is an extended family, the role which the family plays in the socialization of the child is very important. Thus, the child learns the ways of life of his family from the older members of his family.

The nature of the composition of the family and the way and manner the child is socialized do produce different effects on children brought up in different families. Also, the amount of interest and care shown by the members of a family to a child being socialized differ from one family to the other. In some families, parents

may not care for children quite intimately while in others, decisions are forced on children as parents may not care to explain things to them. Parents socialize their young ones differently and that is responsible for the different ways children behave in public places.

Members of our families are our initial agents of socialization because they first provide us with the initial knowledge of our culture. Remember that culture is our way of life – our language, how we do things, our religions and every other thing about us.

b.   **Peer group or playmates**

Outside the family, playmates or peer group is an important factor in the socialization process of the child. Children making up a peer group or play group come from various families where they have learned different things in different ways. They have had different experience. So, children in a peer group influence each other in the process of interaction – actively participate in group's goals. Children learn from each other a great deal. For example, a child from a family where the members love playing music is likely to influence his friend with his family's love for music by playing music to his/her peer group members or showing keen interest in music and dancing while in the midst of his playmates. So also is a child who is from a family of craftsmen; the child will likely influence his/her playmates in arts and crafts by showing or teaching them how some works of arts and craft are made.

Children do not only acquire useful behaviour from their playmates, they could also acquire bad behaviour from them. For example, a child who shows disrespect to his/her parents, teacher, brothers and sisters would be a bad influence on his/her playmates. This is undisciplined playmates. Children should avoid playing with those who show bad behaviour pattern because they could influence them as they play together daily in the neighourhood.

c.   **The school**

The school is very important in the life of the modern African child. In order to be useful members of a modern society like our own, the child must attend school where he can acquire relevant knowledge, skills and values. At the tender age of five or six years, the child starts to attend school in the company of many other children from different homes. At school, there are teachers who are specially trained to take care of school children, teaching and guiding them in their daily activities time at school than at home, school thus becomes a primary agent of socialization for the child. In spite of the fact that children spend a lot of time in the school, the home still plays a very important part in their socialization. It is in the home that children receive the much-needed support for the skills, knowledge and values acquired at school. This is why a well-organised home gives children the best opportunity for happy and profitable learning at school.

Children Learn, among other things, the following at School:
i.   Living together as members of a group which is much larger than the family or the playmate group.
ii.   New skills for solving problems acquired from the study of science and technology.
iii.   New knowledge about people living in faraway places and how they adapt to their environment.
iv.   How to use leisure hours profitably.

d.   The community

We have already known that a community is made up of people who share similar ways of life. Therefore, when a child is born into a community, he or she is made to learn the ways of life of the community. As children live within community, they learn various things from the adults in their community. For example, children in a riverine community learn how to swim, how to fish and how to use various means of transportation found in their community. Children living within research institutes like the International Institute of Tropical Agriculture (IITA) and university institution like the University of Ibadan learn about formal education and make use of the educational facilities provided in their communities. Children who grew up in Abadina community (junior workers' residential area of the University of Ibadan) are known to have great knowledge of the university system and have made progress in academic pursuits. The community in which children live has a strong socialization influence on them. Remember the old saying, "if you are in Rome, you act like a Roman". The members of a community, whether it is large or small, have expectations of how those who join their community should behave; so they ensure that those who join them learn the behaviour patterns expected of them.

e.   Religious institutions

Children go in the company of their parents and other members of their families to churches, mosques or other various religious places mainly to worship God. Religious organizations help to improve children's interest and education through the establishment of Sunday schools for Christians and Qur'anic schools for Muslim children. Here, children learn much about their religious faith from their teachers and from one another, the way of worshipping God, and the relationship between their traditional communities and the God which they worship.

f.   Mass media

The most modern and one of the greatest socialization agents today is the mass media. The mass media is made up of radio, television, books, newspapers, magazines and other print and electronic media.

Some years ago, many families had no opportunity to use the mass media either because they were not educated to use them effectively or they could not afford to purchase them. Now, there are very many parents who can afford to buy them. In our houses, we have radio, television and our parents, if not always,

sometimes buy newspapers, magazines and books. You find small libraries made up of children and adult books in some homes. It is, however, true that in some very poor homes, you may not find any mass communication system. Such homes are not likely to be very many nowadays. Through the mass media, children and adult learn about what is happening in other communities in the world.

Through the mass media we learn about:

i.   The cultures of other communities and nations.
ii.   Developments in science and technology.
iii.   Sporting activities like the Olympics and World Cup soccer tournaments which take place in many parts of the world.
iv.   Climatic conditions in other places.
v.   Skills that would enable us develop our own communities.

However, we should know that it is not all the things we learn or see from the mass media that are good for us. Certain things which we hear, read and see in the mass media may destroy our lives. For example, cigarette smoking, gambling, shooting and immoral acts are not good for us, but they show them on television, in magazines, films etc. We should only accept what is good for our social and moral development and refuse to adopt those things which can corrupt and harm us.

Process of socialization

There are four main processes through which children are socialized. These are direct learning, incidental learning, learning from models and learning social roles

a.   **Direct learning:** Direct learning takes place through instructions by parents, school teachers, Sunday school teachers, Quantic school teachers, TV and others. In most cases, direct learning is most effectively carried out in a face-to-face communication setting. Language is usually the medium of instruction. It is important that whoever acts as the teacher must instruct the children in the language they understand and can speak.

b.   **Incidental learning:** In incidental learning, the child learns in social settings different from the classroom situation encountered in direct learnings. Here, (i.e. school setting) instructions are formally programmed and the entire learning process is formally arranged for the teacher and the learner. Children also become socialized quite incidentally. But in this case, there is no conscious teaching or learning. For example, when children are playing games with friends in the neighbourhood, they do not only learn to improve their skills for playing the game, they learn the language of the game, thereby improving their language competence. As they play about, they learn about the physical features of the neighbourhood, they see different trees, location of streams, rivers, recreational areas, shopping centers, mode of transportation, and also see the traffic policemen on duty and many other things. Thus, in a single act of playing in the neighborhood, children learn

about the economic, geographical features and the social aspects of their towns and villages incidentally without receiving formal instructions on them in the classroom or from their parents. They also acquire the skill of working together as members of a group (Ekpenyong, 2014).

c.   **Learning from models:** Children seem to know what they want to become in life. Some whose mothers are medical doctors, lawyers, successful farmers, university lecturers, accountants and bankers want to be like daddy or mummy. At times, they want to be like uncle, aunt or cousin in various professions. Children learn from models. They act like their fathers or mothers, sisters or brothers. They want to be great heroes like members of the Flying Eagles (Nigeria's under-20 football team). Children also imitate great actors like Bruce Lee (playing karate), Fedeyi and Orisabunmi (using Yoruba magical powers). They sometimes like to act funny like Zebrudiah or Giringory in the TV series called "Masquerade". They might also want to do their hair in the style of great actors, fighter, world queens, etc. certain people, things or actions are seen by children as models or acceptable standard to be imitated or identified within the society. In this way, socialization processes continue.

d.   **Learning social roles:** In the society, there are established positions which must be filled by individuals. For any established position there are certain behaviour patterns expected of the occupants.

        Examples of such positions are:
i.   **Natural position**
        The position of father, mother, brother, sister, aunt, uncle, niece nephew and others.

ii.   **Religious positions**
        Reverend fathers, pastors, lmams and others

iii.   **Political position**
        The political leaders such as the President, Ministers, State Governors, Commissioners and others

iv.   **Occupational and professional positions**
        Doctors, Lawyers, Directors of Companies, Nurses, Engineers, Carpenters, Civil Servants, Teachers and others.

v.   **Economic positions**
        Manufacturers of goods and sellers of goods and services, businessmen, traders in goods, and farm produce and others. Every position which is going to be occupied in the society by anyone is

associated with certain expectations. In order to effectively occupy the position, one must first of all learn the behaviour patterns, skills and knowledge associated with the position within the cultural setting.

Human rights and individual responsibilities

a.   Human rights

All individuals in any civilized human society have certain human rights accorded them and responsibilities to the society. The most important of these is the right to live. We also have responsibilities to other human beings in the society and to the environment in which we live. One of the most important responsibilities is that we must not kill or terminate the life of a fellow human being. Human rights and responsibilities are usually spelt out in the constitution of many countries and are equally found in the United Nation's (UN) Charter.

When we talk about human rights, we mean a free man's rights. Some of the rights of a free man are:

1.   Right to life
2.   Right to worship
3.   Right to personal security
4.   Right to a fair trial
5.   Right to free expression
6.   Right to freedom of movement
7.   The right to vote and be voted for (provided he fulfills all the necessary requirements)
8.   The right to belong to any social group and purse shared interests.
     If a person commits a crime and he is tried and found guilty of the offence, he might be imprisoned. Once this happens, such a person loses a number of rights.

Until the year 1993, when apartheid (racial discrimination) was abandoned, black and coloured people in South Africa were not free and therefore, had no right. They did not lose their fundamental human rights because they were criminals. Before then, and since the occupation of their lands by white men some one hundred years ago, black South Africans, who are the owners of the land, had been denied this fundamental human rights. A lot of blood was shed and the whole world finally encouraged white South African rulers to abandon racial discrimination in 1993.

Responsibilities of Individuals in the Society

The roles of the individuals in social institutions of the society are many and varied. A social role can be described as an expected pattern of behaviour associated with a particular position in society. This explains the relationship between an individual and the social environment, or culture in which he lives. Each individual belongs to several groups, e.g the nuclear family, extended family, village, town, state, club,

school and country. In each of these groups, members are expected to cooperate with one another in order to make progress and live together in harmony.

Each individual has a part to play in the group or groups to which he belongs. By taking up these roles and carrying out his duties, the individual is being responsible to his society. Man is a social animal. He has to learn how to function in society in order to benefit from his relationship with it. By performing well his various roles, the individual becomes socialized. He also socializes others and contributes to the development of the society. He becomes an accepted member of his society.

Characteristics of Social Roles

Social roles have the following characteristics

i.   Each social role has a cultural basis. This means that the cultural practices of a group dictate the social roles which members play.

ii.   The organization of social groups affects the kinds of social roles that occur within each group. For example, a committee of people will accept having a chairman, secretary, treasurer and others. A classroom needs people to perform the roles of teachers and pupils.

iii.   No individual can play all the required roles of a social group at one time. No individual can possess all the necessary requirements for all social roles. Rules are changed in conformity with the roles of society (Asangausung *et al.* 2023). Each person is, therefore, important in whatever role he plays in the society, for example, it is impossible to be a husband without having a wife, or to teach without having pupils.

iv.   For individual roles to function successfully there is a need for rules and regulations. For example, each school or club has its own regulations. According to Asangausung *et al*. **(**2023), a country has its laws of the land. The relationship between law and society is interrelated. Law and society rest on the belief that legal rules and decisions must be understood in context (Asangausung *et al*., 2023). The individual has to obey the rules of his school or club as well as the laws of the country. The country, village, club, school and others protect and respect the rights of the individuals in return, and help them to achieve their goals (Christensen, 1964)

1.   **Patterns of Group Behaviour**
Many groups of people live in our country. Each of the groups has its own peculiar patterns of behaviour, although the groups share many things in common. For example, to a large extent, people share religion as a common way of serving God. We shall describe some aspects of the pattern of behaviour of the Ijaw people and then you will find out about other groups.

a. **Language**

The ljaw people of the delta and coastal area of Nigeria speaks the ljaw language. As a result of long contact with English and Portuguese traders, a corruption of the English language called "broken or pidgin English" exists there.

b. **Religion**

Most ljaw people are Christians. But the river goddess is still very much worshipped in many ljaw cities. For example, at Odum festival among the Okrika people, the river goddess is praised and worshipped for abundant blessing and protection.

c. **Occupation**

The basic occupation which is fishing is dictated by the conditions of the environment in which ljaw people live on or around rivers running into the Atlantic Ocean. Some trade in fish and other food items.

d. **Government**

Most ljaw communities accept the monarchy, i.e. the rule of a paramount ruler. They have traditional rulers called Amanyanabo in some places. Some ljaw groups are ruled by a council of elders.

e. **Child-naming ceremony**

At naming ceremonies, the ljaw people usually dip the new baby into water (sometimes seven times) to show the child that it would live by water. The earilier the child gets used to water the better. There are many other aspects of the pattern of behaviour of the ljaw people which you have to find out about.

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