

PERSPECTIVES IN DEVELOPMENT SOCIOLOGY · FELIX EJA OJONG | BASSEY ANAM



# Perspectives in Development Sociology

Felix Eja Ojong  
Bassey E. Anam

**Published by:**

Advanced International Publishers  
Calabar, Cross River State  
<http://internationalpolicybrief.org/advanced-publishers>

© February 2018

**ISBN:** 978-051-434-1

**Contact:**

**Felix Eja Ojong**  
Department of Sociology  
University of Calabar, Cross River State  
+234 8034717696

**Bassey E. Anam**

Institute of Public Policy and Administration  
University of Calabar, Cross River State  
+234 7067021763

**International Copyright Law**

All right reserved under the International Copyright Law. This volume is published by Advanced International Publishers. This book- its cover page design and content may not be used or produced in any manner without written permission from the publisher and/or the authors.

**Designed by**

Advanced International Publishers  
Calabar, Cross River State  
+2347088332198

**Google Index**

<http://internationalpolicybrief.org/advanced-publishers/book-chapter-contributions-interactive-knowledge/perspectives-in-development-sociology>

## Dedication

---

This work is specially dedicated to our mentors, scholars and beloved families.

---

## Acknowledgements

---

Unqualified thanks to my parent, the Catholic Church, Calabar Archdiocese, Ejaghma people in Nigeria and the Cameroons through whom I am who and what I am. Unreserved thanks to relations, friends, colleagues in the Priesthood and the University, and acquaintances for encouragement in different capacities. I appreciate my Academic Mentors, Professors K. M. O. Etta, Ugal, Godwin Agogo, Innocent Modo and Zana Akpagu. Special thanks to Associate Professor J. Ukwai who was always there to assist in terms of advice. To all who assisted prayerfully, morally and materially, I remain grateful.

■ **Dr. Felix Eja Ojong**

---

Special thanks to Professors S. O. Ering and Monday Ushie of the Department of Sociology, University of Calabar, who supervised my M.Sc & PhD Dissertations; your excellent supervisions laid a strong foundation in my study on Development Sociology, thank you.

■ **Dr. Bassej Anam**

---

# CONTENTS

Dedication	ii
Acknowledgement	iii
<b>CHAPTER 1:</b>	
<b>ELEMENTS OF SOCIOLOGICAL STUDY</b>	<b>1</b>
1.1 The Meaning of Sociology	1
1.2 Importance of Sociology	3
1.3 Scope of Sociological Studies	5
1.4 Historicity of Sociology	13
References	18
<b>CHAPTER 2:</b>	
<b>DEVELOPMENT AND MODERNIZATION</b>	<b>20</b>
2.1 The Concept of Development and Modernization	20
2.2 Theories of Development	23
2.3 Challenges of Development	30
References	32
<b>CHAPTER 3:</b>	
<b>GENDER AND SEXUALITY STUDIES</b>	<b>36</b>
3.1 The Concept of Gender	36
3.2 Historical Background of Gender Studies	37
3.3 The Subject of Gender Studies	39
3.4 Methods and Assumptions of Gender Studies	41
3.5 Sex, Gender, and Sexuality	44
3.6 The Future of Gender Studies	45
References	47
<b>CHAPTER 4:</b>	
<b>RELIGION AS A SOCIAL INSTITUTION</b>	<b>48</b>
4.1 Meaning of Religion	48
4.2 Functions of Religion in the Society	49
4.3 Theoretical Perspectives on Religion	52
4.4 Religion as a Social Institution	56
4.5 Religion and Globalization	57
References	60

<b>CHAPTER 5:</b>		
<b>POVERTY AND SOCIAL DEVELOPMENT</b>		<b>64</b>
5.1	Meaning and Characteristics of Poverty	64
5.2	Characteristics of Poverty	65
5.3	Types of Poverty	66
5.4	Causes of Poverty	67
5.5	Emerging Challenges of Poverty	68
5.6	Prevalent of Rural Poverty in Nigeria	69
5.7	Models/Strategies of Poverty Reduction	71
5.8	Measures for Poverty Reduction	77
5.9	Social Development and Poverty Reduction	78
	References	79
 <b>CHAPTER 6:</b>		
<b>FAMILY PLANNING AND HEALTH</b>		<b>81</b>
6.1	Meaning of Family Planning	81
6.2	Importance of Family Planning	82
6.3	Contraception and Birth Control in Family Planning	83
6.4	Benefits of Family Planning / Contraception	84
6.5	Methods of Contraception	85
6.6	Effects of Family Planning on Health	89
	Reference	91
 <b>CHAPTER 7:</b>		
<b>CONFLICTS AND COMMUNITY DEVELOPMENT</b>		<b>92</b>
7.1	Meaning and Nature of Conflict	92
7.2	Types of Conflict	95
7.3	Classification of Conflict	96
7.4	Conflict and Human Society	97
7.5	Concept of Community	98
7.6	Meaning of Community Development	100
7.7	Strategies for Community Development	100
7.8	Effects of Conflict on Community Development	102
	References	104

<b>CHAPTER 8:</b>		
<b>UNEMPLOYMENT AND HUMAN DEVELOPMENT</b>		<b>105</b>
8.1	The Meaning of Unemployment	105
8.2	Types of Unemployment	106
8.3	Causes of Unemployment in Nigeria	110
8.4	Effects of Unemployment on National Development	112
8.5	Strategies to Address Unemployment in Nigeria	113
	References	115
<b>CHAPTER 9:</b>		
<b>CHILD LABOUR AND DEVELOPMENT</b>		<b>117</b>
9.1	The Concept of Child Labour	117
9.2	Issues and Causes of Child Labour	120
9.3	Effects of Child Labour	123
9.4	Measures to Address the Problem Of Child Abuse	124
	References	126
<b>CHAPTER 10:</b>		
<b>AGRICULTURE PROMOTION POLICY 2016-2020 AND RURAL DEVELOPMENT IN NIGERIA</b>		<b>128</b>
10.1	Agriculture and the Nigerian Economy	128
10.2	Agriculture Promotion Policy 2016-2020: Assessing the Policy Framework	130
10.3	Implementation Strategies of the Agriculture Promotion Policy	133
10.4	Challenges and Prospects of Achieving the Agriculture Promotion Policy	134
	References	138
<b>CHAPTER 11:</b>		
<b>DEVELOPING RURAL INFRASTRUCTURE FOR ECONOMIC EFFICIENCY IN NIGERIA</b>		<b>140</b>
11.1	Outlook of Rural Infrastructure Challenge in Nigeria	140
11.2	Infrastructures and Economic Efficiency in the Rural Sector	142
11.3	Public-Private Investment in Rural Infrastructural Development	145
11.4	Conclusion and Recommendation	146
	References	147





# 1

Chapter

## Elements of Sociological Study

---

This introductory chapter examines the meaning, importance, scope and historical background to the study of sociology.

### 1.1 THE MEANING OF SOCIOLOGY

The term sociology is composed of two words; Latin word 'Socius' means companion or associate and Greek word 'Logos' means study. Thus the etymological meaning of sociology is, "The science of society". Sociology emerged from the works of Auguste Comte in 1834 (Swabey, 1924). From this foundation, other scholars emerged have explained the concept from varying perspectives.

According to Ginsberg (1968), sociology is the study of human interaction and inter-relation their conditions and consequences. He added that the focus of sociology is to study society; the web or tissue of human interactions and inter-relations. For him, interactions and inter-relations deals with understanding human behaviour in groups or of the interaction among human beings, of social relationships and the processes by which human group activity takes place. It is the science that deals with social groups; their internal forms or modes of organisation, the processes that tend to maintain or change these forms of organisation and relations between groups (Johnson, 1995). Ward (1998) added that it is the science of society or of social phenomena. Put it differently, it is the science of collective behaviour. It studies the relationships between man and his human environment (cited in Bierstedt, 2013).

In the works of Max Weber (1920), the concept of sociology is denoted as the science which attempts the interpretive understanding of social action. Bogardus (2008) explained that it is the study of the ways in which social experiences function in developing, maturing and repressing human beings through inter-personal stimulation. This experience is the structure and function of social life. Giddings (1995) added that sociology is an attempt to account for the origin, growth, structure, and activities of society by the operation of physical causes working together in the process of evolution (Giddens, 2007).

Sociology is concerned with man, his social relations, and his society. It is largely referred to as the study of society, human social interaction and the rules and processes that bind and separate people not only as individuals, both as members of associations, groups, and institutions. It is best described as a body of learning about society. It is a description of ways to make society better. It deals with social ethics and philosophy. The central concern of sociological study is the people, ideas, customs, and other distinctively human phenomena which surround the man and influence him, and which are, therefore, part of his environment.

As a discipline, it is classified under the social sciences because of its methodology. Research in sociology uses various methods of empirical investigation and critical analysis to develop a body of knowledge about social order, acceptance, and change or social evolution (Gianfranco, 2000). Sociology covers all spheres of human activity affected by the interplay between social structure and individual agency. The subject matter of sociology is diverse, ranging from crime to religion, from the family to the state, from the divisions of race and social class to the shared beliefs of a common culture, and from social stability to radical change in whole societies.

Sociology offers a distinctive and enlightening way of seeing and understanding the social world in which we live and which shapes our lives. It looks beyond normal, taken-for-granted views of reality, to provide deeper, more illuminating and challenging understandings of social life (Hill, 2002). Through its particular analytical perspective, social theories, and research methods, sociology is a discipline that expands our awareness and analysis of the human social relationships, cultures, and institutions that profoundly shape both our lives and human history.

There are three major perspectives to sociological study. There are Functionalism especially structural functionalism. Everything has a purpose or it wouldn't exist.

Institutions address major human needs, family, media, education, government etc. Institutions are made up of smaller rules, values, and groups. The major theorists are: Emile Durkheim, Max Weber.

Conflict. Who gets or does not get or gets more or less of what, why, and how. Karl Marx is the major proponent of the conflict perspective.

Symbolic interaction. People carry society with them. Socialization like a virus not only perpetuates society but creates a sense of self and mind. Symbolic interaction is credited to the works of George Herbert Mead.

### **1.2 IMPORTANCE OF SOCIOLOGY**

The importance of sociology is numerous. Sociology has social, institutional and individual advantages. Some key issues are identified in the works of Giddings (1931) and Ginsberg (1968) (cited in Hughes, 2016) include,

#### **(i) Sociology makes a scientific study of society:**

Prior to the emergence of sociology, the study of society was carried on in an unscientific manner and society had never been the central concern of any science. It is through the study of Sociology that the truly scientific study of the society has been possible. Rather, Sociology because of its bearing upon many of the problems of the present world has assumed such a great importance that it is considered to be the best approach to all the social sciences and the key-study for the present situations. Scientific knowledge about society is pre-requisite to any marked improvement in the state of human affairs.

#### **(ii) Sociology studies role of the institutions in the development of the individuals:**

Again, it is through Sociology that scientific study of the great social institutions and the relation of the individual to each is being made. The home and family, the school and education, the church and religion, the state and government, industry and work, the community and association, these are the great institutions through which society functions. Furthermore, they are conditioners of the individual. Sociology studies these institutions and their role in the development of the individual and suggests suitable measures for re-strengthening them with a view to enable them to serve the individual better.

**(iii) The study of Sociology is indispensable for understanding and planning of society:**

Society is a complex phenomenon with a multitude of intricacies. It is well-nigh impossible to understand it and to solve its various problems without a study of Sociology. It is rightly said that we cannot understand and mend society without any knowledge of its mechanism and construction just as no man, in his senses, would dream of trying to mend a motor car without knowing anything about its machinery and the way the different parts fit in with one another. Sociology bears the same relation to the solution of social problems as say.

**(iv) Sociology is of great importance in the solution of social problems**

It is the task of Sociology to study the social problems through the methods of scientific research and to find out a solution for them. The scientific study of human affairs will ultimately provide the body of knowledge and principles that will enable us to control the conditions of social life and improve them.

**(v) Sociology has drawn our attention to the intrinsic worth and dignity of man:**

Sociology has been instrumental in changing our attitude towards human beings. In a huge specialized society, we are all limited as to the amount of the whole organization and culture that we can experience directly.

**(vi) Sociology contributes to enriching human culture:**

Human culture has been made richer by the contribution of Sociology. It has removed so many cobwebs from our minds and social phenomenon is now understood in the light of scientific knowledge and inquiry. According to Lowie (1985), "Most of us harbour the comfortable delusion that our way of doing things is the only sensible if not only possible one". Sociology has given us the training to have a rational approach to questions concerning oneself, one's religion, customs, morals, and institutions. It has further taught us to be objective, critical and dispassionate.

It enables man to have a better understanding both of himself and of others. By comparative study of societies and groups other than his existence which would otherwise escape his notice, his life becomes richer and fuller than it would otherwise be. Sociology also impresses upon us the necessity of overcoming narrow personal prejudices, egoistic ambitions, and class hatred. In short, its findings stimulate every person to render a full measure of service to every other person and to the common good.

**(vii) Sociology is useful as a teaching subject:**

In view of its importance Sociology is becoming popular as a teaching subject also. It is being accorded an important place in the curriculum of colleges and universities.

In summary, the value of Sociology lies in the fact that it keeps us up-to-date on modern situations; it contributes to making good citizens; it contributes to the solution of community problems; it adds to the knowledge of the society; it helps the individual find his relation to society; it identifies good government with community and it helps one to understand causes of things and so on. The study of social phenomena and of the ways and means of promoting what Giddings calls social adequacy' is one of the most urgent needs of the modern society.

**1.3 SCOPE OF SOCIOLOGICAL STUDIES**

There are varying perspectives to the scope of sociology. However, Spratt (1998) identified the following classification as the scope of sociological studies. According to him,

- (a) Sociology is a science of society.
- (b) Sociology is a science of social relationships.
- (c) Sociology is the study of social life.
- (d) Sociology is the study of human behaviour in groups.
- (e) Sociology is the study of social action.
- (f) Sociology is the study of forms of social relationships.
- (g) Sociology is the study of social groups or social systems.

His classifications centered on the 'social' aspect of these relationships. The basis of social interaction or social processes is social relationships. It is on account of such relationships that there is human interaction. He added that man becomes a social animal only when he enters into social relationships. The different aspects of social life; political or economic are the expressions of social relationships. Therefore in studying sociology one is, in fact, studying social relationships in one form or the other. Its subject-matter is society rather than the individual through the individual cannot be left utterly out of account.

In studying social relationships, the sociologists attempt to discover the evolution of society, its systems and structures, the development of social institutions and their functions, the customs and rules regulating social relationships, the groups and communities formed by man throughout history, the nature and interdependence of

these groups like family, class, economic groups, religious groups etc., and the phenomenon of social change.

Other scholars have made clear distinctions on the scope and focus of sociological studies. Some of them are examined briefly below,

### **1. Emile Durkheim**

Emile Durkheim (April 15, 1858 – November 15, 1917) was a French sociologist, well-known sociologist famous for his views on the structure of society. His work focused on how traditional and modern societies evolved and function. Durkheim's theories were founded on the concept of social facts, defined as the norms, values, and structures of society. According to Durkheim, Sociology has broadly three principal divisions which he terms as:

(a) Social morphology: Social morphology covers the geographical settings, the density of population and other preliminary data which is likely to influence the social aspects.

(b) Social physiology: Social physiology is concerned with such dynamic processes as religion, morals, law, economic and political aspects, etc., each of which may be the subject matter of a special discipline.

(c) General Sociology. General Sociology is an attempt to discover the general social laws which may be derived from the specialized social processes. This is considered by Durkheim as the philosophical part of Sociology (Durkheim, 1985).

### **2. Max Weber**

Max Weber (21 April 1864 – 14 June 1920) was a German sociologist, philosopher, jurist, and political economist. His ideas profoundly influenced social theory and social research. Max is best known for his thesis combining economic sociology and the sociology of religion, elaborated in his book *The Protestant Ethic and the Spirit of Capitalism*, in which he proposed that ascetic Protestantism was one of the major "elective affinities" associated with the rise in the Western world of market (New Encyclopædia Britannica, 1974).

Max Weber combines two schools of thought, i.e., historical and systematic and he adds something more. His analysis with regard to relations between Economics and

Religion enables him to use both historical as well as systematic method. The sociologies of law, economics, and religion are the special Sociologies which are the part of both systematic and historical methods of study (cited in Stanford Encyclopaedia of Philosophy, 2007).

### **3. Pitirim Alexandrovich Sorokin**

Pitirim Sorokin (2 January 1889 – 10 February 1968), was a Russian-born American sociologist and political activist, best known for his contributions to the social cycle theory. Sorokin was a leader among the Democrats leading up to the Russian revolution and was sought by Lenin's forces after Lenin consolidated his power. According to Sorokin, Sociology can be divided into two branches:

- (a) General Sociology: the properties and uniformities common to all social and cultural phenomena in their structural and dynamic aspects
- (b) Special Sociology. This deals with the inter-relationships between the socio-cultural and biological phenomena.

In the structural aspect, Sociology studies various types of groups and institutions as well as their inter-relations to one another. In the dynamic aspect, Sociology studies various social processes like social contact, interaction, socialization, conflict, domination, subordination, etc. The special sociologies study a specific socio-cultural phenomenon which is selected for detailed study. According to Sorokin, some of the most developed sociologies are: Sociology of population,- rural Sociology, Urban Sociology, Sociology of family; Sociology of law, Sociology of religion, Sociology of Knowledge, Sociology of war, Sociology of revolution, Sociology of disorganization, Sociology of fine arts, Sociology of economic phenomena and many others.

According to Sorokin, "Though Sociology is a generalizing science dealing with the socio-cultural universe as a whole, this does not mean that it is an encyclopedic survey of the social sciences or that it is a vague philosophical synthesis. The study of the common and current properties, relationship and uniformities of socio-cultural phenomenon involve as much specialization as does a study of the unique or segmentary traits and relationships. In spite of its generalizing nature, Sociology remains a strictly special science" (cited in Hughes, 2016).

Sorokin refers to nine major schools of thought in Sociology, which are further divided into various sub-categories. The major schools of thoughts in Sociology mentioned by Sorokin are as follows:

1. Mechanistic school
2. Synthetic school
3. Geographical school
4. Biological school
5. Bio-social school
6. Bio-psychological school
7. Sociologistic school
8. Psychological school
9. Psycho-sociologistic school

Sorokin has referred to the main currents of recent sociological thoughts in the following four branches of Sociology: (i) cosmo-Sociology, (ii) bio-Sociology, (iii) general sociology and (iv) special sociologies.

(i) Cosmo-Sociology:

This division of Sociology discusses the relationships between various types of geographic conditions and the socio-cultural phenomena, e.g., the relationship between climate, topography, etc., various social aspects of the human population.

(ii) Bio-Sociology:

This division deals with three major aspects—(a) it tries to analyze various aspects in which the social organism can be considered as similar or dissimilar from the biological organism, (b) it focuses on the role of biological factors like race and heredity upon the socio-cultural life, and (c) the demographic school deals with the influence of various aspects of human populations on various socio-cultural phenomena.

(iii) General Sociology:

In this branch, there are three main sub-divisions, i.e., mechanistic, psychological and sociologistic or socio-cultural. The mechanistic school applies the laws of physical sciences to the social sciences. The psychological school attempts to analyze the psychological aspects of socio-cultural phenomena. The socio-cultural school focuses attention on the socio-cultural aspect.

As such the major task of this sub-division refers to three main areas of enquiry: (a) analysis of basic characteristics of socio-cultural phenomena in its structural aspect, (b) a study of the major and repetitive forms of social processes and their dynamic aspects and (c) description of the uniform social relationship and interdependence



between various aspects of socio-cultural phenomena. According to Sorokin, this school, that is, general Sociology is concerned with real Sociology.

#### **4. Morris Ginsberg**

Morris Ginsberg (14 May 1889 – 31 August 1970) was a British sociologist, who played a key role in the development of the discipline. He served as editor of *The Sociological Review* in the 1930s and later became the founding chairman of the British Sociological Association in 1951 and its first President (1955–1957). He was president of the Aristotelian Society from 1942 to 1943 and helped draft the UNESCO 1950 statement titled *The Race Question*. Ginsberg has listed the problems of Sociology under four aspects:

- (i) **Social morphology:** Social morphology includes investigation of the quantity and quality of population, the study of social structure or the description and classification of the principal types of social groups and institutions.
- (ii) **Social control:** Social control includes the study of law, morals, religion, conventions, fashions and other sustaining and regulating agencies.
- (iii) **Social processes:** Social processes refer to the study of various modes of interactions between individuals or groups including cooperation and conflict, social differentiation and integration, development and decay.
- (iv) **Social pathology:** Social pathology refers to the study of social maladjustments and disturbances. In a later article, Ginsberg refers to the major problems of Sociology in three categories;

(a) **Social structure:** the Social structure is concerned with the principal forms of social organization, i.e., types of groups, associations and institutions and the complexes of these which constitute societies. The study of social structure should include demography, that is, the branch of study concerned with various aspects of human population and how they affect or are affected by the social relations.

(b) **Social functions and control:** The category of social functions and social control refers to the working of the social structures which also analyzes that how social structures are regulated and sustained. This includes a study of law, morals, religion, convention and various other forms of social control.

© **Social change:** This refers to the study of short term and long term trends in the life of societies including the problems of development and decay of societies and finally the development of mankind as a whole (Bierstedt, 2013).

### **5. Don Martindale**

Don Martindale (1967) has mentioned five main schools of thought in Sociology which are further divided into sub-schools. These are:

- (I) Positivistic organicism
- (ii) Conflict theory
- (iii) Formal school
- (iv) Social behaviorism
- (v) Sociological functionalism.

### **6. Karl Marx**

Karl Marx (1818-1883) has exerted remarkable impact not only on human thinking but on social structure as well. His main thought is found in the 'Communist Manifesto' and 'Das Kapital.' His main sociological contributions are (i) Historical Materialism, (ii) Theory of private property (iii) Class struggle and (iv) Stateless society (cited in Hughes, 2016).

#### **ii) Theory of Private Property:**

Private property is the basis of capitalism which makes it exploitative. According to Marx, private property is derived from alienated man, alienated labour, alienated life and estranged man." The worker gets alienated from his job. For his job is a means of physical subsistence and he himself is a commodity. Alienation is acute in a capitalist society. The man has become alienated from himself, from each other and from nature. In order to remove alienation, the system of private property is to be abolished.

#### **(iii) Class Struggle:**

According to Karl Marx, "the history of all hitherto existing society is the history of class struggle." Marx holds that in every age, society becomes divided into two major classes—the oppressor and the oppressed that are always in conflict because their interests collide. The present class struggle between the workers and employers will ultimately lead to the victory of the proletariat. As a result of this victory, class distinctions will disappear from society, and with that disappearance, class struggle too would come to an end and a classless society would be born.

#### **(iv) Stateless Society:**

According to Marx, the state will ultimately wither away. Before the state finally withers away, it will be preceded by a transitional phase of the dictatorship of the proletariat. The proletarian state will only prepare the way for the ushering in of a

stateless society in place of the bourgeois society, state as an agency of force will no longer be required because people in the communistic society will gradually become accustomed to the observance of the elementary rules of social life without compulsion and without subordination. Mankind will make an ascent from the kingdom of necessity to the kingdom of freedom” (cited in Hughes, 2016).

### **7. Talcott Parsons**

Talcott Parsons (1902-1979) was an American sociologist who served on the faculty of Harvard University from 1927 to 1973. Parsons was one of the most influential structural functionalists of the 1950s. As a functionalist, he was concerned with how elements of society were functional for a society. The two major contributions of Talcott Parsons are:

- (i) Action frame of Reference and its components, and
- (ii) The Structural-Functional Analysis.

Parsons' book, 'The Structure of Social Action' (1937) is considered as the “watershed in the development of American sociology in general and sociological theory in particular. It was a landmark in that it set a new course – the course of functional analysis.” Another book, 'Social System' emphasised the “importance of institutionalised values and norms and differentiated social roles corresponding to the different status position.”

Action-Frame: According to Talcott Parsons, there are four elements of action:

- (i) An actor (may be an individual or collectivity)
- (ii) An end,
- (iii) A situation
- (iv) Means

As such, any action is determined by three systems:

- (i) Personality System,
- (ii) Social System and
- (iii) Cultural System.

Of these three, the cultural system consisting of values, norms, and symbols is the most important. These three are not inter-changeable, though they inter-penetrate each other and are essential for each other. Thus they are separate yet related aspects

of reality. From his action frame of reference, Parson derived his concept of pattern variables. According to him, there are five basic pattern variables:

- (i) Affectivity—Affective neutrality (The Gratification Discipline Dilemma)
- (ii) Self-orientation collectivity orientation (The Private vs. Collective interest Dilemma)
- (iii) Universalism—Particularism (The Choice between the types of value orientation standard)
- (iv) Ascription-Achievement (The Choice between Modalities of the social object)
- (v) Specificity—Diffuseness (The Definition and Scope of interest in the subject)
- (vi) The Structural-Functional Analysis: Parsons used the structural-functional method in the study of social phenomena. The structural-functional analysis revolves around the two concepts of functions and structures.

The basic questions involved are:

- (a) What basic functions are fulfilled in any given system?
- (b) By what structures? and
- (c) Under what conditions?

While functions deal with the consequences—involving objectives as well as processes of patterns of actions, structures refer to those arrangements within the system which perform the functions?

Talcott Parsons has mentioned four types of functional requisites as essential for the survival of a social system. These are

- (i) Pattern maintenance and tension-management,
- (ii) Goal attainment,
- (iii) Adaptation, and
- (iv) Integration.

From the varying perspectives above, it can be rightly stated that the scope of Sociology is very wide. It is a general science but it is also a special science. As a matter of fact, the subject matter of all social sciences in society. What distinguishes them from one another is their viewpoint. Thus economics studies society from an economic viewpoint; political science studies it from political viewpoint while history is a study of society from a historical point of view Sociology alone studies social relationships and society itself. MacIver (1970) correctly remarks, what distinguishes each from

each are the selective interest (cited in Hughes, 2016). Sociology studies all the various aspects of society such as social traditions, social processes, social morphology, social control, social pathology, the effect of extra-social elements upon social relationships etc.

#### **1.4 HISTORICITY OF SOCIOLOGY**

Sociology – a science of recent origin. Sociology as a science and particularly as a separate field of study is of recent origin. According to MacIver (1970), Sociology is a more or less definite body of systematic knowledge with a distinct place and name among the family of sciences must be dated by decades rather than by centuries.

To be more exact it was in 1839 that Auguste Comte, the French philosopher, and sociologist, had coined the term 'Sociology' and defined the scope of this social science and the methods which it should employ. Auguste Comte is, for this reason, traditionally considered to be the 'Father of Sociology.' He had directed his labours towards determining the nature of human society and the laws and principles underlying its growth and development (A Dictionary of Sociology, 2000).

In his chief work *Course de philosophic* (positive Philosophy) he had clearly pointed out the need for the creation of a distinct science of society which he first called 'social physics' and later 'sociology' that should concern itself with an analysis and explanation of social phenomena.

To Comte and to other social thinkers of his day, ignorance about society was the root of all social evil; and he believed that knowledge about society obtained by scientific method then proving so useful in the natural sciences would make possible the development of the good society. He predicted that man would become the master of his social destiny as soon as he had developed a science of society (Copleson, 1974).

#### **The Greeks:**

It is true that science of Sociology as we understand it today definitely emerged very late but it does not mean that no attempts were made to explain human relations and behaviour earlier than 1839. As has already been mentioned, attempts to understand social phenomena have been made since earliest times, though they were more of a speculative rather than of scientific nature. The earliest attempts at systematic thought regarding social life in the West may be said to have begun with the ancient Greek philosophers Plato (427-347 B.C.) and his disciple Aristotle (384-322 B.C.).

Plato's Republic is an analysis of the city community in all its aspects, and in Aristotle's Ethics and Politics we find the first major attempts to deal systematically with the law, the society and the state. But one defect of Greek approach was that it lacked the concepts of community as distinct from the state, that is, the study of social relationships was dominated by political aspects.

Furthermore, though Aristotle showed more realistic approach to social phenomena than did Plato, who was his teacher, yet their investigations resulted in depicting the character of an ideal social order. They used their wisdom in bolstering up a cause, never to find "the cause" of social life itself. Since they were either attacking or defending their own social systems, their interpretation of the facts of social life was prejudiced. Plato vastly underestimated the complexity of social organisation. In his plan, everything was to go on according to plan, but in social life, nothing ever goes quite according to plan. Aristotle's philosophy, since it supported the 'status quo' was highly conservative in character. The only evidence that Aristotle advanced to prove the natural basis for society, was the existence of society, he explained society in terms of itself (Copleson, 1974).

#### **The Romans:**

Among the Romans, the most outstanding author is Cicero who in his book *De Officiis* (On Justice) transmitted to the western world the treasures of Greek learning in philosophy, politics, law, and sociology. But the Romans were mainly occupied with giving Europe "The Law and Hence they did not think in terms of a non-legalistic aspect of society. They have produced few original social philosophies (cited in Geoffrey, 1970).

#### **The Scholastics:**

The period thereafter was overshadowed and overwhelmed by scholastic thinking. The scholastics propounded the Biblical thesis that man is a special creation of God. He is subject to no laws but those of God. The churchmen are God's earthly representatives empowered by Him to interpret His decree: 'and enforce His will. The social system existing at the time was the divinely sanctioned one. Anyone who thought of changing it was a heretic. The scholastic philosophy was a conservative philosophy. It gave a theological interpretation of social attitudes. The scholastics have been proved false in their thesis that nothing social can be changed since men have been constantly changing their societies (cited in Geoffrey, 1970).

**The Moderns:**

It was not until the sixteenth century that clear-cut distinction was made between state and society and there appeared writers who treated life's problems on a more realistic level. The most notable among these was Hobbes and Machiavelli. 'The Prince' of Machiavelli is an objective discussion of the state and statecraft and is devoted chiefly to an exposition of the principles governing the successful state, which he had been able to formulate on the basis of historical data.

Sir Thomas More was another notable author of this period who had in his book 'Utopia', published in 1515, tried to deal with everyday social problems albeit by means of depicting an ideal social order, which presumably was meant for emulation. More's technique of presenting a picture of the ideal life as a way of pointing out what real life ought to be was utilised by several other writers in their works for example by Thomas Campanella in his City of the sun. Sir Francis Bacon in his New Atlantis and James Harrington in the Commonwealth of Nations.

According to Gianfranco (2000) Italian writer Vico and the French writer Montesquieu deserve special mention for their notable contribution towards the scientific investigation of the social phenomenon. Vico, in his book The New Science, contended that society was subject to definite laws which can be observed through objective observation and study.

Montesquieu in his celebrated work The Spirit of Laws had analysed the role that external factors, especially climate, play in the life of human societies. According to Montesquieu "Laws were an expression of national character and the spirit which they exhibited was to be explained in the light of the social and geographical conditions under which men lived." Climate is the principal determinant of social life. Montesquieu conclusions were little better than those of the speculative philosophers. His fault was that he tried to know the whole truth about social life on the basis of one element alone. Like Aristotle, he arrived at the very conservative conclusion that what is, it must be (Gianfranco, 2000).

**Auguste Comte:**

Auguste Comte was the first thinker of the modern world clearly to set the fact that all the aspects of social life are bound in a unity and to show that this unit has an evolutionary character. According to him, man grows progressively through three stages of social development, namely theological, metaphysical and scientific. Man has

now reached the scientific stage so far as his thinking about the natural phenomenon is concerned but his thinking about society was still in the metaphysical stage. Fortunately, the metaphysical stage had almost run its course; and mankind was on the threshold of the scientific stage. Comte was, However, overly optimistic.

### **The Biologists:**

With the publication of Origin of Species by Darwin, considerable studies were made towards the development of Sociology. Darwin's theory is that all complete forms of life have evolved from the simple, and through the process of the 'survival of the fittest.' It was left to Herbert Spencer, one of the most brilliant Englishmen of modern times, to take these principles of the survival of the fittest and natural selection and apply them to the field of Sociology. Sociology can be said to have come into its own as an autonomous discipline with his sociological writings.

Spencer attempted to integrate all the sciences into one system and to find one fundamental law that would explain all phenomena, natural and social. One of his most noteworthy theories was that the social phenomena like the organic, undergo an evolutionary process of growth from the simple and homogeneous to the complex and heterogeneous. Primitive man to him represented the simple human type from which civilized man evolved Another significant contribution of his is the so-called organic analogy, in which society is compared with the human organism. Spencer, because of such contributions, occupies the foremost place in the biological school of Sociology. His treatment of society as a natural phenomenon, subject to the same kind of study as the other natural phenomena anticipated by many decades the scientific treatment of social data (Gianfranco, 2000).

### **The Psychologists:**

Herbert Spencer had many followers and his theory of organic evolution remained in vogue until the end of the 19th century. But by the beginning of the 20th century, his biological interpretation of the social phenomena was displaced by psychological interpretation. Attempts were made to show how the evolution of society is dependent upon the evolution of human mind. Graham Wallace, Me Dougall, and Hobhouse in England and Ward, Giddings, Cooley, Mead, and Dewey in America all tried to interpret social evolution in psychological terms in their own ways and fields.



**Durkheim:**

Durkheim—a French philosopher (1858-1917) was the first modern thinker who emphasised the reality of society. He laid emphasis on social facts and provided a separate ground to sociology from that of psychology. According to him social facts are exterior and can be the subject of a general science because they can be arranged in categories. He studied division of labour as a social institution – a collectivity wherein the multiplicity of individuals secure social coherence. He introduced the concept of 'anomie' which is the product of;

- (i) Separation of management in the industry from labour,
- (ii) Disregard for individual natural talent, and
- (iii) Improper coordination of functional activities.

Durkheim also held that traditional religion has not been able to fulfill the exigencies of scientific spirit and failed to serve any common purpose. He rejected the moral authority of the church as a necessity for the betterment of common life. According to him, “Divinity is merely society transfigured and symbolically conceived.” He even said, “We must choose between God and Society.” His main works are *De La Division du Travail Social* and *Les Formes Elementaries de lavie Religieves* (Perrin, 1975).

**German Sociologists:**

The German Sociologists – Von Wiese, Tonnies, Vier Kandt, Simmel and Max Weber have also greatly influenced the development of sociology. The pioneering contributions of Max Weber are his theory of Social Action, the concept of Authority, the concept of Bureaucracy and concept of Ideal Type. Max Weber regarded sociology as a comprehensive science of social action.

He classified social action into four types according to its mode of orientation, i.e,

- (i) In terms of rational orientation to a system of discrete individual ends;
- (ii) In terms of rational orientation to an absolute value;
- (iii) In terms of affectional orientation and
- (iv) In terms of tradition (Mehmet & Gilbert, 2012).

According to Max Weber, the state is the most prominent form of Authority which claims the monopoly of the legitimate use of physical force within a given territory. He classified authority into three types – traditional, rational-legal and charismatic (Gianfranco, 2000).

In his study of Bureaucracy, Max Weber though conscious of its advantages, feels, however, doubtful of its future. He apprehended that in future bureaucracy might become a hardcore of Iron Gate. The Ideal Type, according to Max Weber, is not related to any type of perfection and has no connection at all with value judgments. It is purely a logical one, a methodical device which tries to render subject matter intelligible by revealing or constructing its internal rationality (Mehmet and Gilbert, 2012). The function of ideal type is the comparison with empirical reality in order to establish its divergences or similarities, to describe them with the most unambiguously intelligible concepts and to understand and explain them casually.

### References

- Ashley, D. & Orenstein, D. M. (2005). *Sociological theory: Classical statements* (6th ed.). Boston, Massachusetts, US: Pearson Education. 3 (5), 32–36.
- Bierstedt, R. (2013). *American Sociological Theory: A Critical History*. ISBN 9781483273303.
- Copleson, F. S. J. (1974). *A History of Philosophy: IX Modern Philosophy* (1994). Image Books, New York. p. 118
- Durkheim, Émile (1895). *The Rules of Sociological Method" 8th edition, trans. Sarah A. Solovay and John M. Mueller, ed. George E. G. Catlin* (1938, 1964 edition), p. 45
- Geoffrey, D. M. (1970). *A new dictionary of sociology*. p. 201
- Giddens, A. (2007). *Introduction to Sociology. Sixth Edition*. New York: W.W. Norton and Company.
- Gianfranco, P. (2000). *Durkheim*. Oxford: Oxford University Press.
- Hill, M. R. (2002). *Harriet Martineau: theoretical and methodological perspectives*. Routledge. ISBN 0-415-94528-3
- Hughes, E. C. (2016). *Book Review: As a Tale That Is Told: The Autobiography of R. M. MacIver. R. M. MacIver*. The University of Chicago Press Journals.

Levine, D. (1971) (ed) 'Simmel: On individuality and social forms' Chicago University Press.

–Max Weber Stanford Encyclopaedia of Philosophy". Plato.stanford.edu. 24 August 2007. Retrieved 5 January 2010.

Mehmet, M. & Gilbert P. (2012). *Debating the Origins of Sociology Ibn Khaldun as a Founding Father of Sociology*. Research Gate.

Perrin, R. G. (1995). Émile Durkheim's Division of Labor and the Shadow of Herbert Spencer. *Sociological Quarterly*. 36 (4), 791–808. doi:10.1111/j.1533-8525.1995.tb00465.x.

Swabey, W. C. (1924) Review of Ginsberg's translation of the Dialogues on Metaphysics and on Religion by Nicholas Malebranche, in the *Philosophical Review*, Vol. 33, No. 2 (Mar. 1924), pp. 211–214.

The New Encyclopædia Britannica (1974), Micropædia Vol. 6 (15th ed.). p. 449.

# 2

Chapter

## Development and Modernization

**E**merging construct on the concept and strategies of development is underpinned by modernity. Modernization is a total social process associated with (or subsuming) economic development in terms of the preconditions, concomitants, and consequences of the latter. Issues, challenges, theoretical discourse and strategies of achieving development form the focus of this chapter.

### 2.1 THE CONCEPT OF DEVELOPMENT AND MODERNIZATION

The term development is used in several ways, but most sociologists agree that development should mean, at the very least, improvement or progress for people who desperately need positive change in their lives. According to Owen (2012), the traditional welfare economics had focused on incomes as the main measure of well-being until his ground-breaking work in the 1980's which showed that that poverty involved a wider range of deprivations in health, education and living standards which were not captured by income alone. His 'capabilities approach' led to the introduction of the UN Human Development Index, and subsequently the Multidimensional Poverty Index, both of which aim to measure development in this broader sense.

Development is the process of improvement in people's well-being. This suggests that development consists of more than improvements in the well-being of citizens; it also enhances the capacity of economic, political and social systems to provide the circumstances for that well-being on a sustainable, long-term basis (Adamolekun, 2005).

Lawal (2011) posited that development is a vital necessity for the growth and sustenance of any vibrant nation. Thus, for development to be ensured, socio-political and economic stability must be guaranteed at all levels of government as this will promote citizens natural attachment to the governing process. In as much as development is vital to any nation's progress, Okereke & Ekpe (2002) observed that there has been an unequal level of development in the world and this has precipitated numerous scholarly debates and postulations explaining why some countries are more developed than others.

According to Meier (1988), development is the act of raising to the highest value the Gross National Product through the process of accumulating capital and industrialization. Development can also be viewed as the capacity of a nation to increase its static economy to a level where it can generate and sustain an annual increase in its Gross National Product (GNP). Additionally, he further stated that development is not limited to just the process of acquiring industries, but encompasses such processes as modernization, productivity, social and economic equalization, modern technical know-how, improved institutions, and attitudes as well as rationally coordinated policy apparatus (Meier, 1988). In the same light, Oghator & Okoobo (2000) pointed out that development goes beyond the increase in per-capita income or economic growth, but also includes sustainable improvements in the living standard of the people, which is guaranteed through the provision of gainful employment, coupled with the presence and availability of social and economic infrastructures.

On the other hand, Seers (1979) defined development by posing certain questions such as; what has been happening to poverty, unemployment, and inequality. To him, if all three indices (poverty, unemployment, and inequality) are at a relatively high rate, there is the absence of development and vice versa. It follows therefore that for a country to be classified as developed, there are parameters to look out for which are: the state of poverty, unemployment, and inequality. For Todaro (1985), buttressing on the multi-dimensional nature of the concept of development opines that it is the re-organization and re-orientation of the entire economic and social system.

Ajagun (2003) corroborates that development is a state of advancement which makes life more meaningful in its various aspects, including the economic, administrative, political, social, cultural and religious aspects. This implies that development is not about a particular aspect but it is encompassing, better still multi-dimensional

depending on the point of contention. According to Onah (2005), development is not static but is a continuous improvement in the capacity of the individual and society to control and manipulate the forces of nature for the enhancement of the living standard of the people in a society. This definition introduces another dimension to the meaning of development, it analyses the human aspect of development, that is, the individuals who reside in a given state. Ahmed (2007) also noted that development is concerned with the general upliftment in the material, social and psychological conditions of a given human society

Most sociologists believe that development is about achieving economic growth, and the positive consequences which have generally stemmed from that, such as improvements in life expectancy, mass education and social welfare (Bierstedt, 2013; Anam, 2015; Hughes, 2016). Development must be judged by its impact on people, not only by changes in their income but more generally in terms of their choices, capabilities, and freedoms (Owen, 2012).

Seers (1979) outlined several conditions that can make for the achievement of this aim:

1. The capacity to obtain physical necessities, particularly food;
2. A job (not necessarily paid employment) but including studying, working on a family farm or keeping the house;
3. Equality, which should be considered an objective in its own right;
4. Participation in government;
5. Belonging to a nation that is truly independent, both economically and politically; and
6. Adequate educational levels (especially literacy).

The main debate of development is underpinned by modernity. Modernization is a total social process associated with (or subsuming) economic development in terms of the preconditions, concomitants, and consequences of the latter. It is the process constitutes a 'universal pattern'. Obviously, among various writers, there are differences of emphasis with respect to the meaning of modernization, partly due to its relationship with—or derivation from—that most contentious concept of 'development'. Lerner (1967) modernization is the social process of which development is the economic component.

## **2.2 THEORIES OF DEVELOPMENT**

There are several theories in assessing development. Such theories draw on a variety of social science disciplines and approaches. Some of the theories of development are examined below,

### **2.2.1 Modernity**

Modernity theorists focused on economic growth accompanied by political stability, not on social transformation itself. They assessed economic development primarily by gross domestic product, per capita income, or extent of poverty. Political stability implied preferable but not exclusive emphasis on the development of democratic institutions. Informing the modernity school were classical evolutionary theorists, including Auguste Comte (1798–1857), Émile Durkheim (1859–1917), Herbert Spencer (1820–1903), and Ferdinand Tönnies (1855–1936), and functionalist theorists such as Talcott Parsons (1902–1979) and Edward Shils (1911–1995) (cited in Ahmed, 2007).

The modernity school included economists, such as Walt W. Rostow, who stressed the importance of speeding up productive investments; political scientists, including Samuel Eisenstadt and Gabriel Almond, who highlighted the need to enhance the capacity of political systems; and sociologists, such as Marion Levy and Neil Smelser, who focused on changes in Parsons's pattern variables (a way of characterizing interactions between people) and social differentiation. Reflecting evolutionary theory, modernization was viewed as a phased process, exemplified by Rostow in *The Stages of Economic Growth* (1960), and as a lengthy homogenizing process, tending toward irreversible and progressive convergence among societies over long periods of time. Some have argued that modern societies had a better capacity to handle national identity, legitimacy, participation, and distribution than those with traditional political systems (Ibietan and Ekhosuehi, 2013; Benyin and Ugochukwu, 2015). Reflecting on functionalist theory, modernity was also treated as a systematic and pervasive process.

Early modernization theorists such as James Coleman, Rostow, and Parsons constructed a historical abstract typologies, viewed tradition as an obstacle to development, and neglected external factors and conflict as sources of change. In the 1980s modernity, theorists such as Siu-Lun Wong, Winston Davis, and Samuel Huntington treated tradition as an additive factor of development, conducted case studies, used historical analyses, posited multidirectional paths of development, and

identified external factors and conflict as sources of development (Oghator and Okoobo, 2000).

Modernization theory is used to analyze the processes in which modernization in societies take place. The theory looks at which aspects of countries are beneficial and which constitute obstacles for economic development. The idea is that development assistance targeted at those particular aspects can lead to the modernization of 'traditional' or 'backward' societies. Scientists from various research disciplines have contributed to modernization theory.

As a criticism on the theory of modernization, Ogunmike (2005) noted that modernization theory observes traditions and pre-existing institutions of so-called "primitive" societies as obstacles to modern economic growth. Modernization which is forced from outside upon a society might induce violent and radical change, but according to modernization theorists, it is generally worth this side effect (Okereke and Ekpe, 2002). Critics point to traditional societies as being destroyed and slipping away to a modern form of poverty without ever gaining the promised advantages of modernization.

### **2.2.2 Structuralism**

Structuralism is a development theory which focuses on structural aspects which impede the economic growth of developing countries. The unit of analysis is the transformation of a country's economy from, mainly, subsistence agriculture to a modern, urbanized manufacturing and service economy (Onah, 2005). Policy prescriptions resulting from structuralist thinking include major government intervention in the economy to fuel the industrial sector, known as import substitution industrialization (ISI). This structural transformation of the developing country is pursued in order to create an economy which in the end enjoys self-sustaining growth. This can only be reached by ending the reliance of the underdeveloped country on exports of primary goods (agricultural and mining products) and pursuing inward-oriented development by shielding the domestic economy from that of the developed economies (Okereke and Ekpe, 2002).

Trade with advanced economies is minimized through the erection of all kinds of trade barriers and an overvaluation of the domestic exchange rate; in this way, the production of domestic substitutes of formerly imported industrial products is encouraged. The logic of the strategy rests on the infant industry argument, which



states that young industries initially do not have the economies of scale and experience to be able to compete with foreign competitors and thus need to be protected until they are able to compete in the free market (Owen, 2012).

Structuralists argue that the only way Third World countries can develop is through action by the state. Third world countries have to push industrialization and have to reduce their dependency on trade with the First World, and trade among themselves (Owen, 2012). The roots of structuralism lie in South America, and particularly Chile. In 1950, Raul Prebisch went to Chile to become the first director of the Economic Commission for Latin America. In Chile, he cooperated with Celso Furtado, Anibal Pinto, Osvaldo Sunkel, and Dudley Seers, who all became influential structuralists (Owen, 2012).

### **2.2.3 Dependency theory**

Dependency theory arose in Latin America in the early 1960s, in part due to the economic stagnation associated with the United Nations Economic Commission for Latin America's policy of import substitution (producing food and raw materials for industrialized centers and, in return, receiving processed goods from these centers). Classical dependency theorists, such as Andre Gunder Frank (1929–2005), Theotonio Dos Santos (b. 1936), and Samir Amin (b. 1931), posited the bipolar theoretical construct of core (industrialized nations) versus periphery (underdeveloped nations) as an alternative to the modernists' modernity versus tradition. The historical heritage of colonialism and the perpetuation of an unequal division of international labor precluded the development of the periphery (Yunusa, 2009). The flow of economic surplus to European and North American developed countries kept countries in the Third World underdeveloped.

New dependency theorists and researchers of the 1970s and 1980s, such as Fernando H. Cardoso, Thomas B. Gold, Guillermo O'Donnell, and Peter Evans, viewed the nature of dependency in sociopolitical terms and as coexisting with development, rather than as mutually exclusive of it—that is, leading only to underdevelopment. They focused on historical-structural aspects of dependency, emphasizing internal aspects, class conflict, and the role of the state (Hughes, 2016).

Dependency theory is essentially a follow up to structuralist thinking and shares many of its core ideas. Whereas structuralists did not consider that development would be possible at all unless a strategy of delinking and rigorous ISI was pursued, dependency

thinking could allow development with external links with the developed parts of the globe. However, this kind of development is considered to be "dependent development", i.e., it does not have an internal domestic dynamic in the developing country and thus remains highly vulnerable to the economic vagaries of the world market (Onah, 2005).

Dependency thinking starts from the notion that resources flow from the 'periphery' of poor and underdeveloped states to a 'core' of wealthy countries, which leads to accumulation of wealth in the rich states at the expense of the poor states. Contrary to modernization theory, dependency theory states that not all society progresses through similar stages of development. Periphery states have unique features, structures, and institutions of their own and are considered weaker with regards to the world market economy, while the developed nations have never been in this colonized position in the past (Bierstedt, 2013). Dependency theorists argue that underdeveloped countries remain economically vulnerable unless they reduce their connections to the world market.

Dependency theory states that poor nations provide natural resources and cheap labor for developed nations, without which the developed nations could not have the standard of living which they enjoy. When underdeveloped countries try to remove the Core's influence, the developed countries hinder their attempts to keep control (Swabey, 1924). This means that poverty of developing nations is not the result of the disintegration of these countries in the world system, but because of the way in which they are integrated into this system.

In addition to its structuralist roots, dependency theory has much overlap with Neo-Marxism and World Systems Theory, which is also reflected in the work of Immanuel Wallerstein, a famous dependency theorist. Wallerstein rejects the notion of a Third World, claiming that there is only one world which is connected by economic relations (World Systems Theory). He argues that this system inherently leads to a division of the world in the core, semi-periphery, and periphery (cited in Benyin and Ugochukwu, 2015). One of the results of the expansion of the world-system is the commodification of things, like natural resources, labor, and human relationships.

#### **2.2.4 Basic needs**

The basic needs model was introduced by the International Labour Organization in 1976, mainly in reaction to prevalent modernization- and structuralism-inspired

development approaches, which were not achieving satisfactory results in terms of poverty alleviation and combating inequality in developing countries. It tried to define an absolute minimum of resources necessary for long-term physical well-being (Anam, 2013). The poverty line which follows from this is the amount of income needed to satisfy those basic needs. The approach has been applied in the sphere of development assistance, to determine what a society needs for subsistence, and for poor population groups to rise above the poverty line. Basic needs theory does not focus on investing in economically productive activities. Basic needs can be used as an indicator of the absolute minimum an individual needs to survive.

Proponents of basic needs have argued that elimination of absolute poverty is a good way to make people act in society so that they can provide labor more easily and act as consumers and savers (Ahmed, 2007; Ibietan and Ekhosuehi, 2013). There have been also many critics of the basic needs approach. It would lack theoretical rigor, practical precision, be in conflict with growth promotion policies, and run the risk of leaving developing countries in permanent.

#### **2.2.4 Neoclassical theory**

Neoclassical development theory has its origins in its predecessor: classical economics. Classical economics was developed in the 18th and 19th centuries and dealt with the value of products and on which production factors it depends. Early contributors to this theory are Adam Smith and David Ricardo. Classical economists argued – as do the neoclassical ones – in favor of the free market, and against government intervention in those markets. The 'invisible hand' of Adam Smith makes sure that free trade will ultimately benefit all of society. John Maynard Keynes was a very influential classical economist as well, having written his *General Theory of Employment, Interest, and Money* in 1936 (Ibietan and Ekhosuehi, 2013).

Neoclassical development theory became influential towards the end of the 1970s, fired by the election of Margaret Thatcher in the UK and Ronald Reagan in the USA. Also, the World Bank shifted from its Basic Needs approach to a neoclassical approach in 1980. From the beginning of the 1980s, neoclassical development theory really began to roll out (Makinde, 2005)

#### **2.2.5 Post-development theory**

Post-development theory is a school of thought which questions the idea of national economic development altogether. According to post development scholars, the goal of

improving living standards leans on arbitrary claims as to the desirability and possibility of that goal. Post-development theory arose in the 1980s and 1990s (Okereke and Ekpe, 2002).

According to post-development theorists, the idea of development is just a 'mental structure' (Wolfgang Sachs) which has resulted in a hierarchy of developed and underdeveloped nations, of which the underdeveloped nations desire to be like developed nations. Development thinking has been dominated by the West and is very ethnocentric, according to Sachs. The Western lifestyle may neither be a realistic nor a desirable goal for the world's population, post-development theorists argue. Development is being seen as a loss of a country's own culture, people's perception of themselves and modes of life. According to Majid Rahnema, another leading post development scholar, things like notions of poverty are very culturally embedded and can differ a lot among cultures. The institutes which voice the concern over underdevelopment are very Western-oriented, and post-development calls for a broader cultural involvement in development thinking (cited in Owen, 2012).

Post-development proposes a vision of society which removes itself from the ideas which currently dominate it. According to Arturo Escobar, post development is interested instead in local culture and knowledge, a critical view against established sciences and the promotion of local grassroots movements. Also, post-development argues for a structural change in order to reach solidarity, reciprocity, and a larger involvement of traditional knowledge (Ahmed, 2007).

### **2.2.6 Feminist perspectives**

Women in development (WID) theorists (1970s–1990s) accepted prevailing modernity theory, stressing development as a linear process of economic growth (Ahmed, 2007). Confined to the noneconomic domestic sphere of society, women in developing nations had been left out of the development process, according to the WID theorists. Drawing from the dependency school, women and development (WAD) theorists (1980s–1990s) argued that women have always been part of the development process and that it was this link to modernization that had impoverished them (Ahmed, 2007). Women were used as cheap labor for multinational corporations in export-processing zones. Gender and development (GAD) theorists (1990s) rejected the sexual division of labor as the main ordering principle of social hierarchy. Instead, race, gender, and class mattered. Unlike WID and WAD theorists, GAD theorists (1990s–2000s) treated the state as an important actor promoting women's emancipation (Owen, 2012).

Women, environment, and development (WED) theorists (1970s) made sustainable development a central issue: They linked ideas of equity between generations, the maintenance of a balance between environmental and economic needs to conserve nonrenewable resources, and the reduction of industrialization's waste and pollution. Postmodernism and development (PAD) theorists (1980s–2000s) did not reject theories of economic development per se, but rather favored an approach to development that accepted difference, incorporated power discourse, and fostered consultative dialogue to empower women to articulate their own needs and agenda (cited in Anam, 2013).

### **2.2.7 Sustainable development**

Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs. (Brundtland Commission) There exist more definitions of sustainable development, but they all have to do with the carrying capacity of the earth and its natural systems and the challenges faced by humanity. Sustainable development can be broken up into environmental sustainability, economic sustainability, and socio-political sustainability (Okereke and Ekpe, 2002). The book 'Limits to Growth', commissioned by the Club of Rome, gave huge momentum to the thinking about sustainability. Global warming issues are also problems which are emphasized by the sustainable development movement. This led to the 1997 Kyoto Accord, with the plan to cap greenhouse-gas emissions.

Opponents of the implications of sustainable development often point to the environmental Kuznets curve. The idea behind this curve is that, as an economy grows, it shifts towards more capital and knowledge-intensive production. This means that as an economy grows, its pollution output increases, but only until it reaches a particular threshold where production becomes less resource-intensive and more sustainable. This means that a pro-growth, not an anti-growth policy is needed to solve the environmental problem. But the evidence for the environmental Kuznets curve is quite weak (Osakwe, 2010; Okereke and Ekpe, 2012). Also, empirically spoken, people tend to consume more products when their income increases. Maybe those products have been produced in a more environmentally friendly way, but on the whole, the higher consumption negates this effect. There are people like Julian Simon however who argue that future technological developments will resolve future problems (cited in Owen, 2012).

### **2.2.8 Human development theory**

Human development theory is a theory which uses ideas from different origins, such as ecology, sustainable development, feminism, and welfare economics. It wants to avoid normative politics and is focused on how social capital and instructional capital can be deployed to optimize the overall value of human capital in an economy.

Seers (1979) are the most well-known human development theorists. The work of Sen is focused on capabilities: what people can do and be. It is these capabilities, rather than the income or goods that they receive (as in the Basic Needs approach), that determine their well being. This core idea also underlies the construction of the Human Development Index, a human-focused measure of development pioneered by the UNDP in its Human Development Reports; this approach has become popular the world over, with indexes and reports published by individual counties, including the American Human Development Index and Report in the United States.

The economic side of Sen's work can best be categorized under welfare economics, which evaluates the effects of economic policies on the well-being of peoples. Sen wrote the influential book 'Development as freedom' which added an important ethical side to development economics.

### **2.3 CHALLENGES OF DEVELOPMENT**

With particular reference to Nigeria, there are several factors that affect the development process. Nigeria is indeed a blessed nation, rich in land mass, human and natural resources. However, the nation is faced with development challenges. Some of these are highlighted below,

1. One of the major problems Nigeria is faced with is poor leadership at various levels; federal, state and local. Nigeria has been ruled by leaders who lack to capacity to manage her resources and this has been a ban to national development. In addition to this is the lack of consistency and greed of the politicians which causes hemorrhage in the economy. Dike (2010) also stressed the fact that most Nigerian leaders do not actually understand that leadership entails assuming responsibilities for certain important issues. Poor governance on the part of the leaders has also resulted to inappropriate check and balances and mechanisms to regulate the affairs of government officials and institutions.

2. The problem of endemic corruption. The problem of corruption has been one that has been with us since the days of independence. Corruption accounts for the poor infrastructural and lopsided sectoral development. It creeps into the system when those who are saddled with the responsibility of running the affairs of this country become greedy and self-centered.

3. The second issue is the problem of unemployment. This is an issue that is also eating daily into the Nigerian fabric. Most youths who possess the capacity to work roam the streets daily in search for jobs that barely exist. Thousands graduate yearly but, there is hardly any job waiting for them. The result is frustration and emerging concern of insecurity.

4. Closely following the problem of unemployment is the issue of insecurity. There has been an upsurge in Insecurity of lives and properties in Nigeria. The reason for this is not may not be far-fetched. Injustice in the system has been the reason for the growing rate of insecurity in Nigeria.

5. The improper assessment of policies implemented also serves as a challenge to development (Itah, 2012). Most policymakers fail to access the goal-achievement gap factor, implying that policymakers often times fail to access the level of achievements of certain implemented public policies. The reason for this is because most leaders present policies which are too cumbersome and difficult to achieve within the short period spent in the office. As such, most plans for national development are usually abandoned at the end of such tenures and subsequent governments also fail to continue on the plans which were left uncompleted.

6. There has been no stable infrastructure in Nigeria. The power sector is corrupt and mismanaged and many workers in the electricity sector are not equipped with the proper skills and training. The road system in Nigeria is very bad; business suffers without a dependable road system. Between the year 2001 and 2006 only \$50million of the needed \$240million were allocated for road maintenance (Itah, 2012).

To move forward, the government must address the challenges of under development and ensure improvement in the wellbeing of Nigerians. Benyin and Ugochukwu (2015) identified the following prospects,

1. The government should put in more efforts in involving the masses in the formulation and implementation of policies. Policy makers are advised to adopt the bottom-up approach. This can be achieved through massive publicity of what they intend to do, what they are doing and what they will not do in regards to policy objectives.
2. There is also the need for government to take the anti-corruption campaign more seriously. That is to say, specific machinery such as the Economic and Financial Crimes Commission, Independent Corrupt Practices and Other Related Offences Commission be allowed to function more independently without any interference. In addition, stiffer measures should be melted on any erring individual.
3. There is the need for the emergence of a new crop of leaders that are visionary centered, selfless, patriotic, accountable and transparent in all their dealings. In addition, Efforts should also be made by the Nigerian government to promote consistency in policies, as this will reduce the number of abandoned projects in the polity.
4. Accountability and transparency should be the country's guiding philosophy in all her operations.
5. Proper infrastructure should be put in place, steady power supply, good roads. To achieve this, the current government should be able to finish up past projects before bringing up a new up, the ones they met before should be completed, so as to ensure an efficient government.

### **References**

- Adamolekun, L. (2005). Governance Context and Re-orientation of Government. In:
- Adamolekun, L. (ed) Public Administration in Africa: Main Issues and Selected Country Studies. Ibadan: Spectrum Books Limited, pp.3-16.
- Ahmed, H. (2007). Strategies for Accelerated Rural and Community Development at Local Government Level. *The Nigerian Journal of Administrative Studies*, 5(3): 64-77.



- Ajagun, S. O. (2003). The Significance of Culture on Human Development in Nigeria. *International Journal of Governance and Development*, 1 (20), 107-116.
- Anam, B. E. (2013). *Understanding community and rural development*. Calabar: Etheral bliss.
- Babawale, T. (2007). *Good Governance, Democracy and Democratic Best Practices: Prescriptions for Nigeria*. Lagos: Centre for Black and African Arts and Civilization Publications Monograph Series. pp. 7-16.
- Benyin, A. A. and Ugochukwu, D. A. (2015). *Development and Its Challenges in Nigeria: A Theoretical Discourse*. Mediterranean Journal of Social Sciences MCSER Publishing, Rome-Italy. 6(6)
- Bierstedt, R. (2013). *American Sociological Theory: A Critical History*. ISBN 9781483273303. Retrieved 30 September 2016.
- Dike, V. E. (2011). *Revising Instrumental Leadership Problem in Nigeria*. Ibadan: Ibadan University Press.
- Gberevbie, D. E., Shodipo, A. O. & Oviasogie, F. (2013). Leadership and Accountability: The Challenges of Development in Nigeria. *Thought and Practice: A Journal of the Philosophical Association of Kenya*, 5 (1): 121-140.
- Hughes, E. C. (2016) "Book Review: As a Tale That Is Told: The Autobiography of R. M. MacIver. R. M. MacIver". *The University of Chicago Press Journals*. Retrieved 30 September 2016.
- Ibietan, J. & Ekhosuehi, O. (2013). Trends in Development Planning in Nigeria: 1962 to 2012. *Journal of Sustainable Development in Africa*, 15 (4): 297-311.
- Itah, J. O. (2012). *Democracy and Good Governance: Nigeria's Dilemma*. *African Journal of Political Science and International Relations*. 4 (6).
- Lawal, O. O. (2011). *Democratic Corruption, Good Governance and Development: The Prospect and Challenges of Institution building in Nigeria*. A paper presented at the IPSA mid-term international Conference in Abuja.

- Makinde, T. (2005). Problems of Policy Implementation in developing nations: The Nigerian Experience. *Journal of Social Science*, 11 (1): 63-69. Meier, K. J. (1988). *The Political Economy of Regulation: The case of Insurance*. New York: Suny Press.
- Nnabuike, E. K. N. (2010). Defining and Enforcing Ethical Leadership in Nigeria. *African Journal of Economics and Management Studies*. 1 (1): 25-41.
- Oghator, E. & Okoobo, R. (2000). Towards Sustainable Development in less Developed Countries: Foreign Assistance Revisited. *The Nigerian Journal of Administrative Science*, 5 (10): 201-208.
- Ogunmike, F. (1995). The Effect of Macro Level Government Policies in Rural Development and Poverty Alleviation in Nigeria. *Ibadan Journal of Social Sciences*, 1: 15-24.
- Okereke, O. O. and Ekpe, A. E. (2002). *Development and Underdevelopment: Politics of North South Divide*. Enugu: John Jacob's Classic Publisher Ltd.
- Onah, V. C. (2005). Democratic Governance and Crisis of Development in Nigeria. *American Journal of International Politics and Development Studies*, 1 (1): 129-137.
- Osakwe, R. N. (2010). Education for People with Special Needs in Nigeria: Challenges and Way Forward. In M. I. Atinmo, J. B. Babalola, O. A. Moronkola and A. I. Atanda. (Eds). *Education for Sustainable Development*. Faculty of Education, University of Ibadan. 33- 43.
- Owen, B. (2012). "What is development. Centre for global development. <https://www.cgdev.org/blog/what-development>
- Seers, D. (1979). The Meaning of Development, with a postscript. In D. Lehmann (ed). *Development Theory: Four critical studies*. New York: Routledge.
- Rostow, W. W. (1962), "The Stages of Economic Growth" London: Cambridge University Press, pp. 2, 38, 59.

Swabey, W. C. (1924) Review of Ginsberg's translation of the Dialogues on Metaphysics and on Religion by Nicholas Malebranche, in *The Philosophical Review*, Vol. 33, No. 2 (Mar. 1924), pp. 211–214 available on JSTOR (in English)

Todaro, M. P. (1979). *Economics for Developing Nations*. London: Longman Group Limited.

Yunusa, M. (2009). Democratic Governance and Leadership in Nigeria: An Appraisal of the Challenges. *Lapai International Journal of Management and Social Sciences*, 2 (1):166-172.

# 3

## Chapter

### Gender and Sexuality Studies

---

Gender and sexuality studies provide an analytical approach to the significance of sex, gender, and sexuality in many parts of our lives and the important roles they often play in how we understand ourselves and the structures we live in.

#### **3.1 THE CONCEPT OF GENDER**

Gender is the range of characteristics pertaining to and differentiating between, masculinity and femininity. Depending on the context, these characteristics may include biological sex, sex-based social structures, or gender identity. Gender' refers to the socially-constructed roles and relationships between men and women. Gender concerns men and women, including conceptions of both femininity and masculinity (Beauvoir, 1949). The difference between 'gender' and 'sex' is that the latter refers only to biological differences. Gender does not mean focusing solely on women or females, but rather on the inequalities between males and females, and should not be confused with feminism or women's studies.

Analyses of gender differences often show a disadvantaged and weaker position of women and girls in social, political, economic, legal, educational and physical issues. This is why there is a tendency for gender discussions and interventions to focus on correcting these imbalances by specifically targeting women and girls.

Gender studies is a field of inquiry that explores the ways femininity and masculinity are an integral part of the ways people think about social organizations and institutions, dispositions of power, interpersonal relationships, and understandings of

identity, sexuality, and subjectivity. An enlargement of what was initially known as "women's studies," gender studies identifies, analyzes, and often critiques the disparate effects of patriarchal organizations on women and men. Gender studies also often include studies of sexuality associated with the work of feminist scholars and activists, as well as gay and lesbian scholars of sexuality. Since the mid-1990s it has also undertaken issues of transgender, intersexuality, and trans-sexuality (Beauvoir, 1949).

The term gender studies emerged as an alternate title for such studies after several decades of thinking of inquiries about gender as involving primarily women. As women's studies programs discerned that gender involved sets of interdependent relationships between masculinity and femininity, they spawned an interest in issues of masculinity both on the part of feminist scholars and more traditional male scholars. As the relations and distinctions between gender and sexuality became more prominent, women's studies programs became more interested in issues of sexuality. As women's studies increasingly became an integral part of university curriculums, programs began to reconceive themselves as a discipline focused on a broader notion of gender rather than only on women. Adopting the rubric "gender studies" enlarges the scope of the field, but it also loses reference to women's issues as the animating spirit of gender inquiry (Cranny-Francis, Wendy, Pam, and Joan, 2003).

### **3.2 HISTORICAL BACKGROUND OF GENDER STUDIES**

The history of gender studies begins with the history of feminist critiques of the position and status of women. In the early 1970s in the wake of protests against the war in Vietnam and continued pressure for civil rights reform, feminist scholars began pressuring universities to initiate and support special units for the interdisciplinary study of women. Making women visible as a legitimate area of study was a part of both a political and an intellectual impetus to make public the ways assumptions about sex, gender, and patriarchal institutions produce systematic inequities through a range of ideas and material conditions—from the ways people think about life to what people expect from individuals based on their sex (Cranny-Francis, et al 2003).

At the inception of women studies, the programme often saw their missions not only as an intellectual and social but also as intrinsically feminist. Many programmes concentrated on improving the range of library materials, recognizing important contributions by women, and developing an interdisciplinary mode of study based on sex and focusing on women. In addition, such programmes often felt responsible for

providing help for struggling women and supporting campus women's centers, women's leadership programs, and the widespread visibility of women and women's issues as the subject of legitimate academic study (Encyclopedia of Sex and Gender, 2018).

As women's studies programmes became more widely accepted and integrated units in colleges and universities, they continued to develop their interdisciplinary approach to studies of women, but in securing academic respectability, they often left more social and activist functions to other units or to the community. At the same time, women's studies scholars began to recognize that oppressions based on sex were a part of a larger system of sex (the biological categories of male or female) combined with gender (the social categories of masculine and feminine). Some scholars realized that it was difficult to understand the status of women without understanding the way the entire sex/gender system operates (Encyclopedia of Sex and Gender, 2018).

At the same time, some women studies scholars were beginning to study both the sex/gender system and masculinity itself—especially the ways masculinity is represented in popular culture—male scholars, who were not necessarily associated with women's studies programs, began to develop the vaguely parallel area of study known as "men's studies." Partly attributable to the backlash, partly an interest spurred by women's studies, men's studies focused on an interdisciplinary study of how men behave and are represented. Although men's studies for the most part never became a separate part of university programs, it established itself as a legitimate area of interdisciplinary study.

In the late 1980s and 1990s increasing interest in gays and lesbians came both from the more public nature of demands for lesbian and gay rights and from the observation that studies of sex and gender inevitably address issues of sexuality because people tend to understand sexuality in terms of the gender of participants (Essed, David and Audrey, 2005). Heterosexual couples consist of a male and a female, while homosexual couples consist of a male and a male or a female and a female. Although feminist political movements of the late 1960s and early 1970s were uncertain about their relationship to the many lesbians who participated in feminist activities, by the 1980s lesbian issues and concerns were becoming a more central part of the domain of established women's studies programs. Scholars studying explicitly gay male phenomena, however, did not become integral parts of men's studies but instead began their own gay studies agendas (Encyclopedia of Sex and Gender, 2018).

By the 1990s, then, the disparate endeavors of women's studies, men's studies, and gay studies began to combine forces and interest, usually under the leadership of established women's studies programs, especially as those programs increasingly recognized the systemic and interdependent character of sex and gender. By the mid-1990s, women's studies programs began renaming themselves "gender studies" programs to reflect a more inclusive program of study, including sexuality, transgender, and transsexuality. Although women scholars sometimes disagreed with this change of rubric because it loses any reference to the feminist impetus and approaches by which women's studies was first founded and defined, the title was more palatable to many who saw women's studies as an organization that reflected a specific stage in intellectual history, which had in many ways surpassed itself (Essed, et al, 2005).

By 2006 there were more than fifty gender studies or women's and gender studies programs in the United States. The majority of these programs were organized interdisciplinary major or minor study programs. Fewer institutions had established academic departments or units in gender studies.

### **3.3 THE SUBJECT OF GENDER STUDIES**

Gender studies examine the entire gender system—the means by which cultures, societies, political organizations, and ways of thinking both produce and depend upon an asymmetrical, binary notion of gender. Gender is a socio-cultural category rather than a naturally occurring phenomenon. Societies define, incorporate, and police divisions of people roughly based on an imaginary version of what appears to be a "natural" difference. The interpretation of this binary difference as natural is based on the appearance of differences between biological sexes (female, male). Although biological differences cover a great range of possibilities, including intersexuality, cultures interpret biological differences within a rigidly binary scheme, one that is so rigid that children who do not conform to the average appearance of boy or girl are often forced to comply through dress, behaviors, or even surgery (Gilbert and Gubar, 1979).

The socio-cultural gender system refers to sets of identities, positions, and behaviors imagined to align with either femininity or masculinity. Although different cultures understand the relation between biology and culture differently, all Western cultures presume that there is some link between biology, expected behavior, social and kinship roles, and gender. The ways biological sex and social gender interact to produce

complex systems is called a "sex/gender system." The sex/gender system as it works in any given culture is usually asymmetrical, meaning that one sex/gender or the other enjoys rights, privileges, and controls that depend upon the oppression, suppression, and repression of members of the other gender. In patriarchal systems based on maintaining the fiction of paternal primacy, males generally gain primacy at the expense of females (Encyclopedia of Sex and Gender, 2018).

Even in more purposefully egalitarian systems, genders are often defined in obverse terms of one another. For example, if males are understood to be strong and wise, females are weak and silly. If females are seen as nurturing and soft, males are seen as distanced and hard. Tensions about sex/gender differences persist as insults (e.g., dumb blond jokes, which are rarely about blond men), rationales for limiting rights or assigning roles (e.g., a woman could not be president because she has periods, women should care for children), or overt pretexts for self-definition (e.g., to be a male is not to be girly, to be a female is not to be masculine).

Gender studies not only interrogates the inequities of gender in society but also looks at the ways this system has been integrated throughout culture in such institutions as the law and medicine; in science; through literature, popular culture, language, and media; and even in philosophy. As a system, gender also involves other kinds of socially recognized differences such as race, age, ethnicity, and ability and the ways sex/gender systems interact with, help produce and support, or even rationalize other disparate treatments and inequitable systems such as racial discrimination or various people's understandings of what might constitute a disability.

Perhaps the most immediate effect of the sex/gender system is sociocultural understandings of sexuality and sex/gender identities. Sexuality is so intrinsically linked to gender that it is impossible to study sexuality without taking the sex/gender system into account. Studies of gender most often assume specific sexual roles attached to each gender. One of the central insights of any study of sexuality from the work of Sigmund Freud (1856–1939) on is that sexual desires are innately bisexual. The alignment of femininity with sexual receptivity or passivity and masculinity with sexual aggressivity occurs as the combined effect of socialization and psychical development, abetted by such biological factors as the action of hormones. Genders define sexuality insofar as individuals understand sexuality according to the relation between the gender of the one who desires and the gender of the one desired. Heterosexuals desire an object of the other gender. Homosexuals desire an object of



the same gender. Bisexuals desire both (Encyclopedia of Sex and Gender, 2018).

As the institutional heir to women's studies, gender studies, then, addresses the inequities occurring within and between genders and sexualities. It defines the ways the sex/gender system is integrated within systems of thought such as science and philosophy; the ways it is represented in literature, film, language, and popular culture; and the ways it organizes social behaviors and institutions. Gender studies scholars might ask, for example, how the rights of women have changed, how assumptions about gender are inflected by race or age, or why there is violence against homosexual men. It might define feminist theories of aesthetics, or look at how lesbians fare in non-Western cultures (Encyclopedia of Sex and Gender, 2018). It might track the history of a sexual subculture (such as transvestites) or make available the experiences of intersex or transsexual individuals.

### **3.4 METHODS AND ASSUMPTIONS OF GENDER STUDIES**

According to Cranny-Francis et al (2003), gender studies may be approached through individual disciplines such as sociology, philosophy, or art history or it may involve interdisciplinary strategies. Gender studies, though organized around sets of issues and questions centered on gender and sexuality, often use conventional methods and assumptions from either the social sciences (sociology, anthropology, psychology) or the humanities (literature, art, music, film). For both the social and the "hard" sciences such as biology or physics, these include empirical methods of showing various sex/gender functions and inequities. Scientists consider their approach to gender to be objective and based on data collected in controlled experiments. Science tends to assume that words and people mean what they say.

Humanist scholars engage in a more abstract philosophical and language-based examination of sex/gender focused on various aspects of representation (such as images of woman and gender or the gender bias of underlying assumptions in the arts, literature, film, theatre, and culture broadly speaking). Humanists investigate the ways structures, organizations, ideologies, and representations are anything but transparent, exploring the various ways both cultural material and the ways of thinking about such material already depend upon assumptions about gender and sexuality.

Gender studies, however, often perceives itself as interdisciplinary. Although science and the humanities seem to represent opposing methodologies with conflicting

assumptions, gender studies have often combined the two, seeing that neither in itself can account for the complex difficulties presented by the pervasive gender asymmetries underwriting human cultures. Studies of gender bias in scientific writing, for example, combine scientific knowledge with analyses of rhetoric. Legal scholars often employ sociological ideas to understand the gender bias of legislation. Humanists may employ psychological insights as a way to understand gender relations in a novel or film (Essed, et al, 2005).

In addition, gender studies often question the possible "objectivity" of either science or humanism, suggesting that what is regarded as objective or universal veils the privileges of patriarchal organizations and male speakers. Challenging notions of objectivity, neutrality, or universality, gender studies combines objective approaches with experiential strategies, balancing the empirical with the subjective, receptivity with authority, and the power of discourse with the irresistible evidence of material existence. This has resulted not only in expanding disciplinary inquiry and questioning traditional assumptions, but also in the combination of personal, group, and contextualized representations of research both in the rhetoric and style of communication and in challenges to the universality of any kind of "truth" (Essed, et al, 2005)

The practice of examining the ways sex/gender systems affect and are affected in and through culture, science, philosophy, and law began, like gender studies itself did, with feminist interrogations of the inequities of patriarchy. Although such early feminist thinkers as Mary Wollstonecraft, Charlotte Perkins Gilman, and Susan B. Anthony discussed the uneven and oppressive effects of patriarchal systems on women in general, Virginia Woolf's famous *A Room of One's Own* (1929) begins what might properly be called a gender study, particularly for those who contend that gender inequalities are the effect of larger systems, including capitalism and patriarchy. Woolf continues her exploration of gender oppression as the effect of larger systems in *Three Guineas* (1938), in which she analyzes the relations among privilege and material conditions that are naturalized by gender myths (Encyclopedia of Sex and Gender, 2018).

Perhaps the most famous and thorough precursor to gender studies is the work of the French philosopher Simone de Beauvoir, particularly her influential inquiry into the bases of women's oppression, *The Second Sex* (1949). Although like Woolf, de Beauvoir focuses on the status of women, she exposes the ways gender oppression are

linked to larger economic, social, and ideological systems in everything from Marxism to psychoanalysis.

Feminist scholars of the 1970s and early 1980s continued to focus more specifically on the accomplishments of women and the reasons for their oppression. Sandra M. Gilbert and Susan Gubar's famous study of the roles of women in English fiction, *The Madwoman in the Attic* (1979; 2nd ed., 2000), established a basis for beginning to see the systematic effects of how gender is represented and the roles various gender representations play in Western versions of society. Feminist psychoanalytic critics began to study the ways psychoanalysis understands the ways people understand themselves to be one gender or another. In the mid-1980s, feminist scholars such as Michele Wallace and Robyn Wiegman began to focus on how masculinity is also a category produced by the sex/gender system. In addition, many scholars began to outline the ways such categories as race, ethnicity, class, and age interact to produce and sustain a range of gender roles, ideas, inequities, and asymmetries. The work, for example, of the critics Gayatri Spivak and Gloria Anzaldúa and the author Toni Morrison began to expose the systematic nature of sex/gender oppression (Encyclopedia of Sex and Gender, 2018).

Lesbian and gay male scholars also began to investigate the intersections between gender, sexuality, and other cultural categories. Lesbian thinkers such as Marilyn Frye continued and expanded upon feminist thinking into realms of sexuality. Scholars of male homosexuality such as Eve Sedgwick began to show the ways that gender and sexual systems intersect and help to produce the disparate treatment of gays and lesbians under the law as well as in many cultural institutions. Informed by and depending upon the insights of feminism, scholars of sexuality such as Judith Butler, Teresa de Lauretis, and Michael Warner analyzed the gendered and sexual presuppositions by which heterosexuality continues its dominance. Others, inspired by feminist and gay and lesbian studies examinations of the systems, ideas, and institutions by which sex and gender interact, devised a program of "men's studies," focusing on the ways maleness and masculinity are represented, treated, and limited within the same sex/gender system (Encyclopedia of Sex and Gender, 2018).

In the mid-1990s issues of transgender and transsexuality emerged as topics of study with the work of Leslie Feinberg, Sandy Stone, Kate Bornstein, and Judith Halberstam. Cheryl Chase and Howard Devore's attention to the plight of intersexuals also opened up an important set of questions around the inevitability of binary gender

and the relation between biological sex and cultural gender systems, especially in relation to the ways in which the medical profession complied with gender norms as an unquestioned way of "treating" intersexual infants. Anne Fausto-Sterling brought even the naturalness of binary sexes into question in her work on science. Studies of drag queens and drag kings provided a focus on a broader range of social gender practices, while gay male studies questioned the relation between cultural repression and gay sexual practices (Encyclopedia of Sex and Gender, 2018).

Scholarly insights were often aided by contemporaneous activist programs such as the continued activities of feminist organizations and the series of demonstrations and interventions devised by such gay and lesbian groups as ACT UP and Queer Nation (Encyclopedia of Sex and Gender, 2018). Political activities such as these required not only a savvy analysis of the sex/gender system but also a keen appreciation of the power of timing, representation, and the media.

### **3.5 SEX, GENDER, AND SEXUALITY**

Gender studies have as their foundation an engagement with the sexed body and with the interrelationship between sex and gender, which at times are inextricably entangled. Gender has become the preferred term for referring to the social difference, partly because of its wider scope and remit than sex, which has been assumed to be biological and anatomical and to challenge the apparent limitations of biological reductionism (Moi, 1999). However, there is a case for the inclusion of sex and gender as part of the explanatory framework of sexual politics. Gender studies have taken over from women's studies in the academy for a number of reasons, not all of them liberatory.

Women's studies and feminism not only put gender into the agenda but also offered new ways of understanding gender as a social, cultural and political process and structure through which societies are organized. Although many earlier accounts suggested a division between sex as anatomical and biological and gender as the social and cultural manifestations of sex, there are strong arguments for sex as shaped by cultural forces and made through social practices. One of Butler's major contributions to gender studies and to the study of social relations and the operation of power across disciplines is her critique of sex and sexuality as well as gender as performative.

Sex, as much as gender, is produced by the processes and practices through which it is defined and classified. Butler's (1990,1993) work has generated questions and

debates about the materiality of sex, the fluidity and the transgressive properties of sex, gender, and sexuality. Debates within gender studies about the nature of sex and gender invoke the need for interdisciplinary approaches as well as drawing upon a range of disciplines and theoretical frameworks.

Gender studies have incorporated studies of masculinity (Connell, [1995] 2005, 2014) and interdisciplinary approaches have stressed the possibilities of transformation of traditional stereotypical masculinities (Hooks, 2004). Gender is not just about women, as has so often been the case for the promotion of policies of equal opportunities in neo-liberal democracies in recent times. Men are gendered too and the interrogation of hegemonic masculinity raises challenges to power structures in a vast range of social, economic, cultural and political systems where traditional, seemingly gender-neutral norms are called into question. However, challenges to an essentialized category of 'woman' have led to a marginalization, and even absence, of some of the critiques of structural oppression such as patriarchy, which was a key concept in second-wave feminist critiques of the operation of power at all levels.

Gender is both an empirical category and a theoretical conceptualization, which facilitates greater understanding of social relations and divisions as well as describing them. Sport is an example of a field that is underpinned by a binary logic of sex, in which traditional masculinity has been particularly valued: often literally, financially more highly rewarded and valued. Gender binaries have been challenged in the public space occupied by elite athletes and the governing bodies of sport, like the International Olympic Committee and at more local levels of routine sporting practices (Woodward, 2012). Testing currently involves a range of ever more complex, trans and interdisciplinary tests in pursuit of some kind of stability and draw upon a mix of disciplines that include medical science, genetics, psychology, anthropology, cultural geography, and sociology.

Interdisciplinary approaches also need to be necessitated through the exploration of some of the interrelationships between biology, genetics, bodies and social systems. Gender studies have been most creative and productive in embracing mathematics, science, psychology, and technology to understand how sex and science and technology are enmeshed.

### **3.6 THE FUTURE OF GENDER STUDIES**

Just as gender studies emerged from women's studies as an outcome of precisely the kinds of insights women's studies began to have about the pervasive character of

gender as a system, so gender studies begins to approach ways to understand how genders may not be binary at all, how individuals come to undertake multiple genders, and finally how flexible and mobile gender is for everyone (Encyclopedia of Sex and Gender, 2018).

At the same time, like women's studies, gender studies continue an involvement in issues of social justice and advocacy. One topic of study is in fact how political and social interventions can be made more effective in changing political environments. In the face of increasing globalization, gender studies are also undertaking a formulation of ways to understand the interrelation of gender and the multiple cultural systems in which gender is organized and treated differently.

Gender studies have begun to focus on the effects of gene research and biotechnology as these relate to and affect reproductive practices, the environment, medical care, family formations, and the law.

Finally, it also has begun to investigate the relationship between information technologies, issues of privacy, and sexuality and gender in the virtual public sphere. As the circumstances of living alter, so does the realm of issues with which gender studies becomes involved.

**References**

Beauvoir, S. (1949). *The Second Sex*, trans. and ed. H. M. Parshley. Repr., New York: Knopf, 1953.

Cranny-Francis, A., Wendy, W., Pam S., and Joan, K. (2003). *Gender Studies: Terms and Debates*. New York: Palgrave Macmillan.

Encyclopedia of Sex and Gender: Culture Society History. Encyclopedia.com. 23 Jun. 2018 <<http://www.encyclopedia.com>>.

Essed, P., David, T. G. and Audrey, K. (2005). *A Companion to Gender Studies*. Malden, MA: Blackwell.

Gilbert, S. M., and Gubar, S. (1979). *The Madwoman in the Attic: The Woman Writer and the Nineteenth-Century Literary Imagination*. New Haven, CT: Yale University Press. 2nd edition, 2000.

Woolf, V. (1929). *A Room of One's Own*. San Diego: Harcourt Brace Jovanovich

# 4

## Chapter

### Religion as a Social Institution

---

Religion is a unified system of beliefs, rituals, and practices that define and express the nature of sacred things in relationship to the profane things of the world and, from a sociological perspective, the importance of religion as a social institution cannot be overstated; religion exert a considerable degree of influence social institution and the nature of the various beliefs, rituals, and practices acquire a cultural significance.

#### 4.1 MEANING OF RELIGION

The word religion is derived from Latin "religio" (what attaches or retains, moral bond, the anxiety of self-consciousness, scruple) used by the Romans, before Jesus Christ, to indicate the worship of the demons. The origin of "religio" is debated since antiquity. Cicero said it comes from "relegere" (to read again, to re-examine carefully, to gather) in the meaning "to carefully consider the things related to the worship of gods".

Religion may be defined as a cultural system of designated behaviors and practices, worldviews, texts, sanctified places, prophecies, ethics, or organizations that relates humanity to the supernatural, transcendental, or spiritual elements (Azaransky, 2013). According to Azzouzi (2013), religion constitutes a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.



Bandchoff (2008) added that religion is the set of beliefs, feelings, dogmas, and practices that define the relations between human being and sacred or divinity. A given religion is defined by specific elements of a community of believers: dogmas, sacred books, rites, worship, sacrament, moral prescription, interdicts, and organization. The majority of religions have developed starting from a revelation based on the exemplary history of a nation, of a prophet or a wise man who taught an ideal of life.

The theologian Antoine Vergote took the term supernatural simply to mean whatever transcends the powers of nature or human agency. He also emphasized the cultural reality of religion, which he defined as the entirety of the linguistic expressions, emotions and, actions and signs that refer to a supernatural being or supernatural beings (Beyer, 1994). In the same vein, James and Mandaville (2010) defined religion as a relatively-bounded system of beliefs, symbols, and practices that address the nature of existence, and in which communion with others and Otherness is lived as if it both takes in and spiritually transcends socially-grounded ontologies of time, space, embodiment and knowing.

#### **4.2 FUNCTIONS OF RELIGION IN THE SOCIETY**

Much of the work of Émile Durkheim (1947) stressed the functions that religion serves for society regardless of how it is practiced or of what specific religious beliefs a society favors. Durkheim's insights continue to influence sociological thinking today on the functions of religion.

1. Religion gives meaning and purpose to life. Many things in life are difficult to understand. That was certainly true, as we have seen, in prehistoric times, but even in today's highly scientific age, much of life and death remains a mystery, and religious faith and belief help many people make sense of the things science cannot explain.
2. Religion reinforces social unity and stability. This was one of Durkheim's most important insights. Religion strengthens social stability in at least two ways.
  - a. First, it gives people a common set of beliefs and thus is an important agent of socialization.
  - b. Second, the communal practice of religion, as in houses of worship, brings people together physically, facilitates their communication and other social interaction, and thus strengthens their social bonds.

3. Religion is an agent of social control and thus strengthens social order. Religion teaches people moral behavior and thus helps them learn how to be good members of society.

4. Religion promotes psychological and physical well-being. Religious faith and practice can enhance psychological well-being by being a source of comfort to people in times of distress and by enhancing their social interaction with others in places of worship. Many studies find that people of all ages, not just the elderly, are happier and more satisfied with their lives if they are religious. Religiosity also apparently promotes better physical health, and some studies even find that religious people tend to live longer than those who are not religious (Moberg, 2008).

5. Religion motivates people to work for positive social change. Religion played a central role in the development of the Southern civil rights movement a few decades ago. Religious beliefs motivated Martin Luther King Jr. and other civil rights activists to risk their lives to desegregate the South. Black churches in the South also served as settings in which the civil rights movement held meetings, recruited new members, and raised money (Morris, 1984).

Other functions of religion in the society to include the following:

1. Religion is an Integrative Force: Religion preserves and solidifies society. It functions to reinforce the collective unity or social solidarity of a group. Sharing the same religion or religious interpretation of the meaning of life unites people in a cohesive and building moral order.

2. Religion creates moral community: Religion provides a system of beliefs around which people may gather to belong to something greater than themselves in order to have their personal beliefs reinforced by the group and its rituals. Those who share a common ideology develop a collective identity and a sense of fellowship. Members of the moral community also share a common life. This moral community gives rise to the social community through the symbolism of the sacred that supports the more ordinary aspects of social life. Religion then legitimizes society. It provides sacred sanction for the social order and for its basic values and meanings.

3. Religion provides a system of social control: Frank (1959) had said that 'religion was a mechanism which inspired terror, but terror for the preservation of society'. While conservatives have valued religion for its protective function, radicals

have also often recognized that religion can be a support of the established order, and have, consequently, been critical of religion.

4. Religion provides emotional support: Religion is a sense of comfort and solace to the individuals during times of personal and social crises such as the death of loved ones, serious injury, etc. This is especially true when something 'senseless' happens. It gives them emotional support and provides consolation, reconciliation, and moral strength during trials and defeats, personal losses and unjust treatments (Geertz, 1993).

5. Religion is a source of identity: Religion gives individuals a sense of identity—a profound and positive self-identity. It enables them to cope effectively with the many doubts and indignation of everyday life. Religion may suggest people that they are not worthless or meaningless creatures and thus helps them alleviating the frustrating experiences of life which sometimes force a person to commit suicide. According to Thomas (1983), 'The prime function of religion is to give personal meaning to life'.

6. Legitimizing function of religion: According to Weber (1930), religion may be used to explain, justify or rationalize the exercise of power. It reinforces the interests of those in power. Even in societies not as visibly ruled by religious dogma, religion legitimates the political sector. For example, India's traditional caste system defined the social structure of society. According to the theory, the caste system is a creation of the priesthood (Brahmins)—the uppermost stratum of this system, but it also served the interests of political rulers by granting legitimacy to social inequality. Marx has acknowledged that religion plays an important role in legitimating the existing social structure. The values of religion reinforce other social institutions and the social order as a whole and consequently, it perpetuates social inequality in society.

7. Religion is an agent of social change: While religion supports the status quo in its priestly function, it inspires great change in its prophetic function. It can enable individuals to transcend social forces; to act in ways other than those prescribed by the social order. Generally, religion is regarded as an impediment in the path of social change but many religious groups, by criticizing existing rules of social morality and social injustice, and community or government actions, help in bringing about social change. In this regard, Max Weber's pioneering work on the relationship between economy and the religion (Weber, 1958).

### **4.3 THEORETICAL PERSPECTIVES ON RELIGION**

There are several theoretical perspectives on religion aim to understand the functions religion serves the inequality and other others. However, in assessing the importance of religion in the society, some of the Functional theories are examined below,

#### **i. Émile Durkheim (1858–1917)**

Durkheim (1947) approach gave rise to functionalist school in sociology and anthropology. He introduced the concept of the sacred as the defining characteristic of religion, not faith in the supernatural (Gundy-Volf, 1998). He saw religion as a reflection of the concern for society. He based his view on recent research regarding totemism among the Australian aboriginals. With totemism, he meant that each of the many clans had a different object, plant, or animal that they held sacred and that symbolizes the clan. Durkheim saw totemism as the original and simplest form of religion (Klassen, 2009).

According to Durkheim (1947), the analysis of this simple form of religion could provide the building blocks for more complex religions. He asserted that moralism cannot be separated from religion. The sacred i.e. religion reinforces group interest that clashes very often with individual interests. Durkheim held the view that the function of religion is group cohesion often performed by collectively attended rituals. He asserted that these group meeting provided a special kind of energy, (Moberg, 2008) which he called effervescence, that made group members lose their individuality and to feel united with the gods and thus with the group.

As stated by Morris (1984) Durkheim's proposed method for progress and refinement is first to carefully study religion in its simplest form in one contemporary society and then the same in another society and compare the religions then and only between societies that are the same. The empirical basis for Durkheim's view has been severely criticized when more detailed studies of the Australian aboriginals surfaced. More specifically, the definition of religion as dealing with the sacred only, regardless of the supernatural, is not supported by studies of these aboriginals. The view that religion has a social aspect, at the very least, introduced in a generalized very strong form by Durkheim has become influential and uncontested.

#### **Symbolic Interactionism**

According to Durkheim (1965) religious symbolism is the use by a religion of symbols including archetypes, acts, artwork, events, or natural phenomena. Religions view

religious texts, rituals, and works of art as symbols of compelling ideas or ideals. Symbols help create a resonant mythos expressing the moral values of the society or the teachings of the religion, foster solidarity among adherents and bring adherents closer to their object of worship (Andersen & Taylor, 2002).

Young (2010) noted that the symbolic interaction perspective posits that one's self concept is created through the interpretation of the symbolic gestures, words, actions, and appearances of others that are observed during social interactions. This perspective considers immediate social interactions to be the place where society exists. In this view, humans give meaning to their behavior through reflection and interpret the meaning of behaviors, events, and things.

Coleman (1990) maintained that symbolic interactionists study the ways in which people practice their faith and interact in houses of worship and other religious settings, and they study how and why religious faith and practice have positive consequences for individual psychological and physical well-being. This perspective focuses on the ways in which individuals interpret their religious experiences. It emphasizes that beliefs and practices are not sacred unless people regard them as such. Once they are regarded as sacred, they take on special significance and give meaning to people's lives

Religious symbolism is effective when it appeals to both the intellect and the emotions. The choice of suitable acts and objects is narrow enough that it would not be easy to avoid the appearance of an imitation of other traditions, even if there had been a deliberate attempt to invent an entirely new ritual (Andersen & Taylor, 2002).

**ii. Max Weber (1864–1920)**

Weber (1964) saw religion as rational and consistent in their respective societies. Weber acknowledged that religion had a strong social component, but diverged from Durkheim by arguing, for example in his book “The Protestant Ethic and the Spirit of Capitalism” that religion can be a force of change in society. In the book, Weber wrote that modern capitalism spread quickly partially due to the Protestant worldly ascetic morale (Weber, 1964). Weber's main focus was not on developing a theory of religion but on the interaction between society and religion while introducing concepts that are still widely used in the sociology of religion (Coleman, 1990).

**iii. Sigmund Freud (1856–1939)**

According to Terry and Smith (2006), Sigmund saw religion as an illusion, a belief that

people very much wanted to be true. Freud attempted to explain why religion persists in spite of the lack of evidence for its tenets. Freud asserted that religion is a largely unconscious neurotic response to repression. By repression, Freud meant that civilized society demands that we do not fulfill all our desires immediately, but that they have to be repressed. Rational arguments to a person holding a religious conviction will not change the neurotic response of a person. This is in contrast to Tylor and Frazer, who saw religion as a rational and conscious, though primitive and mistaken, attempt to explain the natural world.

In his 1913 book “Totem and Taboo”, he developed a speculative story about how all monotheist religions originated and developed (Haynes, 2007). In the book, he asserted that monotheistic religions grew out of a homicide in a clan of a father by his sons. This incident was subconsciously remembered in human societies. Although Freud's attempt to explain the historical origins of religions have not been accepted, his generalized view that all religions originate from unfulfilled psychological needs is still seen as offering a credible explanation in some cases (Kinnvall, 2004).

#### **iv. Karl Marx (1818–1883)**

The social philosopher Karl Marx (1818–1883) held a materialist worldview. According to Marx, the dynamics of society were determined by the relations of production, that is, the relations that its members needed to enter into to produce their means of survival. Developing on the ideas of Ludwig Feuerbach, he saw religion as a product of alienation that was functional in relieving people's immediate suffering, and as an ideology that masked the real nature of social relations. He deemed it a contingent part of human culture, that would have disappeared after the abolition of class society (Kristeva, 1982). These claims were limited, however, to his analysis of the historical relationship between European cultures, political institutions, and their Christian religious traditions. Marxist views strongly influenced individuals' comprehension and conclusions about society, among others the anthropological school of cultural materialism.

Marx' explanations for all religions, always, in all forms, and everywhere have never been taken seriously by many experts in the field, though a substantial fraction accept that Marx' views possibly explain some aspects of religions. Some recent work has suggested that, while the standard account of Marx's analysis of religion is true, it is also only one side of a dialectical account, which takes seriously the disruptive, as well as the purifying moments of religion.

From the functional perspective, religion serves several functions for society. These include

- (a) Giving meaning and purpose to life,
- (b) Reinforcing social unity and stability,
- (c) Serving as an agent of social control of behavior,
- (d) Promoting physical and psychological well-being, and
- (e) Motivating people to work for positive social change.

### **Conflict theory**

This view is partly inspired by the work of Karl Marx, who said that religion was the “opiate of the masses” (Marx, 1964). By this, he meant that religion, like a drug, makes people happy with their existing conditions. Marx repeatedly stressed that workers needed to rise up and overthrow the bourgeoisie. To do so, he said, they needed first to recognize that their poverty stemmed from their oppression by the bourgeoisie. But people who are religious, he said, tend to view their poverty in religious terms. Religion reinforces and promotes social inequality and social conflict. It helps convince the poor to accept their lot in life, and it leads to hostility and violence motivated by religious differences.

According to Carpenter (2012), Max Weber took the conflict perspective of religion in a somewhat different direction. In general, Weber believed that the adherence to certain religious ideals on the part of believers could create significant social change. In particular, he focused on the protestant ethic characteristic of the reformation period of Christianity (Coleman, 1990). This faith based ethic called for lifestyle committed to a discipline of hard work and frugal living as an indication of one's devotion to God (Max, 1930).

Weber (1930) argued that this protestant ethic was particularly characteristic of the religious values associated with the reformation theology of John Calvin (1509-1564) and influenced by the Calvinistic theological tenet of predestination. According to this perspective, the eternal fate of every human being is predetermined by God prior to birth (Carpenter, 2012). This means that some individuals are elected for eternal glory (the elect) while others are predestined for everlasting condemnation and it is essentially impossible for a person to know their individual fate before that time arrives. According to Weber (1930), the uncertainty associated with the doctrine of predestination combined with the protestant ethic to create socioeconomic conditions necessary for the development of modern capitalism. The commitment to hard work

and a frugal lifestyle allowed for the accumulation of wealth. This prosperity was understood as a blessing from God and a sign for the elect. The reinvestment and further accumulation of wealth provided an even greater assurance of one's salvation. This perspective is in contrast to the poor whose condition was understood to be a sign of one's condemnation (Carpenter, 2012).

#### **4.4 RELIGION AS A SOCIAL INSTITUTION**

Religion clearly plays an important role in social life. Religion is also a social institution, as it involves patterns of beliefs and behavior that help a society meet its basic needs. Émile Durkheim (1915/1947) observed long ago that every society has beliefs about things that are supernatural and awe-inspiring and beliefs about things that are more practical and down-to-earth. He called the former beliefs sacred beliefs and the latter beliefs profane beliefs. Religious beliefs and practices involve the sacred: they involve things our senses cannot readily observe, and they involve things that inspire in us awe, reverence, and even fear (Giddens, 1991).

Green (1994) stated that Durkheim did not try to prove or disprove religious beliefs. Religion, he acknowledged, is a matter of faith, and faith is not provable or disprovable through scientific inquiry. Rather, Durkheim tried to understand the role played by religion in social life and the impact on the religion of social structure and social change. In short, he treated religion as a social institution. Durkheim suggested that religion was sacred and treated with respect; this creates a social community which gives out morals. He believed that religion helped to promote social solidarity and that religious building, for example, churches helped to bring the community together by making each member feel warm and welcome (Durkheim, 1965).

Functionalism believes that each part of society works in its own way and that the whole is interrelated so that one feeds into the other and the whole works together harmoniously as a unit. They Functionalists also believe that religion is a conservative force and an institution which adds to the requirements of society. They say it ultimately operates as an agency of socialization. Parsons believed the role of religion served two functions.

- a) To provide guidelines and the other is to answer ultimate questions. Religion gives out guidelines which provide us with normal behavior within society.
- b) It also helps us to understand certain situations and overcome them, for example, people dying. Parsons said that religion helped people to understand why evil actions are undertaken and help to bring people together.



Weber described religion as a radical force and suggested society is a result of religion. Weber bases his approach more on detailed studies of real religion such as Protestantism, Buddhism, and Hinduism rather than trying to define religion like Durkheim and Marx. Weber arranged religion into two groups, otherworldly (being truly religious and retreating from wider society) and this-worldly (people who are engaged in wider society but are religious).

Religion, for Durkheim, is not imaginary, although he does deprive it of what many believers find essential. Religion is very real; it is an expression of society itself, and indeed, there is no society that does not have religion.

#### **4.5 RELIGION AND GLOBALIZATION**

The concept of globalization has been assessed from several perspectives. Robertson (1998) defines globalization as “the understanding of the world and the increased perception of the world as a whole”. Martin and King (1999), define globalization as “all those processes by which the peoples of the world are incorporated into a single world society”. For Giddens (1991) the phenomenon deals with the intensification of social relations throughout the world, linking distant localities in such a way that local happenings are formed as a result of events that occur many miles away and vice versa.

Globalisation is a process of interconnectedness, interdependence, and integration of economics and societies. It is also a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and enhanced by information technology. This process has effects on the environment, on culture, on religion, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world (Fasching, 2000). Cone (1986) added that globalization is one of the strongest forces that have a profound and wide effect around the world. It does not only have a deep impact on the economy but also on various aspects of life and society, including religion.

Globalization explains the process of an “ever more interdependent world” where “political, economic, social, and cultural relationships are not restricted to territorial boundaries or to state actors,” globalization has much to do with its impact on cultures. As goods and finance crisscross across the globe, globalization shifts the cultural makeup of the globe and creates a homogenized “global culture.

Aslan (2005) argues that “no single force can be said to have had a greater impact on propelling globalization forward than religion, which has always sought to spread its message beyond the ethnic and territorial frontiers of its origin”. Religion means a system of beliefs and practices that create both cultural and religious differences and gives the strength to respect and tolerate other religions in the age of globalization. On the one hand, globalization creates new door to strength religion such as enhancing beliefs and values, teaching equality for everyone, showing kindness etc (Noss and Grangaard, 2008). On the other hand, it creates obstacles and challenges as it breaks traditional values while weakening their own religious values, reinforces specific identities, creates a circle of conflict and competition among various religion etc (Young, 2010).

According to Beyer (1994), religion and globalization can also be seen as partners in historical change. In times past, religion, in various manifestations, has been a carrier of globalizing tendencies in the world. The history of Christianity, of course, can be understood in part as an early effort to create a global network of believers. Its extraordinary growth and influence as a world religion was a result of a link between its own global ambitions and the expansion of various political and economic regimes. It succeeded as a globalizing force long before there was a phenomenon called “globalization.” Elements of this historical pattern can be found in Buddhism, Islam, and other faiths as well (Boutros-Ghali, 1992; Bandchoff, 1998; Gaustad and Schmidt, 2004).

Some of the positive impacts of globalization on religion are examined below,

1. Globalisation helps to increase greater religious tolerance and acceptance of other culture and religion that enhances our mind, knowledge etc.
2. With globalization, religion becomes a culture of pluralism that teaches us to respect of other religions. In one country, people from different religions live in harmony and peace and also respect one another.
3. Media and technology play an important role to spread the ideas of every religion so that people can know about every religion and can choose the right path of their life. For example- websites provide opportunities to contact with others worldwide and gives information and explanations about different religions regardless of his or her geographical location so that religious ideas can be spread everywhere.

4. As globalisation brings economic marginalisation, many various religious organisations play an important social role such as- Catholic Relief Services, World Vision International, and Islamic Relief Worldwide etc serve many disadvantaged areas such as- poverty relief, health care, the HIV/AIDs crisis, and environmental problems etc that draws massive followers while strengthening religious values and ideas.

5. Globalisation also brings global political forums that try to diminish cultural, ethnic, ideological and religious differences such as- while discussing issues such as international peace and security, health, poverty, environment etc., the UN, WHO, EU, AU, OIC etc organisation also shares basic commitments of religious tradition such as peace, human dignity, and equality, religious freedom, conflict resolution etc.

Globalisation also brings negative impacts on religion. Some of these impacts include,

1. Breaking traditional beliefs as people are more connected with the world that sometimes weakens their own religious belief.

2. As religious and traditional beliefs are decreasing, the explosion of new religions is another prominent religious phenomenon in this globalized world. New religions separate themselves from the conventional ones and develop their own identities.

3. Globalisation with its consumerism culture brings changes to women's dress that sometimes impact negatively.

4. Globalisation causes mental stress because as it favors material prosperity, sometimes individuals focus on attaining some material possession such as a house, car, wealth, or simply any object that hamper their inner peace by undermining religious ideas and perspectives.

5. Religious terrorism is another negative effect of globalization. Terrorism activities worldwide are supported not only the organized systems that teach holy war as the highest calling, but also through the legal, illegal, and often indirect methods financing these systems. These sometimes use organizations, including charities in order to mobilize or channel sources of funds.

From the above assessment, it is clear that globalization enhances both positive and negative aspects of religion. As media and technology in one hand spread religious ideas and teach to respect other religions, they also cause breaking religious ties that give birth to new religions or sometimes makes people 'infidel' or 'irreligious' and also causes terrorist activities in the name of protecting their own religion, values, and beliefs. Every religion has its own beliefs, values, perspectives, and ideas in order to make human life better, to choose the right path, to enrich our knowledge, to give courage, to avoid wrong activities etc. The human society must align itself more with the positive impact than the negative. In this way, some of the challenges of religion and globalization and can bring the culture of peace and harmony.

### References

- Andersen, E. & Taylor, W. A. (2002). *Religion matters: What sociology teaches us about religion in our World*. Upper Saddle River, NJ: Prentice Hall.
- Aslan, V. (1994). *Religious nationalism: Hindus and Muslims in India*. Delhi: Oxford University Press.
- Azaransky, S. (2013). *Religion and politics in America's borderlands*. Plymouth, United Kingdom: Lexington Books.
- Azzouzi, M. E. (2013). Religion and globalization: Benefits and challenges. *Romanian Review of Political Science and International Relations* 10, 150-154.
- Bandchoff, T. (2008). *Religious pluralism, globalization, and world politics*. New York, NY: Oxford University Press.
- Beyer, P. (1994). *Religion and globalization*. London, United Kingdom: SAGE Publications, 1994.
- Boutros-Ghali, B. (1992). *An agenda for peace, preventive diplomacy, peacemaking, and peace-keeping*. [http://www.unrol.org/files/A\\_47\\_277.pdf](http://www.unrol.org/files/A_47_277.pdf) (accessed April 25, 2014).
- Carpenter, J. (2012). *Sociological perspectives on religion*. <http://www2.bakersfieldcollege.edu/jcarpenter/Writing/Religion.pdf>
- Coleman, J. (1990). *The foundation of social theory*. Cambridge, Massachusetts: The

- Cone, J. H. (1986). "The theology of Martin Luther King, Jr." *Union Seminary Quarterly Review* 10, 21-39.
- Durkheim, É. (1947). *The elementary forms of religious life* (Swain, J. T.). Glencoe, IL: Free Press. (Original work published 1915).
- Durkheim, E. (1965). *The elementary forms of religious life*. New York: Free Press.
- Fasching, D. J. (2000). "From genocide to global ethics by way of storytelling." In Sumner Twiss, B. and Crelle, B. (eds). *Explorations in global ethics: Comparative religious ethics and interreligious dialogue*. Boulder, Colorado: Westview Press.
- Frank, B. (1959). *Before religion: A history of a modern concept*. Yale University Press.
- Geertz, C. (1993). *Origin and growth of religion*, 87–125.
- Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Cambridge, United Kingdom: Polity Press.
- Grangaard, M. (2008). *The idea of human rights*. New York, NY: Oxford University Press.
- Green, R. M. (1994) "Religions and the ethics of international business." In Kelsey, J. and Twiss, S. B., *Religion and human rights*. New York, NY: Project on Religion and Human Rights, 1994.
- Gaustad, E. S., & Schmidt, L. E. (2004). *The religious history of America*. San Francisco, CA: Harper San Francisco.
- Gundy-Volf, J. (1998). Neither biblical nor just: Southern Baptists and the subordination of women. *Sojourners*, 12–13.
- Haynes, J. (2007). *An introduction to international relations and religion*. Harlow, England: Person Longman.

- James, S. (2004) faith and reason. Cited in the Internet Encyclopedia of Philosophy.
- Kinnvall, C. (2004). Globalization and religious nationalism: Self, identity, and the search for ontological security." *Political Psychology* 25, 741-767.
- Klassen, P. (Ed.). (2009). *Women and religion*. New York, NY: Routledge.
- Kristeva, J. (1982). *Powers of horror: An essay of abjection*. New York, NY: Columbia University Press.
- Marx, K. (1964). *Karl Marx: Selected writings in sociology and social philosophy* (T. B. Bottomore, Trans.). New York, NY: McGraw-Hill.
- Marx, K. (1970). Marx's critique of hegel's philosophy of right. Ed. Joseph O'Malley. United Kingdom: Cambridge University Press; Original 1843.
- Moberg, D. O. (2008). Spirituality and aging: Research and implications. *Journal of Religion, Spirituality & Aging*, 20, 95–134.
- Morris, A. (1984). *The origins of the civil rights movement: Black communities organizing for change*. New York, NY: Free Press.
- Noss, D. S., & Grangaard, B. R. (2008). *A history of the world's religions* (12th ed.). Upper Saddle River, NJ: Prentice Hall.
- Robert, M. & Richard, F. (1999). Globalization and human rights. *Human Rights Quarterly* 21, 735-736.
- Terry, K., & Smith, M. L. (2006). *The nature and scope of sexual abuse of minors by Catholic priests and deacons in the United States: Supplementary data analysis*. Washington, DC: United States Conference of Catholic Bishops
- Bandchoff, T. (1999). *Religious pluralism, globalization, and world politics*, supra note 15, 24-25.
- Thomas, S. M. (1999). Religion and international society. In Jeff Haynes, *Religion, globalization, and political culture in the third world*. Basingstoke, UK: Macmillan,.

Weber, M. (1958). *The Protestant ethic and the spirit of capitalism* (T. Parsons, Trans.). New York, NY: Scribner.

Young, W. A. (2010). *The world's religions: Worldviews and contemporary issues* (3rd ed.). Upper Saddle River, NJ: Prentice Hall.

# 5

## Chapter

### Poverty and Social Development

---

Among the biggest challenges facing the global community today are the eradication of poverty and inequality, and the needs of social development.

#### 5.1 MEANING AND CHARACTERISTICS OF POVERTY

The poorest amongst the poor are identified as those who are lazy and hopeless, and unable to help themselves. They have very few animals, lack the interest and skills necessary for herding. It was mentioned that they may be from poor families or groups, such that their poverty and sense of dependency is inherited.

Poverty can be defined as the inability of the people to attain a minimum standard of living. In other words, poverty is a relationship between the essential needs of people to survive and their ability to satisfy them. Those people who are unable to satisfy some of the basic needs such as food, clothes, shelter, sanitation, etc. are called poor (Anam, 2013).

Poor people live without fundamental freedom of choice which makes their life better. They face vulnerability to ill health, economic dislocation, and natural disaster. In words of Sen (1979) poverty is a deprivation of basic capabilities rather than merely a lowness of income.

According to Biyi and Ogwumike (2003), poverty is a social condition that is characterized by the lack of resources necessary for basic survival or necessary to meet a certain minimum level of living standards expected for the place where one lives. The



income level that determines poverty is different from place to place, so social scientists believe that it is best defined by conditions of existence, like lack of access to food, clothing, and shelter. People in poverty typically experience persistent hunger or starvation, inadequate or absent education and health care, and are usually alienated from mainstream society.

Poverty is a consequence of the uneven distribution of material resources and wealth on a global scale and within nations. Sociologists see it as a social condition of societies with an unequal and inequitable distribution of income and wealth, of the de-industrialization of Western societies, and the exploitative effects of global capitalism.

### **5.2 CHARACTERISTICS OF POVERTY**

Some common characteristics are cited below with particular reference to Nepal in a study conducted by Biyi and Ogwumike (2003)

#### **1. Low level of income**

Poor people usually look at assets as well as in urban area. In rural areas, they own small area of low or unproductive land without irrigation and other physical facilities. They lack income and access to credit and unable to improve their land productivity.

#### **2. Bad Housing Condition**

The housing condition of a majority of the Nepalese people is very bad. Due to large family size, there is always overcrowded in households. All the family members have to live in a small mud hut with limited space, a single room house and without electricity and other physical facilities.

#### **3. Literacy**

The majority of poor people is generally illiterate, a high illiterate rate is either due to ignorance or poverty or both. The national literacy rate of Nepal is 65% while the literacy among the poor is far below than the national average.

#### **4. Occupation**

The occupation of the poor is generally agriculture in rural and physical labor in urban areas. Many poor people even do not have their own land and other employs them as agriculture labor.

5. High Expenditure Pattern

In Nepal, the majority of poor spend more than 70% of their income in consumption. They spend almost all of their income on food in order to survive. Sometimes, they consume more than what their income is.

6. Demographic Pattern

There exist large family sizes among both rural and urban poor area because of high population growth rate. Children are regarded as the source of earning. Poor people often lack access to modern family planning services.

7. High Gender Disparity

There is high gender disparity at the lowest level of income in both rural and urban areas. Women have very low chances of going to school so, only a few are educated and so they have fewer employment opportunities.

8. Lack of access to state facilities

A majority of poor people of Nepal are living in rural areas and government expenditure pattern is concentrated in favor of urban sectors or to the rich. Therefore, the rural people cannot enjoy the benefits from the facilities provided by the government.

**5.3 TYPES OF POVERTY**

The typologies of poverty depend on the disposition of the author. The commonest are cited from the works of Chika (2004); Ebigbo (2008) and Anam (2013); as examined below,

Absolute poverty is what most people probably think of when they think of poverty, especially if they think about it at the global level. It is defined as the total lack of resources and means required to meet the most basic standards of living. It is characterized by lack of access to food, clothing, and shelter. The characteristics of this type of poverty are the same from place to place.

Relative poverty is defined differently from place to place because it depends on the social and economic contexts in which one lives. Relative poverty exists when one lacks the means and resources required to meet a minimum level of living standards that are considered normal in the society or community where one lives. In many parts of the world, for example, indoor plumbing is regarded as a sign of affluence, but in industrial societies, it is taken for granted and its absence in a household is taken as a sign of poverty.

Cyclical poverty is a condition in which poverty is widespread but limited in its duration. This type of poverty is typically linked to specific events that disrupt a society, like war, an economic crash or recession, or natural phenomena or disasters that disrupt the distribution of food and other resources. For example, the poverty rate within the U.S. climbed throughout the Great Recession that began in 2008, and since 2010 has declined. This is a case in which an economic event caused a cycle of more intensive poverty that was fixed in duration (about three years).

Collective poverty is a lack of basic resources that are so widespread that it afflicts an entire society or subgroup of people within that society. This form of poverty persists over periods of time stretching across generations. It is common in formerly colonized places, frequently war-torn places, and places that have been heavily exploited by or excluded from participation in global commerce, including parts of Asia, the Middle East, much of Africa, and parts of Central and South America (Mudenda, 2006).

#### **5.4 CAUSES OF POVERTY**

There are several causes of poverty. The differences are related to peculiar social and economic environment. However, the commonest ones are highlighted below,

1. The high growth rate of population and low economic growth rate: Various factors such as economic, historical, social, political, etc are responsible for growing poverty in Nepal. In Nepal, the growth rate of population is very high as compared to the economic growth rate. This fails to bring about the required improvement in the living standard of the people (Development Policy Centre, 1997).
2. Unemployment: The next important cause of poverty is unemployment. In developing countries like Nepal, there is no development of employment providing sectors. There is a lack of employment opportunities which is the great problem of poverty (Ebigbo, 2008).
3. Low industrial development: The industry is the most important sector that provides employment to mass people. But, the growth of industrial development in developing country like Nigeria is very low due to lack of capital, infrastructure, modern technology and appropriate industry policy.

4. **Socio-cultural factors:** In Nigeria, people are poor due to the prevalent socio-cultural institutions. In order to fulfill socio-obligations and their traditional religious ceremonies (from cradle to grave), people spend extravagantly.

5. **Inadequate socio-economic infrastructure:** The social-economic infrastructures such as transport, communication, health, education, safe drinking water, and energy are inadequate in rural areas. Availability of such social services not only determines the standard of living of people but also influences the income earning capacity of individuals.

### **5.5 EMERGING CHALLENGES OF POVERTY**

Poverty is defined by poor people as having inadequate food and housing and having to rely upon charity and other forms of support for their wellbeing. According to Cameroon (1995), the poor distinguish themselves from the non-poor in five main ways: “The presence of hunger in their households; fewer meals a day and nutritionally inadequate diets; a higher percentage of their meager and irregular income spent on food; non-existent or low sources of cash income; and feelings of powerlessness and an inability to make themselves heard”. Moldova (1997) added that “most poor people said, “the worst aspects of poverty were hunger, poor health, lack of adequate clothing and poor housing conditions.” This leads to withdrawal and social exclusion of the poor.

The concept of social exclusion emerged largely the condition (barriers and process) that impede social inclusion or involvement of people in national issues, especially issues that affect their existence. Social exclusion is a process through which individuals or groups are wholly or partially excluded from fully participating in all aspects of life of the society, in which they live, on the grounds of their social identities, such as age, gender, race, ethnicity, culture or language, and/or physical, economic, social disadvantages. Most times, it occurs as a result of poverty. The poor lack a voice to contribute to national issues, lack of recognition, or lack of capacity for active participation. It may further result to mean exclusion from decent work, assets, land, opportunities, access to social services and/or political representation (Smelser and Baltes 2001).

The pervasive effect of poverty also affects human life and dignity. This negates the International Bill of Human Rights:

International human rights law requires governments to respect individuals' civil and political rights – such as their rights to free speech, fair trial, and political participation – and to promote their economic, social and cultural rights – such as their rights to health care and education (Fact Sheet No.2, The International Bill of Human Rights (2005)).

Most development efforts to address rural poverty in Nigeria have been the top bottom. The lack of involvement of the rural people for which the programmes are design accounts as one of the major reasons why the projects fail. Successive efforts in addressing the problem of poverty in Nigeria must provide for the inclusive participation of the poor in designing and implementing the programmes. The study advocates for an inclusive and integrates society as a way of improving the social and economic wellbeing of the poor. This means creating an inclusive society is the engagement of the individual in the process by which society is managed, ordered and represented.

#### **5.6 PREVALENT OF RURAL POVERTY IN NIGERIA**

Poverty is multi-dimensional defined in varying perspectives. Primarily, poverty denotes absence or lack of basic necessities of life including material wealth, regular flow of wages and income and inability to sustain oneself based on existing resources available. In such a state, the means of achieving minimum subsistence, health, education, and comfort are absent (CBN, 1999). This was why Greenwald and Associate defined poverty as “condition in which income is insufficient to meet subsistence needs” (cited Anam, 2013).

The World Bank Organization describes poverty in this way:

Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty has many faces, changing from place to place and across time, and has been described in many ways. Most often, poverty is a situation people want to escape. So poverty is a call to action -- for the poor and the wealthy alike -- a call to change the world so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence, and a voice in what happens in their communities (World Bank, 2011).

Poverty varies considerably depending on the situation. Compare to most developing countries in the world and Africa in particular, Nigeria is one of most endowed with natural resources. The country has one of the world's highest economic growth rates, averaging 7.4% according to the Nigeria economic report released in July 2014 by the World Bank (World Bank, 2014). However, poverty still remains significant at 33.1% in Africa's biggest economy (African Development Bank, 2007; Ebigbo, 2008). Nigeria has a huge population to support agriculture and commerce. Poverty undermines the capacity of citizens. Although Nigeria is the 6th crude oil producing nation in the world and has implemented a number of poverty alleviation programmes, about 70 percent of her population still lives in abject poverty of less than \$1 dollar a day (Dike, 2002; Ogwumike, 2002; Eneh, 2008; Anam, 2013) The level of poverty is unacceptable (World Bank, 2011).

According to Achebe (2017), “as of 2016, 112 million Nigerians live in poverty. In 1990, that number was 51 million. As Nigeria continues to grow, the number of people that live in poverty within its borders increases”. This trend is prevalent in rural areas in Nigeria. There is no infrastructure and services. The people lack pipe borne water supplies, sewage connections or adequate toilet facilities, garbage collection and basic measures to prevent disease and provide health care. “Such deficiencies promote diarrhea, dysenteries, typhoid, intestinal parasites and food poisoning and not development” (Anam, 2013). When combined with malnutrition, “these can so weaken the body's defense system and measles, pneumonia and other common childhood diseases become major killers” (Cairncross, 1990). A correct understanding of perspectives poverty will help in identifying an effective measure of addressing the scourge. This assessment provides a focus for this study.

Poverty is a serious problem in Nigeria. It is widespread and severe. “The level of poverty (productivity index) in Nigeria has maintained a constant rise, reaching its all-time high of 72 percent by August 2016. This is contained in the latest evaluation report on the economic performance of some countries in Africa, Asia and the Middle East” (Achebe, 2017). The productivity scale, used in assessing the GDP and other developing indexes of countries, was “said to have maintained a constant decline in the past five years in most countries under reference, with Nigeria recording its worst, jumping from 60 percent in 2015 to 72 percent in the second quarter of 2016” (Achebe, 2017). In the words of Okonjo-Iweala, “The sloth in economic growth and other related factors have constantly created job insecurity in most countries, with Nigeria having more than 48 percent job-losses, in the past one year, from the oil and banking sectors

alone” (in Achebe, 2017). Poverty in Nigeria “has been classified as one of the poorest countries with high suffering indices” (Chika, 2004).

The causes of poverty in Nigeria are numerous. Biyi and Oguwumike (2003) listed some of them to include,

1. Real disposable incomes have declined steeply
2. Malnutrition rates have risen sharply
3. Food production has hardly kept pace with population growth and,
4. The quantity and quality of health and education services have also deteriorated.

Poverty, especially rural poverty hinders economic progress in Nigeria. Increasing hunger, poor nutrition, lack of economic opportunities, lack of infrastructure, deep-seated corruption practices, and various forms of conflict, bad governance and poor health facilities affects the well being of citizens. These concerns form the thesis of this study. It is designed to examine perspectives on rural poverty and hunger and its socio-economic impacts in Nigeria.

The persistence and pervasiveness of poverty in several countries have been linked to the lack of popular participation in governance and decision -making as well as the weak institutional base. This has led to other things to poor accountability, transparency in resource allocation, weak programme implementation and monitoring. Ultimately, development programmes are rendered ineffective poverty reduction initiatives are therefore ineffective and resources wasted.

### **5.7 MODELS/STRATEGIES OF POVERTY REDUCTION**

The study is anchored on the social inclusive strategy and the integrated rural development approach to poverty reduction.

#### **1. SOCIAL INCLUSIVE STRATEGY**

The concept of social inclusiveness and integration was established in March 1995 during the World Summit for Social Development held at Copenhagen with delegates from 186 countries. A key outcome of the Summit pledged to make the eradication of poverty, full employment and social integration overriding objectives of development. Member states made a commitment to promote social integration through fostering inclusive societies that are stable, safe, just and tolerant, and respect diversity, equality of opportunity and participation of all people, including disadvantaged and vulnerable groups and person (World Summit, 2005).

The thesis of social inclusion involves the provision of certain rights to all individuals and groups in society, such as employment, adequate housing, health care, education, and training, etc. Social inclusion is a process by which efforts are made to ensure equal opportunities for all. It is multi-dimensional process aimed at creating conditions which enable full and active participation of every member of the society in all aspects of life, including civic, social, economic, and political activities, as well as participation in decision-making processes (Mahaldar, 2015).

Mahaldar added that social inclusion may also be interpreted as the process by which societies combat poverty and social exclusion. Social inclusion aims to empower poor and marginalized people to take advantage of burgeoning global opportunities. It ensures that people have a voice in decisions which affect their lives and that they enjoy equal access to markets, services and political, social and physical spaces (Mahaldar, 2015). In this process, individuals, families, and communities are able to fully participate in society and control their own destinies, taking into account a variety of factors related to economic resources, employment, health, education, housing, recreation, culture, and civic engagement.

As a strategy of poverty reduction, social inclusion empowers the poor and marginalized people to take advantage of burgeoning global opportunities. It ensures that people have a voice in decisions which affect their lives and that they enjoy equal access to markets, services and political, social and physical spaces. More so, the strategy creates the opportunity for individuals and groups to take part in society by empowering them to take advantage of global opportunities. It also implies social and economic participation of individuals, the neutralization of social isolation, and the visibility and recognition of citizens.

The advantages of social inclusion in poverty reduction include,

I. Social integration is achieved through social inclusion in the society. Social integration is a dynamic and principled process of promoting the values, relations, and institutions that enable all people to participate in social, economic, cultural and political life on the basis of equality of rights, equity, and dignity. It is the process in which societies engage in order to foster societies that are stable, safe and just – societies that are based on the promotion and protection of all human rights, as well as respect for and value of dignity of each individual, diversity, pluralism, tolerance, non-discrimination, non-violence, equality of opportunity, solidarity, security, and participation of all people, including disadvantaged and vulnerable groups and persons.



ii. Create the opportunity for social participation of members of the rural vulnerable communities in the development process. This is understood as the act of engaging in society's activities. It refers to the possibility to influence decisions and have access to decision-making processes. Social participation creates mutual trust among individuals, which forms the basis for shared responsibilities towards the community and society

iii. It builds social cohesion among community members. In a socially cohesive society, all individuals and groups have a sense of belonging, participation, inclusion, recognition, and legitimacy. Social cohesive societies are not necessarily demographically homogenous. Rather, by respecting diversity, they harness the potential residing in their societal diversity (in terms of ideas, opinions, skills, etc.). Therefore, they are less prone to slip into destructive patterns of tension and conflict when different interests collide.

The Summit identified five steps of social inclusion as follows:

a) Visibility:

First, people need to be noticed, recognized and have their own voices. There is no possibility of having a voice if an individual or group is not accounted for and represented in the processes that make up formal society. One of the greatest difficulties even at a local level is the actual census of population. People remain uncouncted and therefore invisible.

b) Consideration:

The concerns and needs of individuals and groups are taken into account by policy-makers. Often policy-makers do not consider the poor and other marginalized groups as important stakeholders, and therefore, do not incorporate their needs and concerns.

c) Access to Social Interactions:

People must be able to engage in society's activities and social networks in their daily life, including economic, social, cultural, religious, and political activities.

4) Rights:

People must have rights to act and claim, rights to be different, legal rights, rights to access social services, such as housing, education, transportation, and healthcare. They must have the right to work and the right to participate in social, cultural and political life. The right to claim will regress if one is discriminated.

5) Resources to fully participate in society:

Those who do not have access to rights are not able to participate fully in society. However, even if people have rights to access, they cannot participate fully without adequate resources. Therefore, resources to fully participate in all aspects of social activities are the ultimate step for successful social inclusion. It is not only because of lack of financial resources that people are unable to participate, or stop participating, but also because of conditions, such as insufficient time or energy, spatial distance, lack of recognition, lack of respect, physical conditions or constraints (World Summit, 2005).

The concern of the social inclusion strategy is the question of how to make the concept of social inclusion operational, even in the face of resistance to change. Indeed, in some cases, social exclusion is wilfully pursued as it serves vested interests (World Summit, 2005). The challenge for policymakers, social scientists and development partners is, therefore, to find ways to dissociate the concept of social inclusion from the utopian realm of a “perfectly inclusive” world vision to redefining it as a practical tool used to promote an inspirational yet realistic set of policy measures geared towards a “society for all.” This requires a paradigm shift so as to recognize the dignity, value, and importance of each person, not only as an ethical norm and moral imperative, but also as a legal principle, a societal goal, and ultimately, practice (World Summit, 2005).

## **2. INTEGRATED RURAL DEVELOPMENT APPROACH**

Integrated rural development is defined by Menes (2005), “as an ongoing process involving outside intervention and local aspirations aiming to attain the betterment of groups of people living in rural areas and to sustain and improve rural values through the redistribution of central resources, reducing comparative disadvantages for competition and finding new ways to reinforce and utilise rural resources”. According to the definition of an integrated approach to rural development, “the aims of rural development can be achieved through the reduction of comparative disadvantages for competition and the finding of new ways to reinforce and utilize rural resources”. In an integrated system, local and central development systems should work in a dynamic cooperation with each other. Control, resources, and responsibilities should be dispersed throughout different levels of the system.

The integrated approach means looking at all aspects of spatial growth and addressing them as one entity. Any neglect of one area has a negative impact on the development of the other areas. Important aspects of the planning process are land use planning,

socio-economic planning (Mudenda, 2006). Rural areas need infrastructure that attracts investment. They also need supportive socio-economic structures and systems like transport and communication systems that support the economic activities in rural areas.

The integrated approach to rural planning and development is the answer to effective rural planning and sustainable development because it involves all the development agents in rural development. This means that there will be no duplication of duties and wastage of resources which are very scarce especially in developing countries. The integrated approach is participatory as it involves the community that is supposed to benefit from the development initiative. However, the integrated approach also falls short as it may result in conflicts between the development stakeholders and the implementation of the rural development programmes may be long lasting.

Promoting even-development is a cardinal objective of integrated rural development. The integrated development approach emphasis is the need of coordinating different agencies under a single management system of essential components (including education) required to get agricultural or rural development moving. The management system may be highly authoritarian credit may be designed to provide an important role for local people in planning, decision making and implementation of the programmes. The main emphasis is on rational development and coordination of all principal factors required for agricultural and rural development.

The overall policy objective of the National Policy on Integrated Rural Development is drawn from the national objectives of developing the rural areas, raising the quality of life of the rural people, alleviating rural poverty and using rural development as a basis for laying a solid foundation for national development. In order to achieve integrated and even development on a sustainable basis, the policies to be adopted are intended to empower rural dwellers through the development of productive employment, enhancing their income, ensuring the protection of the environment, promoting gender responsiveness, and ensuring adequate care for the vulnerable group. This will involve:

I. Community Driven Participatory Approach (CDPA) in project identification design, implementation, monitoring, and evaluation. This will provide an opportunity for the involvement of the rural populace in determining development priorities that will improve their collective wellbeing.

ii. Improving Nigerians' access to healthcare and quality education are essential steps to reduce the amount of rural poverty that pervades the country.

iii. Rationalization and realignment of public sector rural development institutions. Strong, viable and effective institutions are required for rural development in Nigeria. There must be value orientation on the principles and ethics of the civil service. Institutional corruption must be checked. The public institution should be run by public conscience; accountability and transparency.

iv. Heavy reliance on the private sector to lead investment in the rural sector will promote infrastructural development and economic growth. Infrastructure that supports economic growth at every level is essential to pull people out of poverty. In Nigeria, economic infrastructure includes things like access to micro-credit that help farmers invest in their crops and entrepreneurs lift their businesses off the ground. Micro-credit is an especially important tool for Nigerian women working to escape poverty.

v. Collaborative efforts between government and other stakeholders for input delivery and marketing of agriculture and other rural products. The role of international partnership cannot be undermined. By understanding the causes of poverty in Nigeria, organizations like UNICEF and WHO have started various initiatives to strengthen the economic, education, and healthcare infrastructure in Nigeria, as well as reduce government corruption. Working hand in hand with international partners, Nigeria is continuously demonstrating their commitment to crafting a better future for their impoverished citizens.

There are considerable strategies and challenges on poverty reduction in Nigeria. To complement ongoing strategies, this paper advocates for social inclusion and integration of the rural poor, as strategies for enhancing the dignity, value, and importance of each person, not only as an ethical norm and moral imperative, but also as a means of raising the quality of life of the rural people, alleviating rural poverty and using rural development as a basis for laying a solid foundation for national development. Both strategies are significant in that they enable balanced development of backward rural areas, ensuring parallel improvement and cooperation with individuals, central and local systems of development. The individual member of the society is given the opportunity to participate in the development process that enhances his wellbeing

### **5.8 MEASURES FOR POVERTY REDUCTION**

According to Eneh (2009), poverty entails more than the lack of income and productive resources to ensure sustainable livelihoods. Its manifestations include hunger and malnutrition, limited access to education and other basic services, social discrimination and exclusion as well as the lack of participation in decision-making. Various social groups bear a disproportionate burden of poverty (World Bank, 1990; 2013). The World Social Summit identified poverty eradication as an ethical, social, political and economic imperative of mankind and called on governments to address the root causes of poverty, provide for basic needs for all and ensure that the poor have access to productive resources, including credit, education, and training (Fields, 2003; CBN, 2005; Menes, 2005 and Mudenda, 2006). The remedial measures for poverty reduction are as follows:

1. Increase in economic growth rate: There should be high, sustainable and broad-based economic growth for the long-term reduction of poverty in a country like Nigeria. Sustainable economic development refers to increased productivity of land and labor, empowerment of women, socially and an economically disadvantaged group of society and equality in rights and facilities provided by the government.
2. Investment in human capital: Adequate investment in human capital also plays a key role in long-term poverty reduction. Therefore, investment should be made in different sectors like clean drinking water, education, health, and sanitation for reducing poverty.
3. Development of rural infrastructure: The development of rural infrastructures increases the opportunities and productivity of the rural people. Adequate transport, communication, electricity, irrigation, technological progress, marketing facilities etc, increase the economic opportunities for people and helps to reduce poverty in a long run base.
4. Creation of empowerment opportunities: one of the major causes of poverty is a lack of income-earning opportunities. Therefore, it is important to create entrepreneurial programmes to empower the teeming unemployed in the country. This will create empowerment opportunities and self reliance.
5. Participatory development activities: This advocates for the involvement of the people in the design and implementation of development initiatives. It is a bottom-

top approach to development. The involvement of the people in their development process guarantees the sustainability of such projects.

6. Food pricing and distribution policy: Different programs in agriculture like food pricing in the season, subsidy for farmers to purchase inputs and in transport, government direct purchase of food from farmers in season and distributing such food in offseason should be adopted according to the need to decrease the incidence of poverty.

7. Women Empowerment: It is said that women could play multiple roles in the society. So, special emphasis should be given to women in education, health, and employment. This, in turn, helps to control population and increase productivity.

### **5.9 SOCIAL DEVELOPMENT AND POVERTY REDUCTION**

Social development is about improving the well-being of every individual in society so they can reach their full potential. The success of a society is linked to the well-being of each and every citizen. Social development means investing in people. It requires the removal of barriers so that all citizens can journey toward their dreams with confidence and dignity (Kakwenda and Tsikata, 2000). It is about refusing to accept that people who live in poverty will always be poor. It is about helping people so they can move forward on their path to self-sufficiency.

A system that provides an affordable, high-quality child care system is also needed for society to succeed (Smelser and Baltes, 2001). When people know that their children are being well taken care of, they can be more productive in their jobs. When employers have good employees their business is more likely to succeed. When businesses succeed, the economic situation of a community is improved. An investment today in good child care programmes can provide many long-term economic benefits for society (Fields, 2003).

In addition, a safe affordable place to live is very important in helping people achieve self-sufficiency. It is the focus of family life; where families can live safely, nurture their children, build community relationships and care for aging parents. Without a decent place to live, it is difficult to function as a productive member of society (Ogwunike and Kumuyi, 2002). Other investments in people that contribute to the economic prosperity of society include youth programmes and services, post-secondary education, job creation, promotion of healthy, active living and safe and secure communities.

**References**

- Anam, B. (2013). *Understanding Community and Rural Development*. Calabar: Etheral Bliss
- Achebe, C. (2003). *The problem with Nigerian*, Enugu: Fourth Dimension.
- Biyi, A. & Ogwumike, O. (2003). In Mike, I. O. (eds) 2003). *Integrating poverty alleviation strategies into plans and programmes in Nigeria*. Ibadan: Secreprint.
- Cairncross, S. et al. (1990). *The urban context' In: Cairncross, S, Hardoy, J. E, Satterthwaite D, editors. The poor die young: Housing and health in the third world*. London: Earthscan; pp. 1–24.
- Central Bank of Nigeria (CBN) (1999). *Annual report and statement of account*. (Various Issues)
- Central Bank of Nigeria (CBN) (2005). *Annual report and statement of account*. (Various Issues)
- Chika, N. O. (2004). Poverty, social policy, and women participation in the Nigerian democratic process in Michael, O.M (eds) 2004: *Challenges and prospects of democratization in Nigeria*. Fulbright Alumni (Nigeria) Nsukka: Multi-Educational Services Trust
- Development Policy Centre (1997). *Micro-Credit institutions and poverty alleviation in Nigeria*. Economic Intelligence, April 1999.
- Ebigbo, P. O. (2008). *Appraising the impact of economic reform programme on micro, small and medium scale enterprises*. A Paper delivered at the 19th Enugu International Trade Fair Colloquium, April 15.
- Eneh, O. C. (2009). Eradicating extreme poverty and hunger in Nigeria: Towards attaining the first millennium development goal. *International Journal of Sustainable Development*, 2, (3).

- Fact Sheet No.2 (2005), *The international bill of human rights*.
- Fields, G. S. (2003). The dynamics of poverty, inequality, and economic well-being: African economic growth in comparative perspective. *Journal of African Economies*, 9(1), Pp. 45-78.
- Kakwenda, U. & Tsikata, V. (2000). in Edoh, T. (2003). *Poverty and the survival of democracy in Nigeria*. A paper presented at the Annual Conference of Nigeria Political Science Association, Zaria: Nigeria.
- Mahaldar, O. (2015). handbook of research on cultural and economic impacts of the information society. Jadavpur: University of India.
- Menes, G. (2005). Integrated rural development: The concept and its operation. *Institute of Economics Hungarian Academy of Sciences, Budapest* 5.
- Mudenda, M, (2006). *An integrated approach to rural planning and development*. Zambia: XXIII FIG Congress, Munich,
- Ogwunike. A. & Kumuyi, B. (2002). *Urban poverty in Nigeria: Towards sustainable strategies for its alleviation*. Ibadan: CASSAD.
- Smelser, N. J. & Baltes, P. B. (eds.) (2001). *International encyclopaedia of the social and behavioural sciences*. Elsevier: Oxford Science Ltd.
- World Bank, (1990). *World development report: Poverty*. New York: Oxford University Press.
- World Bank (2013). *World development report 2000/2001: Attacking poverty*. Oxford University Press, Washington, D.C.
- World Summit (2005). *Resolution adopted by the General Assembly - A/RES/60/1*



# 6

## Chapter

### Family Planning and Health

---

#### 6.1 MEANING OF FAMILY PLANNING

**F**amily planning, by definition, is deciding the number and spacing of your children; through the use of contraception: such as abstinence, natural planning, or hormonal birth control. The process allows people to attain their desired number of children and determine the spacing of pregnancies. It is achieved through the use of contraceptive methods and the treatment of infertility (this fact sheet focuses on contraception).

Family planning refers to the planning of when to have children and the use of birth control. It allows individuals and couples to anticipate and have their desired number of children, and to achieve healthy spacing and timing of their births. Other techniques commonly used include sexuality education, prevention, and management of sexually transmitted infections, pre-conception counseling and management, and infertility management.

There are several facts that justify the practice of family planning in the society. The under listed are examined from the works of (Gupta, 2011; Cates and Steiner, 2002; Bhakta, Bainbridge and Borgelt, 2015; Christian, 2018). They are,

1. Approximately 222 million women in developing countries would prefer to delay or stop childbearing but are not using any method of contraception.
2. Family planning reduces the need for unsafe abortion.
3. Family planning reinforces people's rights to determine the number and spacing of their children.

4. Worldwide, 1 in 5 girls will have had a child by the age of 18.
5. Young mothers are likely to be poor, less educated and to live in rural areas.
6. The lifetime risk of maternal death – the probability that a 15-year-old girl will ultimately die from a maternal cause – is 1 in 3,800 in developed countries but 1 in 150 in developing countries.
7. A national survey in Nigeria in 2005 found almost a third of women believed that certain methods of contraception could lead to female infertility.
8. Every \$1 spent on family planning saves more than \$4 that would be spent treating pregnancy-related complications.

### **6.2 IMPORTANCE OF FAMILY PLANNING**

Some of the importance of family planning is as follows,

1. Saving children's lives: There are strong links between family planning and improvements in child health and survival. There are two key means by which access to contraception can positively influence the health and well-being of children:

2. A healthy spacing of pregnancies - ill-timed pregnancies and births are strong contributing factors to infant mortality rates. Infants of mothers who die as a result of giving birth have a greater risk of death and poor health.

3. Children having children: Throughout the world complications during pregnancy are the leading killer of girls and young women aged 15–19. Each year 50,000 teenage girls and young women die during pregnancy or childbirth. In many cases, this is because their bodies are not ready to bear children. Babies born to young mothers are also at far greater risk than those whose mothers are older (Cates and Steiner, 2002).

4. Well-being: Promoting family planning and ensuring access to different contraceptive methods for women and couples is vital to ensuring women's well-being and autonomy, whilst supporting the health and development of communities.

5. Prevention of HIV and AIDS: Family planning lowers the risk of unintended pregnancies among women living with HIV, resulting in fewer infected babies and orphans. Additionally, male and female condoms protect against unintended pregnancies as well as STIs including HIV (Sholapurkar, 2010).

6. Empowering people and enhancing education: Family planning helps people make informed choices about their sexual and reproductive health. Family planning

represents an opportunity for women for enhanced education and participation in public life, including paid employment in non-family organizations. Additionally, having smaller families allows parents to invest more in each child. Children with fewer siblings tend to stay in school longer than those with many siblings.

7. Reducing adolescent pregnancies: Pregnant adolescents are more likely to have preterm or low birth-weight babies. Babies born to adolescents have higher rates of neonatal mortality. Many adolescent girls who become pregnant have to leave school. This has long-term implications for them as individuals, their families, and communities.

### **6.3 CONTRACEPTION AND BIRTH CONTROL IN FAMILY PLANNING**

Contraception is the deliberate use of artificial methods or other techniques to prevent pregnancy as a consequence of sexual intercourse. The major forms of artificial contraception are: barrier methods, of which the commonest is the condom or sheath; the contraceptive pill, which contains synthetic sex hormones which prevent ovulation in the female; intrauterine devices, such as the coil, which prevent the fertilized ovum from implanting in the uterus; and male or female sterilization. Contraception is a powerful tool both for preventing unwanted pregnancy. Some methods, such as the male condom, can also reduce the risk of an STI. However, it must be used correctly to do so (Christian 2018).

No method of birth control is 100 percent effective. Combining two methods, for example, the pill with a condom offers extra protection as well as some protection against STIs. It is important to be informed and to use birth control wisely. Birth control is the use of various devices, drugs, agents, sexual practices, or surgical procedures to prevent conception or pregnancy (Lavin and Cox, 2012). Some of the advantages of birth control are,

1. It enables people to choose when they want to have a baby.
2. A range of devices and treatments are available for both men and women that can help prevent pregnancy.
3. Some methods are more reliable than others. How well a method work often depends on how carefully it is used.
4. The contraceptive pill, for example, used correctly, is over 99 percent effective. However, because people make mistakes, as many as 9 women each year will become pregnant while using it.

There are certain facts about birth control. These are,

1. Birth control can help people decide when they want to have children.
2. There are many types to choose from, including different types of barrier, medications, and traditional methods that need no additional resources.
3. Effectiveness varies and often depends on how carefully the method is applied.
4. Only a male condom offers any protection against sexually transmitted infections (STIs).

It is therefore important that family planning is widely available and easily accessible through midwives and other trained health workers to anyone who is sexually active, including adolescents. Midwives are trained to provide (where authorized) locally available and culturally acceptable contraceptive methods (Tsui AO, McDonald-Mosley Burke, 2010). Other trained health workers, for example, community health workers, also provide counseling and some family planning methods, for example, pills and condoms. For methods such as sterilization, women and men need to be referred to a clinician.

#### **6.4 BENEFITS OF FAMILY PLANNING / CONTRACEPTION**

There are several benefits of family planning. Some of them are,

1. Promotion of family planning – and ensuring access to preferred contraceptive methods for women and couples – is essential to securing the well-being and autonomy of women, while supporting the health and development of communities.
2. Preventing pregnancy-related health risks in women: A woman's ability to choose if and when to become pregnant has a direct impact on her health and well-being. Family planning allows the spacing of pregnancies and can delay pregnancies in young women at increased risk of health problems and death from early childbearing. It prevents unintended pregnancies, including those of older women who face increased risks related to pregnancy. Family planning enables women who wish to limit the size of their families to do so. Evidence suggests that women who have more than 4 children are at increased risk of maternal mortality. By reducing rates of unintended pregnancies, family planning also reduces the need for unsafe abortion.

3. Reducing infant mortality: Family planning can prevent closely spaced and ill-timed pregnancies and births, which contribute to some of the world's highest infant mortality rates. Infants of mothers who die as a result of giving birth also have a greater risk of death and poor health.

4. Helping to prevent HIV/AIDS: Family planning reduces the risk of unintended pregnancies among women living with HIV, resulting in fewer infected babies and orphans. In addition, male and female condoms provide dual protection against unintended pregnancies and against STIs including HIV.

5. Empowering people and enhancing education: Family planning enables people to make informed choices about their sexual and reproductive health. Family planning represents an opportunity for women to pursue additional education and participate in public life, including paid employment in non-family organizations. Additionally, having smaller families allows parents to invest more in each child. Children with fewer siblings tend to stay in school longer than those with many siblings.

6. Reducing adolescent pregnancies: Pregnant adolescents are more likely to have preterm or low birth-weight babies. Babies born to adolescents have higher rates of neonatal mortality. Many adolescent girls who become pregnant have to leave school. This has long-term implications for them as individuals, their families, and communities.

7. Slowing population growth: Family planning is key to slowing unsustainable population growth and the resulting negative impacts on the economy, environment, and national and regional development efforts.

### **6.5 METHODS OF CONTRACEPTION**

There are several methods of contraception. The under listed are cited from the works of Gupta (2011)

#### **1. Natural methods**

In the natural or traditional method, traditional birth control does not involve any type of device or medication. It operates as follows,

- a. Abstinence: Celibacy or sexual abstinence means avoiding sexual intercourse.

b. **Withdrawal:** Also known as coitus interruptus, this is when the man removes the penis from the vagina so that ejaculation occurs outside of the vagina. In theory, this prevents the sperm from being deposited in the vagina. The withdrawal is about 80 percent effective, but this depends on how carefully and how consistently it is used. The penis does not need to enter the vagina for pregnancy to occur. It can happen if sperm enters the vagina during foreplay, for example

## **2. Devices**

Barrier devices prevent the sperm from meeting the egg. They may be combined with spermicide, which kills the sperm. Some of the methods in the devices include

### **a. Male condom**

The male condom forms a barrier and prevents pregnancy by stopping sperm from entering the vagina. It is placed over the penis before sexual intercourse begins. A condom is made of polyurethane or latex. It can also help to prevent the spread of sexually transmitted infections (STIs). It is around 82 percent effective. Some 18 women in every 100 may conceive if their partner uses a condom. Condoms are available from drugstores, supermarkets, and many other outlets. Health providers also supply them, sometimes for free.

### **b. The female condom, or femdom,**

The female condom is made of polyurethane. It has a flexible ring at each end. One fixes behind the pubic bone to hold the condom in place, while the other ring stays outside the vagina. Spermicides may be placed in the vagina before intercourse. A spermicide kills sperm chemically. The product may be used alone or in combination with a physical barrier. The female condom is 79 percent effective. Around 21 women will become pregnant each year with this method. The femidom is less easy to find than the male condom.

### **c. Sponge**

A contraceptive sponge is inserted into the vagina. It has a depression to hold it in place over the cervix. Foam is placed into the vagina using an applicator. The foam is a spermicide that destroys the male sperm, and the sponge acts as a barrier to stop the sperm from reaching the egg. Between 12 and 24 women out of every 100 who use the sponge may become pregnant. It is less likely to work if a woman has already had a baby (Rosenthal, 2013).

d. The diaphragm

A diaphragm is a rubber, dome-shaped device that is inserted into the vagina and placed over the cervix. It fits into place behind the woman's pubic bone and has a firm but flexible ring that helps it press against the vaginal walls.

e. Cervical cap

A cervical cap is a thimble-shaped, latex rubber barrier device that fits over the cervix and blocks sperm from entering the uterus. The cap should be about one-third filled with spermicide before inserting. It stays in place by suction. It is around 88 percent effective if used with spermicide, and 77 to 83 percent effective without (Rosenthal, 2013).

f. Injections

The contraceptive injection, or "the shot," is a progestin-only, long-acting, reversible, birth-control drug. The name of the drug is Depo-Provera, also known as the Depo shot or DMPA. The shot is injected every 3 months at a doctor's office. It prevents pregnancy by stopping the woman from releasing an egg. It is 94 percent effective, and the chance of pregnancy increases as the shot wears off. It is important to remember to book another shot after 3 months to ensure its effectiveness. It does not protect against STIs.

**3. Pharmaceutical types**

These range from pills one can take to devices that are inserted by a doctor. According to Rosenthal (2013), some of them are as follows,

a. The intrauterine device (IUD)

The intrauterine device (IUD), or coil, is a small, flexible T-shaped device that is placed in the uterus by a physician. There are two types:

- i. A copper IUD releases copper, and this acts as a spermicide. It can last up to 10 years.
- ii. A hormonal IUD contains progestin. It prevents the sperm from reaching and fertilizing the egg by thickening the cervical mucus and thinning the wall of the uterus. It stays in place as long as the pregnancy is not desired. Depending on the type, it will last for 3, 5 or 10 years. It is over 99 percent effective.

b. Contraceptive pill

The combined contraceptive pill is taken daily. It contains two hormones, estrogen,

and progestin. The hormones stop the release of the egg or ovulation. They also make the lining of the uterus thinner. It is effective for between 91 and 95 percent of women on average.

c. Contraceptive patch

This is a transdermal patch that is applied to the skin. It releases synthetic estrogen and progestin hormones. The patch is worn each week for 3 consecutive weeks, generally on the lower abdomen or buttocks. No patch is worn in the fourth week, to allow for the menstrual period. The patches are readily available. It is estimated to be 91 percent effective.

d. Vaginal ring

The contraceptive vaginal ring is a flexible, plastic ring that releases a low dose of progestin and estrogen over 3 weeks. It prevents ovulation and thickens the cervical mucus, so that sperm cannot move easily. The woman inserts the ring into the vagina for 3 weeks, and then she removes it for one week, during which she will experience a menstrual period. It is also known as NuvaRing, the trade name for a combined hormonal contraceptive vaginal ring manufactured by Organon. It is 99 percent effective, but the chance of human error reduces this to 91 percent (Bhakta, Bainbridge, and Borgelt, 2015).

e. The implant

An implant is a rod with a core of progestin, which it releases slowly. It is inserted under the skin of a woman's upper arm. The implant is effective for up to 4 years, but it can be removed at any time, and then pregnancy is possible. It is 99 percent effective in preventing conception, but it will not protect against an STI.

f. Emergency "morning after" contraception

Emergency contraceptive pills, or the "morning-after pill," may prevent pregnancy after intercourse. It prevents ovulation, fertilization, or implantation of an embryo. It is different from medical methods of termination because these activities after the egg are already implanted in the womb. Emergency contraception can be used up to 72 hours after unprotected sex. It is 95 percent effective during the first 24 hours, falling to 60 percent by 72 hours. Emergency contraception should only be used when primary methods fail. Some people see it as a kind of abortion, because the egg may have already been fertilized (Christian, 2018).



4. Permanent contraception

Sterilization is a permanent method of sterilization.

*In females*

a. Tubal ligation: This is a form of female sterilization. The surgeon will cut, block, or burn the fallopian tubes, or a combination of these methods, to seal them and prevent future fertilization.

b. Tubal implant: A coil is placed in the female's fallopian tubes. Tissue grows around it, blocking the tubes. It can take 3 months to work. Female sterilization is over 99 percent effective.

*In Males*

Vasectomy: This is surgery to make a man sterile. The tubes through which sperm pass into the ejaculate are cut or blocked. It is over 99 percent effective. It is sometimes reversible, but with a higher abundance of abnormal sperm, possibly resulting in lower fertility or birth defects.

**6.6 EFFECTS OF FAMILY PLANNING ON HEALTH**

Rosenthal (2013) maintained that family planning has a significant impact on the health of the individual, the family, and society at large. Contraceptive use in developing countries is estimated to have decreased the number of maternal deaths by 40% (about 270,000 deaths prevented in 2008) and could prevent 70% of deaths if the full demand for birth control were met. These benefits are achieved by reducing the number of unplanned pregnancies that subsequently result in unsafe abortions and by preventing pregnancies in those at high risk (Tsui, McDonald-Mosley and Burke, 2010).

Family planning improves maternal health. Maternal health refers to the health of women during pregnancy, childbirth and the postpartum period. While motherhood is often a positive and fulfilling experience, for too many women it is associated with suffering, ill-health and even death. Both early and late motherhood have increased risks. Young teenagers face a higher risk of complications and death as a result of pregnancy. Waiting until the mother is at least 18 years old before trying to have children improves maternal and child health

Birth control also improves child survival in the developing world by lengthening the time between pregnancies. In this population, outcomes are worse when a mother gets pregnant within eighteen months of a previous delivery. Delaying another pregnancy after a miscarriage, however, does not appear to alter risk and women are advised to attempt pregnancy in this situation whenever they are ready.

Teenage pregnancies, especially among younger teens, are at greater risk of adverse outcomes including early birth, low birth weight, and death of the infant. In the United States, 82% of pregnancies in those between 15 and 19 are unplanned. Comprehensive sex education and access to birth control are effective in decreasing pregnancy rates in this age group. This reduces the level of unwanted pregnancy, disharmony in the family while promoting relative peace in the society (Sholapurkar, 2010). Family planning services increased investment in education by lowering the relative cost of child quality and encouraging families to invest in quality.

In the developing world, birth control increases economic growth due to there being fewer dependent children and thus more women participating in or increased contribution to the workforce. Women's earnings, assets, body mass index, and their children's schooling and body mass index all improve with greater access to birth control. Family planning, via the use of modern birth control, is one of the most cost-effective health interventions (Lavin and Cox, 2012). These cost savings are related to preventing unplanned pregnancies and decreasing the spread of sexually transmitted illnesses.

Access to safe, voluntary family planning is a human right and is central to gender equality, women's empowerment and poverty reduction. Over the past 50 years, rights-based family planning has enabled the cycle of poverty to be broken resulting in millions of women and children's lives being saved. UNFPA says that global consensus that family planning is a human right was secured at the 1994 International Conference on Population and Development, in Principle 8 of the Programme of Action: All couples and individuals have the basic right to decide freely and responsibly the number and spacing of their children and to have the information, education, and means to do so.

As part of the United Nations Millennium Development Goals (MDGs) universal access to family planning is one of the key factors contributing to the development and reducing poverty. Family planning creates benefits in areas such as gender quality and

women's health, access to sexual education and higher education, and improvements in maternal and child health.

### **Reference**

- Christian, N. (2018). What types of birth control are there? *Medical News Today*.  
<https://www.medicalnewstoday.com/articles/162762.php>
- Cates, W.; Steiner, M. J. (2002). "Dual Protection Against Unintended Pregnancy and Sexually Transmitted Infections: What Is the Best Contraceptive Approach?". *Sexually Transmitted Diseases*. 29 (3): 168–174.
- Gupta, R. C. (February 25, 2011). *Reproductive and Developmental Toxicology*. Academic Press. p. 105. ISBN 978-0-12-382032-7. Archived from the original on May 16, 2016.
- Bhakta, J; Bainbridge, J; Borgelt, L (Nov 2015). "Teratogenic medications and concurrent contraceptive use in women of childbearing ability with epilepsy". *Epilepsy Behav*. 52: 212–7.
- Sholapurkar, S. L (2010). "Is there an ideal interpregnancy interval after a live birth, miscarriage or other adverse pregnancy outcomes?". *Journal of obstetrics and gynaecology : the journal of the Institute of Obstetrics and Gynaecology*. 30 (2): 107–10.
- Lavin, C; Cox, JE (2012). "Teen pregnancy prevention: current perspectives". *Current Opinion in Pediatrics*. 24 (4): 462–9.
- Tsui AO, McDonald-Mosley R, Burke, A. E. (2010). "Family planning and the burden of unintended pregnancies". *Epidemiol Rev*. 32 (1): 152–74.
- Rosenthal, E. (2013). "American Way of Birth, Costliest in the World". *New York Times*. Archived from the original on March 14, 2017.

# 7

Chapter

## Conflicts and Community Development

---

**M**an in socio-physical environment lives in the continuous process of dependence and interdependence which often produce contradictions and conflicts. Conflicts at any level arise from divergences of interests, desires, goals, values, and aspirations in the competition for resources to meet imposing demands of social life in a defined socio-physical environment. Conflict is a part of human existence that should be avoided. It has been known to bring about all manner of outcomes that have a severe adverse effect on food production, peaceful co-existence, and economic development.

### 7.1 MEANING AND NATURE OF CONFLICT

Conflict is an ever-present process in human relations. It has been defined by Green (1996) “as the deliberate attempt to oppose, resist or coerce the will of another or others. According to Gillin and Gillin (1999), “Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence.” According to Mazumdar (2004),

Conflict is opposition or struggle involving,

- (a) An emotional altitude of hostility as well as
- (b) Violent interference with one's autonomous choice.

Within the organization, conflict may arise from misunderstandings about:

- a) Nature, aims, and objectives of a job
- b) Differing expectations about how things should be done

- c) Work conditions and wages
- d) The different responsibilities of management and employees
- e) Differences in values, beliefs, needs, or priorities

Conflict is, in other words, a competition in its more occasional, personal and hostile forms. It is a process of seeking to obtain rewards by eliminating or weakening the competitors. Conflict can also be described as a disagreement among groups or individuals characterized by antagonism and hostility. This is usually fuelled by the opposition of one party to another, in an attempt to reach an objective different from that of the other party. The elements involved in the conflict have varied sets of principles and values, thus allowing such a conflict to arise.

Conflict generally explains any situation where incompatible activities, feelings, or intentions occur together. It is an everyday occurrence at home, at school, on the job, or anywhere there are people with different beliefs, values, and experiences. If not carefully managed, conflict can escalate to violence and harm your personal relationships, creating wounds that will never heal. When conflict is avoided and important issues are left unresolved, it may lead to resentment, creating a tense environment.

According to Katz, an American psychologist, conflict arises primarily due to these three:

1. Economic conflict is brought about by a limited amount of resources. The groups or individuals involved then comes into conflict to attain the most of these resources, thus bringing forth hostile behaviors among those involved.
2. Value conflict is concerned with the varied preferences and ideologies that people have as their principles. Conflicts driven by this factor are demonstrated in wars wherein separate parties have sets of beliefs that they assert (in an aggressive manner at that).
3. Power conflict occurs when the parties involved intend to maximize what influence it has in the social setting. Such a situation can happen among individuals, groups or even nations. In other types of conflict, power is also evident as it involves an asserting of influence to another.

The basic characteristics of conflicts are listed to include,

1. Conflict is a conscious action. It is a deliberate intent to oppose.
2. Conflict is a personal activity.
3. Conflict lacks continuity.
4. Conflict is universal.

Causes of conflict

There are many ways in which conflicts can begin: misunderstandings, embarrassment, hurt pride, prejudice, and peer pressures are just a few. Most of the factors or situations that lead to the conflict can be classified as resulting from:

1. Varied perspectives on the situation
2. Differing belief systems and values resulting from the personal background and accumulated life experiences
3. Differing objectives and interests

In the analysis of Freud, conflicts also ensue in the following contexts

(a) Conflict is universal:

It occurs in all human society. There has never been a time or a society in which some individuals or groups did not come into conflict. According to Malthus, reduced supply of the means of subsistence is the cause of conflict. According to Darwin, the principles of the struggle for existence and survival of the fittest are the main causes of conflict.

(b) Individual Differences:

No two men are alike in their nature, attitudes, and interests. On account of these differences, they fail to accommodate themselves which may lead to conflict among them.

(c) Cultural Differences:

Culture is the way of life of a group. The culture of a group differs from the culture of the other group. The cultural differences among the groups sometimes cause tension and lead to conflict. The religious differences have occasionally led to wars and persecution in history. India was partitioned in the name of religious differences.

(d) Clash of Interests:

The interests of different people or groups occasionally clash. Thus the interests of the workers clash with those of the employers which lead to conflict among them.

(e) Social Change:

Social change becomes a cause of conflict when a part of society does not change along with changes in the other parts. Social change causes cultural lag which leads to conflict. The parent-youth conflict is the result of social change. In short, conflict is an expression of social disequilibrium.

## 7.2 TYPES OF CONFLICT

There are several types of conflict. Simmel distinguished four types of conflict:

(I) War: War is the kind of group conflict we are most familiar with. Prior to the development of inter-territorial trade, the war provided the only means of contact between alien groups. In this case, war although dissociative in character has a definitely associative effect. Simmel attributed war to a deep-seated antagonistic impulse in man. But to bring this antagonistic impulse to action some definite objective is needed which may be the desire to gain material interest. It may be said that antagonistic impulse provides a foundation for conflict.

(ii) Feud or fictional strife: a Feud is an intra-group form of war which may arise because of injustice alleged to have been done by one group to the other.

(iii) Litigation: Litigation is a judicial form of conflict when someone, individual or group, asserts its claims to certain rights on the basis of objective factors, subjective factors being excluded.

(iv) Conflict of impersonal ideals: Conflict of impersonal ideals is a conflict carried on by the individuals not for themselves but for an ideal. In such a conflict each party attempts to justify truthfulness of its own ideas, for example, the conflict carried on by the communists and capitalists to prove that their own system can bring in a better world order.

Gillin and Gillin have mentioned five types of conflict:

(i) Personal conflict: Personal conflict is a conflict between two persons within the same group. A conflict between two students is a personal conflict.

(ii) Racial conflict: the racial conflict between the Whites and Negroes in the U. S. A is an example of racial conflict.

- (iii) **Class conflict:** The class conflict is a conflict between two classes. According to Karl Marx, society has always been divided between two economic classes—the exploiters and the exploited, which have always been in conflict with each other.
- (iv) **Political conflict:** The political conflict is a conflict between parties for political power.
- (v) **International conflict:** Thus the conflict between the Congress Party and Opposition Parties is political conflict. International conflict is a conflict between two nations. The conflict between India and Pakistan over Kashmir issue is international conflict.

### **7.3 CLASSIFICATION OF CONFLICT**

According to Bobo, Kendall and Max (1996), conflict is classified into the following four types:

1. **Interpersonal conflict** refers to a conflict between two individuals. This occurs typically due to how people are different from one another. We have varied personalities which usually results in incompatible choices and opinions. Apparently, it is a natural occurrence which can eventually help in personal growth or developing your relationships with others. In addition, coming up with adjustments is necessary for managing this type of conflict. However, when interpersonal conflict gets too destructive, calling in a mediator would help so as to have it resolved.

2. **Intrapersonal conflict** occurs within an individual. The experience takes place in the person's mind. Hence, it is a type of conflict that is psychological involving the individual's thoughts, values, principles, and emotions. Interpersonal conflict may come in different scales, from the simpler mundane ones like deciding whether or not to go organic for lunch to ones that can affect major decisions such as choosing a career path. Furthermore, this type of conflict can be quite difficult to handle if you find it hard to decipher your inner struggles. It leads to restlessness and uneasiness, or can even cause depression. In such occasions, it would be best to seek a way to let go of the anxiety by communicating with other people. Eventually, when you find yourself out of the situation, you can become more empowered as a person. Thus, the experience evoked a positive change which will help you in your own personal growth (Boetcher, Heather and Nancy, 2008).



3. Intragroup conflict is a type of conflict that happens among individuals within a team. The incompatibilities and misunderstandings among these individuals lead to an intragroup conflict. It arises from interpersonal disagreements (e.g. team members have different personalities which may lead to tension) or differences in views and ideas (e.g. in a presentation, members of the team might find the notions presented by the one presiding to be erroneous due to their differences in opinion). Within a team, conflict can be helpful in coming up with decisions which will eventually allow them to reach their objectives as a team. However, if the degree of conflict disrupts harmony among the members, then some serious guidance from a different party will be needed for it to be settled.

4. Intergroup conflict takes place when a misunderstanding arises among different teams within an organization. For instance, the sales department of an organization can come into conflict with the customer support department. This is due to the varied sets of goals and interests of these different groups. In addition, competition also contributes to the intergroup conflict to arise. There are other factors which fuel this type of conflict. Some of these factors may include a rivalry in resources or the boundaries set by a group to others which establishes their own identity as a team.

Conflict may seem to be a problem to some, but this isn't how the conflict should be perceived. On the other hand, it is an opportunity for growth and can be an effective means of opening up among groups or individuals. However, when the conflict begins to draw back productivity and gives way to more conflicts, then conflict management would be needed to come up with a resolution

#### **7.4 CONFLICT AND HUMAN SOCIETY**

As said above conflict is a fundamental human and societal trait. Some sociologists like Ratzenhofer and Gumpłowicz regard it as underlying social evolution and progress. According to Gumpłowicz, human societies are characterized by 'syngenic', a primordial feeling of the members that they belong together. Their development was marked by a ceaseless struggle.

According to Ratzenhofer, the struggle for life takes the form of conflict in interests. Simmel maintained that a conflict-free harmonious group is practically impossibility. There is no denying the fact that society requires for its formation and growth harmony and disharmony, association and disassociation. Conflict serves a

constructive and positive end. Mack and Young write, "At its most rudimentary level, conflicts result in the elimination or annihilation of the opponent. In human society, however, most conflicts end in some sort of agreement or accommodation or in the fusion of the two opposing elements."

Incorporate conflicts are the conflict between groups and societies, solidarity and fellow feelings are increased. It is aptly remarked that in corporate conflicts each nation gains cohesion and strength through emphasizing its own destiny as against that of other nations. Internal harmony and external conflict are, therefore, opposite sides of the same shield.

That is why war is held to be inevitable in a world of sovereign nations. But conflict which causes war or takes hostile form may destroy lives and property of the people, and what is more, may cause great psychological and moral damage. The results of personal conflict i.e. intragroup conflict are largely negative in that such a struggle lowers the morale and weakens the solidarity of the group. Personal conflict, of course, has its positive side also (Berkowitz, 1997).

The opposition of the individual by the other is the only way in which the continued relationship can be made personally tolerable. Vicious gossip aimed at an unpopular officer at times permits subordinates to funnel off their aggression without quitting the job or attacking him physically. Similarly, the verbal conflicts with friends, lovers and married couples often clear the air and permit once again the acceptance of the relationship (Bobo, Kendall and Max, 1996).

### **7.5 CONCEPT OF COMMUNITY**

The word "community" is derived from Latin and has been used in the English language since the 14th century. It refers to both the development of a social grouping and also the nature of the relationship among the members. The term is most often associated with one or more of the following characteristics:

- a) Common people, as distinguished from those of rank or authority;
- b) A relatively small society
- c) The people of a district;
- d) The quality of holding something in common
- e) A sense of common identity and characteristics.

The concept of community was further developed in the 19th century to contrast the dynamics and relationships of residents within a local setting to that of larger and more complex industrial societies. It is related to the terms *commune* (French) and *Gemeinschaft* (German), in terms of denoting particular kind of relationships. Relationships within a community were thought to be more direct, holistic and significant than the more formal and abstract relationships with the larger society (Bakardjieva, 2008).

A community is a group of people whose identity as a group lies in their interaction and sharing. Many factors may affect the identity of the participants and their degree of adherence, such as intent, belief, resources, preferences, needs, and risks. A community brings a group of people together to form a common identity. It is made up of a group of diverse people forming a single identity around a unique intent or belief.

Today, three main types of communities are usually identified:

i) Geographic communities share physical space so that residents come into contact with each other by virtue of proximity, rather than intent. However, to be a "real" community, residents must feel a sense of belonging and hold at least some values and symbols in common. For example, a feature of the natural landscape, such as a river, that is important to many, or a local claim to fame; such as an internationally known theatre company. In geographic communities how power is distributed has a significant impact on how the community develops.

ii) Communities of interest are sometimes referred to as "communities within communities". Members of these communities choose to associate with each on the basis of a common interest (e.g. model railway club) or shared concerns (e.g. poor air quality). Sometimes communities are formed by self-identified members of a reference group based on characteristics outside of their control, e.g. a disability, ethnic group, or low income, which give them a sense of common identity and shared concerns.

iii) Virtual communities are groups of people that primarily interact via communication media rather than face to face (Wikipedia, 2008). If the mechanism is a computer network, it is called an online community. Online communities are "social aggregations that emerge from the Net when people carry on those public discussions long enough, with sufficient human feeling, to form webs of personal relationships" (Rheingold, 2008).

An individual can belong to several different communities at the same time; e.g. a faith community, a business community and a neighborhood community (Michael, 2009).

### **7.6 MEANING OF COMMUNITY DEVELOPMENT**

According to Yar (2008), community development is a way of strengthening civil society by prioritizing the actions of communities, and their perspectives on the development of social, economic and environmental policy. It seeks the empowerment of local communities, taken to mean both geographical communities, communities of interest or identity and communities organizing around specific themes or policy initiatives.

The process strengthens the capacity of people as active citizens through their community groups, organisations, and networks; and the capacity of institutions and agencies (public, private and non-governmental) to work in dialogue with citizens to shape and determine the change in their communities. He added that the process plays a crucial role in supporting active democratic life by promoting the autonomous voice of disadvantaged and vulnerable communities. It has a set of core values/social principles covering human rights, social inclusion, equality and respect for diversity; and a specific skills and knowledge base (Yar, 2008).

The United Nations Development Programme (UNDP) (1948) added that community development is a process designed to create conditions of economic and social progress for the whole community with its active participation and fullest possible reliance upon the community's initiative.

### **7.7 STRATEGIES FOR COMMUNITY DEVELOPMENT**

There are many different strategies and methods used in community development. Berkowitz (1997) designed the chart below on the basic strategies and methods in community development.

PERSPECTIVES IN DEVELOPMENT SOCIOLOGY

Strategy	Features	Examples
1. Locality Development	Improvements in the well-being of local citizens through increased resources, facilities, services, etc., brought about by the active involvement of citizens.	Building a community centre Home renovation subsidies
2. Social Action	Seeks a redistribution of power Focus is on a specific issue Advocacy activities; for example;	Anti-poverty activists seeking increases to social assistance rates.
3. Social Planning	Rational problem-solving process to address social problems Involves needs assessments, analysis of service delivery mechanisms, systems co-ordination and other technical expertise Involvement of community members in consultation, interpretation of results and service planning	Conducting a needs assessment of people who are homeless and using the results to plan a new housing development in needed locations, with appropriate services on-site.
4. Social Reform	Activity by one group on behalf of a relatively disadvantaged group	Advocating for community acceptance, supports and services for people that have a mental illness
5. Community Relations	Focus is on increasing social integration Often attempts to improve the social status of minority populations	Mediating between community factions Anti-racism programs
6. Social Capital Formation	Focus in on connections among individuals - social networks and the norms of reciprocity and trustworthiness high social capital = effective schools, governments, lower crime, higher economic equality, greater tolerance includes political engagement, civic and religious organizations, family gatherings, socializing, group recreational activities	Creating places and opportunities for community members to gather and network with each other Orientation programs to welcome newcomers Community activities to develop and/neighbourliness.
7. Capacity Building	<b>Capacity</b> is the participatory leadership, skills, resources, knowledge and tools of individuals in communities and organizations that enable them to address, and have greater control over, conditions and factors that affect their quality of life.  (a) Individual Capacity is the sum of the assets (skills, talents, experience and knowledge) possessed by an individual that will help them succeed and contribute to their community.	(a) The Search Institute <sup>[7]</sup> has identified the essential development assets for children youth that will enable them to thrive. (b) organizations can enhance their capacity in many ways, such as professional development activities, involvement of all levels of the organization in planning, and recognizing the unique talents of individuals

PERSPECTIVES IN DEVELOPMENT SOCIOLOGY

	<p>(b) Organizational Capacity is the participatory decision-making, program development, planning, research, resources, tools, skills, education &amp; training, knowledge contained within an organization</p> <p>(c) Community Capacity: the combination of a community's commitment, leadership, resources and skills that can be deployed to build on community strengths and address community problems and opportunities.</p>	<p>(c) Some indicators of high community capacity are inter-agency networking opportunities, collaborations and partnerships to address broad community issues, community pride, local government support for community activities and high quality education, health and social services.</p>
8. Asset-Based Community Development	<p>Assets are the gifts, skills, resources and abilities of community residents; sometimes physical resources are also included</p> <p>Every community has a unique combination of assets upon which to build its future</p> <p>Starts with identifying assets rather than needs</p> <p>Is internally focused and relationship-driven</p>	<p>Some communities have mapped the location of their community assets (people, businesses, services, buildings, natural features) and used the data to connect people with similar interests, or people in need of help with someone that can provide it. Co-operative businesses and new volunteer groups have been established from community mapping projects.</p>

**Source:** Berkowitz (1997)

### 7.8 EFFECTS OF CONFLICT ON COMMUNITY DEVELOPMENT

Conflict encourages banditry and other social vices in any community. They have a devastating effect on the sovereignty and economy of the state and community in particular since they affect both the supply of and demand for social services and health infrastructure. Violence increases the demand for many types of services. At the same time, countries in conflict are less able to provide these, for at least two reasons. First, during the conflict, regimes divert resources from health and social services to military expenditure. Second, fighting itself destroys critical infrastructure such as hospitals and health centers, and the transportation network that brings people to these locations (Bakardjieva, 2000).

Communal conflict is common in Nigeria. Lyan (2001) defined communal conflict as any disagreement or dispute between two or more communities which is capable of degenerating into riots or wars. This disturbs the peace, economic life, tranquillity and

progress of people or communities concerned, which eventually lead to loss of lives and property. Ubi (2001) stated that communal conflicts constitute one of the major recurring problems bedeviling the socio-political landscape of Nigeria and Cross River State in particular. It is a situation where the relationship among the members of different ethnic groups in a multi-religious and multi-ethnic society is characterized by fear and suspicion leading to violence (Oravee, 2015).

Communal conflicts have made Nigeria a turbulent enclave. The manifestation of such conflicts has been the source of deadly conflicts between different communities. Historically, communal conflicts are not new, particularly in social complex societies defined by a high number of ethnic nationalities and language groups such as Nigeria. The pre-colonial and colonial era of the country experienced several inter-kingdom dynastic feuds, and inter-community conflicts (Ogban-Iyam, 2005). Many contemporary Nigerian communities have experienced several cases of communal conflicts. Some of the notable examples include the Zango-Kataf conflict in Kaduna State (1999-2001); Tiv-Jukun Wukari conflict in Taraba State (1999-2001); Itsekiri-Urhobo Warri crisis (1999-2000); Yelwa-Shendam conflict (2003-2005); Mangu-Bokoss crisis (1988-1999), the Ife-Modakeke crisis (1999-2000) (Otite, 1999; Ubi, 2001; Imobighe, 2002; Omatayo, 2005; Best 2007).

Armed conflict has been an important obstacle for many of those countries that will fail to meet their goals. As the global community is gearing up to decide on the next steps, we strongly urge the UN General Assembly to include reduction of conflict as an explicit goal in the post-2015 development agenda. The post-2015 agenda should set clear goals pertaining to the reduction of conflict. For this to be effective the global community must commit both to addressing, the fundamental causes of conflict, and to 'treating' the consequences of continuing and recent conflicts.

**References**

- Bakardjieva, M. (2008) University of Calgary <http://www.ucalgary.ca/~bakardji/community/definition.html> (accessed Jan 11/08)
- Berkowitz, W. (1997). Community and neighborhood organization. Chapter for Handbook of Community Psychology.
- Bobo, K., Kendall, J., Max, S. (1996). Organizing for social change: A manual for activists in the 1990s. Minneapolis, MN: Seven Locks.
- Boetcher, Sue, Heather Duggan and Nancy White. What is a Virtual Community and Why Would You Ever Need One? <http://www.fullcirc.com/community/communitywhatwhy.htm> (accessed Jan 11/08)
- Community Assessment Handbook. [http://www.calgary.ca/portal/server.pt/gateway/PTARGS\\_o\\_o\\_780\\_237\\_o\\_43/http%3B/content.calgary.ca/CCA/City+Hall/Business+Units/Community+and+Neighbourhood+Services/Publications+Guides+and+Directories/Community+Assessment+Handbook/Community+Assessment+Handbook.htm](http://www.calgary.ca/portal/server.pt/gateway/PTARGS_o_o_780_237_o_43/http%3B/content.calgary.ca/CCA/City+Hall/Business+Units/Community+and+Neighbourhood+Services/Publications+Guides+and+Directories/Community+Assessment+Handbook/Community+Assessment+Handbook.htm)
- Fawcett, S. (1999). Some lessons on community organization and change. In J. Rothman (Ed.), Reflections on community organization: Enduring themes and critical issues. Itasca, IL: F. E. Peacock Publishers.
- Michael S. (2009) The communities matrix. Making waves, Volume 15, number 2, p. 22
- Rothman, J., Erlich, J. & Tropman, J. (1995). Strategies of community intervention. (Ed.) Itasca, IL: F. E. Peacock Publishers.
- Rheingold, H (2008), The Virtual Community <http://www.rheingold.com/vc/book/intro.html> (accessed Jan. 11/08)
- Wikipedia [http://en.wikipedia.org/wiki/Virtual\\_community](http://en.wikipedia.org/wiki/Virtual_community) (accessed Jan 11/08)
- Yar, M. (2008) Community: Past, Present, and Future. Journal of Social Issues Vol, 2, Issue 1. [www.whb.co.uk/socialissues/vol2my.htm](http://www.whb.co.uk/socialissues/vol2my.htm) (accessed Jan 10/08)



# 8

## Chapter

### Unemployment and Human Development

---

Unemployment is a phenomenon which originated towards the end of the 19th century. It originated as a result of people who, despite being willing to work, could not find any to engage themselves. This social and economic condition affects human development and economic development.

#### 8.1 THE MEANING OF UNEMPLOYMENT

The phenomenon unemployment is associated with developing/developed industrialized wage economies (Oluwaseun, 2013). It is based on its origin that many scholars and labor bodies coined the various definitions of unemployment. To Adebayo (1999), it is a situation in which an individual wishes to work but cannot get a job; to Fajana (2000), it is a situation which is as a result of an individual who is willing and capable of working being unable to find a suitable paid job;

The International Labour Organisation (ILO) (2007) viewed it as an economically active individual who is without work, yet available and seeking for one, including those who have lost their jobs and those who voluntary left their jobs. Hornby (2010) defined it as the facts of the number of persons not having a job. Oluwaseun (2013) saw it as the condition of an individual who is capable of working, yet being unable to find any in spite of seeking for one.

Uddin and Uddin (2013) defined it as a conglomerate of persons, who are willing and to work, being unable to find any, or cannot find the sort of job which they are trained to

do which will give them the pleasure to do being their area of expertise. Asaju, Arome, and Anyio (2014) conceptualized it as a condition where people who are willing and able to work are without jobs, or cannot find jobs that are productive and effective to do. In addition, Adegoke (2015) defined it as an economic situation whereby a person seeking an employable job cannot become economically employed.

The definitions above seem to imply that the concept of unemployment refers to either a situation or a condition in which people are jobless despite being able and willing to work be productive and effective. Subsumed in the definition above is the phenomenon of underemployment. According to Harold (2009), it is a situation in which an individual is employed only on a part-time basis, or being employed on a job the individual is unproductive and ineffective, with an accompanying low wage insufficient in meeting the person's needs. The implication here is that the individual not only works on a job which is outside the individual's area of specialization but also, paid inadequately.

In simpler terms, unemployment is the state of not having a job. A country is said to have a high rate of unemployment when many of its citizens do not have jobs. When a lot of people are without work in a nation, levels of poverty are also high due to lack of income sources. Underemployment, on the other hand, is the situation in which people in a workforce are employed at less than full time. It can also be taken to mean a condition in which individuals are working at jobs that are inadequate when matched against their economic needs or training.

## **8.2 TYPES OF UNEMPLOYMENT**

There are various types of unemployment as identified by scholars. The various types are explained below;

1. **Seasonal Unemployment:** This type of unemployment occurs in organizations which are seasonal in nature (Udu & Agu, 2005). This means that the organizations engage in activities that are seasonal and whose labor requirements peak temporarily during particular seasons. An example is Oil Palm Plantation that requires more hands during its peak season (November-May), afterward, the extra hands are laid off during its slack period (June-October). This is in order to cut wage bill costs.

2. **Structural Unemployment:** Also known as technological unemployment, this type of unemployment occurs when jobs in a labor market are unavailable for

everybody who wants one due to the mismatch between skill required for the jobs and the skill capacity of the unemployed workers (Harold, 2009). It is also an unemployment type which results from persistent cyclical unemployment. This means unemployment that occurs when an economy suffers from the techniques used by industries thereby leading to long-term low aggregate demand (Udu & Agu, 2005). This is explained by the following – the Nigerian Brick Industry has suffered a permanent downturn due to people's preference of cement for building houses.

- a. Low demand for particular goods and services over a given period of time could make those in such a sector become disheartened, cause their skills and knowledge to be rusty and outdated, and subsequently, throw them out of the labor market (Asaju, 2014). Simply put, it is the type of unemployment caused changes that occur in terms of technology, thereby causing a change in the production process of certain products which ultimately leads to those affected adversely by the change being thrown into the unemployment market.

3. **Frictional Unemployment:** There seem to be contrasting opinions concerning the meaning of this type of unemployment. To Udu and Agu (2005), it is the type of unemployment which occurs when certain jobs have a surplus of workers in one part of the country while vacancies for the same jobs abound in some other parts of the same country. Harold (2009) and Anyanwuocha (2010) argued that it is the type of unemployment which occurs when a worker is transiting from one job to another, i.e, a worker transiting from one job to another does not find the job instantaneously. The explanation for the “friction” is due to the disparity between demand for and supply of labor.

4. **Transitional Unemployment:** This refers to normal unemployment as it is characterized by short-term lay-off from a job (Udu & Agu, 2005). Example of this unemployment type is mainly found in construction companies. Being that they rely on a lot on manual labor, workers are usually laid off after completion of major assignments, yet such workers are readily re-employed when other jobs are available while for others, they may simply drift to other ongoing projects upon completion of their major assignment.

5. **Classical Unemployment:** This type of unemployment occurs when wages for a particular job are set above the market-clearing level, thereby resulting in vacancies

for the job to be less than the number of persons seeking for the job (Asaju et al, 2014). A ready example of this is the Federal Immigration Application Exercise which took place in 2015 where there were more readily qualified applicants at the stated wages than vacancies with the stated wages. This type of unemployment is said to occur as a result of increased government intervention in the economy. Government intervention which facilitates this type of unemployment is in terms of the minimum wage stipulated by the government in its Labour Law.

6. Hidden Unemployment: This refers to the unemployment of potential workers whose statistics do not reflect on official unemployment statistics based on how the statistics were collected (Asaju et al, 2014). For most countries, it is only those who have no work but actively looking for such that are considered as being unemployed. Those who are no longer actively looking for a job are not officially considered as being unemployed even though they are. The same situation applies to those who are retired but would prefer to be working. Simply put, this form of unemployment refers to unemployed yet willing and capable persons in a given society who are statistically not counted as being unemployed. It is based on this form of unemployment that unemployment statistics are usually termed as being incorrect.

The various types of unemployment have shown that being unemployed could be either voluntary or involuntary. Though there are various views on voluntary and involuntary unemployment (Asaju et al, 2014), the simple definitions of the two types of unemployment are as follows;

- a. Voluntary unemployment refers to a potential worker's decision not to seek for work based on reasons which include lack of high wage jobs
- b. Involuntary unemployment refers to a potential worker being unable to secure a job due to externalities to them such as unfavorable business environment, market structure, government policies, etc which permeate their society

The unemployment rate in any given society is the measure of the extent of unemployment. It is obtained as a percentage by the ratio of the number of unemployed persons to those currently employed. Unemployment rates are directly associated with poverty levels in any given economy and its attendant welfare issues (Adekola, Allen, Olawole-Isaac, Akanbi & Adewumi, 2015). High unemployment rates in any given society have a grave consequence if the population structure of such a society is youthful in nature because it is the youths who will be worst hit.

Awogbenle and Iwuamadi (2010) reported that individuals within the age of 15-35 years were estimated to be about 80 million in Nigeria, thus comprising 60% of the country's population. They went further to state that 34 million of them were unemployed while 1.6 million of them were underemployed. According to the National Bureau of Statistics (NBS) (2013), individuals within the age range of 15-35 years constitute about 62% of the nation's population and within the 62%, 39% of them are said to be unemployed and underemployed. Recently, according to NBS (2016), the unemployment rate in the third quarter of 2016 for the 15-35 years age bracket stood at 44.52%. A close look at the figures indicates that the trend has risen very sharply based on what was obtained in 2012 and 2016.

Education and gender do not influence unemployment or underemployment. According to Akwara, Akwara, Enwuchola, Adekunle, and Udaw (2013), 14.8% of persons with primary education; 23.8% with secondary education; and 21.3% with post-secondary education were found to be unemployed/underemployed in 2010. By 2016, 24.5% of persons with primary education; 33.3% with secondary education; and 40.3% with post-secondary education were found to be unemployed/underemployed (NBS, 2016). As for gender, Akwara et al (2013) reported that 17.0% males and 23.3% of females were unemployed/underemployed. By 2016, 28.7% males and 38.8% of females were unemployed/underemployed. The figures here also show a rising trend.

Unemployment has been linked to conflict through issues of social insecurity, crime, and violence. Muzan (2014), in his study on addressing insurgency in Nigeria, stated that an unemployed person is usually idle and that idleness can lead to participating in antisocial conduct to occupy time and energy. Even when such a person is educated and has employable skills, lack of productive employment can lead to frustration and aggression, and ultimately, conflict. Earlier, Kakwagh and Ikwuba (2010) observed that globally, unemployed youths were found to have played significant roles in stirring up conflict situations. In Nigeria, they stated that unemployed youths were usually the principal actors in any given conflict situation. They asserted that the involvement of the youths in such situations was as a result of their social exclusion and marginalization from the society which they should have contributed positively towards.

In Nigeria, it is that there is no social security system in place to cater for the unemployed, unemployment breeds conflict through issues of social insecurity. A contemporary example of how unemployment could breed conflict through social insecurity is the

Immigration Test which was conducted in 2015 across some stadia in the country. The vacancies for the jobs were far below the number of applicants who applied for the jobs, the capacity of each stadium used for the exercise was far below the number of applicants who showed up and the applicants were even asked to pay for the exercise at the various venues. The outcome was a stampede in five of the six stadia with many losing their lives. Thus, aside not being opportuned to receive any social security benefit from the government, the unemployed are rather made to serve as avenues through which social insecurity is being bred in the society (Adekola, 2015).

In their study on the causes of conflicts in Nigeria's Niger Delta region, Osagie, Akinpelu, Adegoke and Ezeani (2010) adopted a survey research design. The study's population comprised all youths of Delta State while a sample of 400 respondents was selected using both purposive and random sampling techniques. The study used a questionnaire to obtain data from the respondents and the posers therein included assessing the significant difference in the causes of conflict based on gender, age, and educational qualification. The collated data were analyzed using mean scores, rank order, t-test, and ANOVA.

The result revealed that the causes in descending order of mean scores were found to be economic, political and socio-cultural in nature. The analysis revealed that there was no significant difference in the causes of conflict based on gender, age, and educational qualification. The researchers observed that the responses in terms of the causes of conflict seem to have been as a result of the low level of social security enjoyed by them despite being the major source of the country's revenue base. The reason for their observation was based on the ranking of the various causes of conflict within the area. Going by their observation, the implication here seemingly suggests that if the people were to enjoy social security benefits which, compared to their contribution to the nation's revenue base, the order of the causes of conflict might have been different. Also, there might have been significant differences in the causes of conflict in terms of age and educational qualification. The study of Akinpelu (2010) was deemed pertinent for review based on its evaluation of the causes of conflict.

### **8.3 CAUSES OF UNEMPLOYMENT IN NIGERIA**

Some of the causes of unemployment in Nigeria are identified as,

1. There is the issue of the poor quality educational system. Yearly, many graduates come out from the universities and colleges of education in Nigeria with little or nothing to contribute to the society. According to the National Bureau of Statistics,

more than 200,000 alumnae graduate from Nigeria tertiary institutions yearly, but only the very little number of them secure jobs after years of their graduation. The reason is that there are little facilities and ill-equipped lecturers/instructors who rendered poor services to the graduates when they were in their institutions.

The poor educational system leads to lack of required skills for human capacity development and self-reliance. For many years running, most Nigerian youths have disdained acquisition of skills, thinking that the time spent on such is wasted, and opting for so-called 'clean-shirt' and 'easy' ways of making money. With such mentality, these youths have grown into middle-age and even senior age without any skill to fall, thus becoming liabilities to themselves and others. On the other hand, it is hard to see any person who is full of skills suffering from unemployment. A skilful person can adjust too many situations and environments and at least, feed himself and his household appropriately.

2. The epileptic electric power supply is another cause of unemployment in Nigeria. Many foreign companies that would have come to invest in this country (considering the big marketing vista in Nigeria) and which would have provided many employment opportunities to Nigerians to reduced unemployment, have changed direction to other neighbouring countries with constant electricity supply in order to avoid operating at loss with 24-hours running of generators (which) is now becoming the tradition in Nigeria.

The same problem has affected many local companies which could not cope with the high cost of running electric plants/generators all the time and was thus forced to fold up and threw their employees into the labor market. The case is not different with self-employed Nigerians like welders and welding-related artisans who require high electric current which only public power or bigger generators can provide? Many such ones have been thrown into unemployment as they could not afford bigger generators (in the absence of public power) for their work.

3. The problem of the negligence of agriculture and other natural resources needs to be stressed. Nigeria, as a country, is blessed with many un-utilized resources which are enough to gainfully engage every unemployed person. But the craze for quick 'oil money' has made both government and individuals direct all attention to only the oil industry.

After independence, cocoa production was the mainstay in Western Nigeria (with the famous Cocoa House built from the proceeds); groundnut production was the mainstay in Northern Nigeria with the fame of the 'Groundnut Pyramids' back then; coal from Udi in Enugu, was the mainstay of Eastern Nigeria while rubber and palm oil were the mainstays of Midwestern Nigeria. These sectors have suffered setbacks of neglect with the emergence of oil. The result is unemployment and food insecurity.

4. Corruption has continued to be a ban on the wheel of progress in Nigeria. Corruption can be defined as an immoral action which could involve bribery, embezzlement or misappropriation of public funds for personal use. A corrupt government can be said to be a government which makes use of public funds for their (the government officials') personal and selfish use. Corruption is a cause of unemployment Nigeria because when those in government who are to use public money for building more industries are busy embezzling the funds for their selfish use, the result is a massive increase in unemployment rate.

#### **8.4 EFFECTS OF UNEMPLOYMENT ON NATIONAL DEVELOPMENT**

Unemployment is a great problem for any economy like Nigeria. Its impact and effects cannot be overemphasized. Some of the consequences of unemployment include,

##### **1. The high rate of crimes**

Owing to the fact that jobs are not available, some citizens take to violence and dubious ways to make ends meet. They involve things like robbery, fraud, prostitution, rituals, pocket picking to make money. With growing youth unemployment, the divide between the rich and the poor grows, resulting in social tensions which could affect the entire fabric of a community, state and country (Boko-Haram). It can contribute to drug abuse, but the most direct impact on the economy of an unproductive labor force is lost output in terms of goods and services. With no income tax to collect and the loss of receipts from indirect taxes such as the value-added tax, the government takes in less in tax revenue.

##### **2. Poverty**

When there is no source of income, poverty sets in. citizens are unable to feed and clothe themselves. Some people engage in disguised employment which is a situation where you earn less than you deserve or qualify for. The quality of life is reduced because of unemployment. Poverty leads to frustration. Unemployment can cause depression and frustration among the populace. Most people end up committing



suicide because of the trauma of not been able to make ends meet. Some take to hard drugs and alcohol thereby risking their health.

3. Slow economic development

The absence of employment can affect the economy negatively. When most people are not working and the few working can hardly make ends meet, recession sets in. This reduces economic growth. There is also inequality of income. This means a situation where money is concentrated in the hands of few people (the rich) while the others which are a greater proportion are wallowing in poverty and shame. The income is concentrated in the hands of the rich.

4. Increase birth and death rate

When people are unemployed, there is the increase in birth rate because they spend so much time at home and as such procreation in the result. Also, as a result of unemployment, there is an increase in death rate. People die either because they are malnourished or because they cannot afford hospital bills. Increase in maternal death is inevitable. With no jobs, parents are unable to provide for the pregnant wives and even the newborn when they fall ill. Mothers and nannies lack the essential need of life like good food.

### **8.5 STRATEGIES TO ADDRESS UNEMPLOYMENT IN NIGERIA**

The country's rising unemployment rate, especially among the youth, is now a major source of worry for all stakeholders. The World Economic Forum and the Lagos Business School say the country sits on a "time bomb". Some of the possible ways of addressing unemployment in Nigeria include,

1. Creation of more job opportunities to reduce the rate of unemployment. When people are offered more opportunities to work and earn a living, the issue of crimes and environmental hazards will be reduced.

2. Creation of diversified job opportunities: Economic policies go a long way in determining the rate of unemployment in a country. This can be drawn from the example of the 2007 global recession when many firms closed shop or downsized the number of employees to stay in business. Good economic policies will lead to the creation of jobs and reduce the level of unemployment in a country. Generation of better employment opportunities at all levels such as skilled, unskilled and professionals can also minimize the rate of unemployment. Encouraging the culture of

entrepreneurship among the youth would also play a vital role in growing the economy and cutting down the number of unemployed young people.

3. Entrepreneurship Development: To address the worrisome employment situation, experts have stressed the need for youth empowerment and entrepreneurship development as Nigeria's best option for wealth creation and economic growth. Skills and techniques should be taught through skilled-based training, vocational training, and technical training. This would greatly benefit those who are unable to afford university education or did not obtain sufficient grades to get into one. It would help tackle the problem of unemployment among the youth in rural areas who tend to end their pursuit of education after completing high school. Equipping them with such skills make them employable in a labor market that is very dependent on technical skills and training. Such training would also put them in a position where they qualify for better pay. Employers tend to pay skilled workers better than unskilled laborers.

4. The government provides basic economic infrastructures. Unemployment in Nigeria stems from unequal wages and lack economic infrastructures such as electricity, railway, roads and effective communications between the government and the citizenry. Infrastructural development will encourage foreign investors to invest in the country. This will also help in reducing unemployment in the sense that money/capital will be readily made available. However, this should be complemented by a reduction in tax rate.

5. Control of the population size by encouraging citizens to properly space their children and also avoiding having many children. The government should educate those especially in the rural areas of birth control methods to reduce the birth rate.

6. The government should develop the agricultural sector. The agricultural sector was the leading provider of employment in Nigeria in the '60s and '70s when the sector provided employment for more than 60 percent of the Nigerian population. However, in the wake of oil discovery, the attention on this anchor was gradually drawn away to the oil sector where employment capacity is very low. Even with the expansion of the industry, unemployment has continued to grow at an alarming rate. If this is done, revenue will be generated for the government and employment will be available to some citizens.

7. The government should provide loans and grants to those that need capital to work. Most citizens who want to work especially in the agricultural setting are lacking the capital to do so but if they are able to access this facility from the government, they will utilize it. In addition, the government should introduce a welfare package for the unemployed rather than waste existing resources.

### References

- Adebayo, A. (1999). Youth unemployment and National Directorate of Employment Self-Employment Programmes. *Nigerian Journal of Economics and Social Studies*, 41 (1), 81-102
- Adegoke, N. (2015). Youth unemployment and security challenges in Nigeria. *Asian Journal of Humanities and Social Studies*, 3 (1), 13-22
- Adekola, P. O., Allen, A. A., Olawole-Isaac, A., Akanbi, M.; A. & Adewumi, O. (2015). Is population growth the sole factor for continuous increase in unemployment rate in Nigeria? *Australian Journal of Social Science Research* (e-journal). Retrieved on 31/3/2017 from [www.scie.org.au](http://www.scie.org.au)
- Akwara, A. F., Akwara, N. F., Enwuchola, J., Adekunle, M. & Udaw, J. E. (2013). Unemployment and poverty: Implications for national security and good governance in Nigeria. *International Journal of Public Administration and Management Research (IJPAMR)*, 2 (1), 1-11
- Anyanwuocha, R. A. I. (2010). *Fundamentals of economics for senior secondary schools*. Onitsha: Africana First Publishers Plc
- Asaju, K., Arome, S.; & Anyio, S. F. (2014). The rising rate of unemployment in Nigeria: the socio-economic and political implications. *Global Business and Economics Research Journal*, 3 (2), 12-32
- Awogbenle, A. C.; & Iwuamadi, K. C. (2010). Youth unemployment: Entrepreneurship development programme as an intervention mechanism. *African Journal of Business Management*, 4 (6), 831-835
- Fajana, S. (2000). *Functioning of the Nigerian Labour Market*. Lagos: Labonfin and Company

- Harold, G. (2009). *Unemployment – Microsoft Encarta*. Redmond: Microsoft Corporation
- ILO (2007). *Resolution concerning statistics of the economically active population, employment, unemployment and underemployment as adopted by the 13<sup>th</sup> International Conference of Labour Statisticians*. Available at <http://www.ilo-org/public/english/bureau/stat/download/res/ecacpop.pdf>
- Kakwagh, V. V.; & Ikwuba, A. (2010). Youth unemployment in Nigeria: causes and related issues. *Canadian Social Science*, 6 (4), 231-237
- Muzan, A. O. (2014). Insurgency in Nigeria: addressing the causes as part of the solution. *African Human Rights Law Journal (AHRLJ)*, 14, 217-243
- National Bureau of Statistics (NBS) (2013). *The Nigerian statistical fact sheets on economic and social development*. Abuja: NBS
- National Bureau of Statistics (NBS) (2016). *Unemployment/underemployment report Q3 2016*. Abuja: NBS.
- Oluwaseun, O. A. (2013). The rate of youth unemployment and its effects on national security. *Cultural and Religious Studies*, 1 (1), 8-20
- Osagie, J., Akinpelu, F., Adegoke, F.; & Ezeani, S. (2010). Causes of conflicts in the Niger Delta region of Nigeria as expressed by the youth in Delta State. *Procedia Social and Behavioral Sciences*, 5, 82-89
- Uddin, P. S. O.; & Uddin, O. O. (2013). Causes, effects and solutions to youth unemployment problems in Nigeria. *Journal of Emerging Trends in Economics and Management Sciences (JETEMS)*, 4 (4), 397-402
- Udu, E.; & Agu, G. A. (2005). *New System Economics*. Onitsha: Africana First Publishers Ltd.

# 9

Chapter

## Child Labour and Development

---

When children are made to perform work that is legally prohibited to be performed by children of a certain age group, such type of work is also referred to as child labour. Child labour remains a major source of concern in Nigeria, in spite of legislative measures.

### 9.1 THE CONCEPT OF CHILD LABOUR

The term “child labour” is often defined as work that deprives children of their childhood, their potential, and their dignity, and that is harmful to physical and mental development. According to Larsen (2008), it refers to work that:

- a) Is mental, physically, socially or morally dangerous and harmful to children; and
- b) Interferes with their schooling by:
- c) Depriving them of the opportunity to attend school;
- d) Obliging them to leave school prematurely; or
- e) Requiring them to attempt to combine school attendance with excessively long and heavy work.

Child labour can also refer to the practice of exploiting children for financial gain. Some industries employ children in order to cut down on labour costs since their wage demand is low. Work that places children in a situation that is social, mentally, physically, or morally harmful and dangerous is also defined as child labour because it ignores the well-being of such children (UNICEF, 2007).

In its most extreme forms, Eric and Nina (2005) stressed that child labour involves children being enslaved, separated from their families, exposed to serious hazards and illnesses and/or left to fend for themselves on the streets of large cities – often at a very early age. Whether or not particular forms of “work” can be called “child labour” depends on the child's age, the type and hours of work performed, the conditions under which it is performed and the objectives pursued by individual countries. The answer varies from country to country, as well as among sectors within countries.

Whilst child labour takes many different forms, a priority is to eliminate without delay the worst forms of child labour as defined by Article 3 of ILO Convention No. 182:

- (a) All forms of slavery or practices similar to slavery, such as the sale and trafficking of children, debt bondage, and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict;
- (b) The use, procuring or offering of a child for prostitution, for the production of pornography or for pornographic performances;
- (c) The use, procuring or offering of a child for illicit activities, in particular for the production and trafficking of drugs as defined in the relevant international treaties;
- (d) Work which, by its nature or the circumstances in which it is carried out, is likely to harm the health, safety or morals of children (International Labour Organization, 2007)

Labour that jeopardizes the physical, mental or moral well-being of a child, either because of its nature or because of the conditions in which it is carried out, is known as “hazardous work”. Child labour is work carried out to the detriment and endangerment of a child, in violation of international law and national legislation. It either deprives children of schooling or requires them to assume the dual burden of schooling and work. Child labour to be eliminated is a subset of children in employment. It includes:

1. All “unconditional” worst forms of child labour, such as slavery or practices similar to slavery, the use of a child for prostitution or for illicit activities;

2. Work was done by children under the minimum legal age for that type of work, as defined by national legislation in accordance with international standards.

According to UNICEF (2007), child labour is defined as work that is mental, physically, socially or morally dangerous and harmful to children and deprives them of opportunities for schooling and development. The International Labour Organization (2007), added that the number of working children under the age of 14 in Nigeria is estimated at 15 million. The high level of diverse and tedious jobs that children execute in dangerous circumstances is particularly worrying. These jobs include being street vendors, beggars, car washers or watchers and shoe shiners. Others work as apprentice mechanics, hairdressers, and bus conductors while a large number work as domestic servants and farm hands.

Child labour that is prescribed under international law falls into three categories:

a) The unconditional worst forms of child labour, which are internationally defined as slavery, trafficking, debt bondage and other forms of forced labour, forced recruitment of children for use in armed conflict, prostitution and pornography, and illicit activities.

b) Labour performed by a child who is under the minimum age specified for that kind of work (as defined by national legislation, in accordance with accepted international standards), and that is thus likely to impede the child's education and full development.

c) Labour that jeopardizes the physical, mental or moral well-being of a child, either because of its nature or because of the conditions in which it is carried out, known as "hazardous work".

One of the major aims set for the International Labour Organization (ILO) at its founding in 1919 was the abolition of child labour. Historically, the ILO's principal tool in pursuing the goal of effective abolition of child labour has been the adoption and supervision of labour standards that embody the concept of a minimum age for admission to employment or work. Furthermore, from 1919 onwards the principle that minimum age standards should be linked to schooling has been part of the ILO's tradition in standard setting in this area. Convention No. 138 provides that the minimum age for admission to employment shall not be less than the age of completion of compulsory schooling (Humphries, 2010).

The ILO's adoption of Convention No. 182 in 1999 consolidated the global consensus on child labour elimination. It provided much-needed focus without abandoning the overarching goal, expressed in Convention No. 138, of the effective abolition of child labour. Moreover, the concept of the worst forms helps set priorities and can be used as an entry point in tackling the mainstream child labour problem. The concept also helps to direct attention to the impact of work on children, as well as the work they perform.

### **9.2 ISSUES AND CAUSES OF CHILD LABOUR**

During the 19th and early 20th centuries, many children aged 5–14 from poorer families still worked in Europe, the United States and various colonies of European powers. These children mainly worked in agriculture, home-based assembly operations, factories, mining and services such as newsboys. Some worked night shifts lasting 12 hours. With the rise of household income, availability of schools and passage of child labour laws, the incidence rates of child labour fell (Larsen, 2004).

Child labour forms an intrinsic part of pre-industrial economies (Barbara, 1998). In pre-industrial societies, there is rarely a concept of childhood in the modern sense. Children often begin to actively participate in activities such as child rearing, hunting and farming as soon as they are competent. In many societies, children as young as 13 are seen as adults and engage in the same activities as adults (Douglas, 2008).

Karl (1864) noted that the work of children was important in pre-industrial societies, as children needed to provide their labour for their survival and that of their group. Pre-industrial societies were characterised by low productivity and short life expectancy, preventing children from participating in productive work would be more harmful to their welfare and that of their group in the long run. In pre-industrial societies, there was little need for children to attend school. This is especially the case in non-literate societies. Most pre-industrial skill and knowledge were amenable to being passed down through direct mentoring or apprenticing by competent adults (Douglas, 2008).

Globally the incidence of child labour decreased from 25% to 10% between 1960 and 2003, according to the World Bank (Laura, 2008) Nevertheless, the total number of child labourers remains high, with UNICEF and ILO acknowledging an estimated 168 million children aged 5–17 worldwide, were involved in child labour in 2013 (Humphries, 2010).



Jo (1994) maintains that child labour is still common in many parts of the world. Estimates for child labour vary. It ranges between 250 and 304 million if children aged 5–17 involved in any economic activity are counted. If light occasional work is excluded, ILO estimates there were 153 million child labourers aged 5–14 worldwide in 2008. This is about 20 million less than ILO estimate for child labourers in 2004. Some 60 percent of the child labour was involved in agricultural activities such as farming, dairy, fisheries, and forestry. Another 25 percent of child labourers were in service activities such as retail, hawking goods, restaurants, load and transfer of goods, storage, picking and recycling trash, polishing shoes, domestic help, and other services (Basu, 1998). The remaining 15 percent laboured in assembly and manufacturing in the informal economy, home-based enterprises, factories, mines, packaging salt, operating machinery, and such operations (Faraaz, 1999).

According to the International Labour Organization (2007), the number of working children under the age of 14 in Nigeria is estimated at 15 million. The high level of diverse and tedious jobs that children execute in dangerous circumstances is particularly worrying. These jobs include being street vendors, beggars, car washers or watchers and shoe shiners. Others work as apprentice mechanics, hairdressers, and bus conductors while a large number work as domestic servants and farm hands. Girls start working at an earlier age than boys, particularly in the rural areas. They also suffer the triple burden of housework, school work and work out of home whether paid or unpaid. One of the most common practices is the use of children as child domestics –especially girls (Michele, 2004).

Major causes of child labour are widespread poverty, rapid urbanisation, a breakdown in extended family affiliations, high school dropout rates, and lack of enforcement of legal instruments meant to protect children. Traditionally, children have worked with their families, but today children are forced to work for their own and their family's survival. The money earned by child family members has become a significant part of poor families' income. These children who work suffer from fatigue, irregular attendance at school, lack of comprehension and motivation, improper socialisation, exposure to the risk of sexual abuse, high likelihood of being involved in crime (Michaëlle, 2009).

Worldwide agriculture is the largest employer of child labour (Eric, 2005). The vast majority of child labour is found in rural settings and informal urban economy; children are predominantly employed by their parents, rather than factories.

The major causes of child labour world over can be summarised as follows,

1. **Poverty:** Children who come from poor families may be forced to work to support their siblings and parents or supplement the household income when expenses are more than the parents' earnings. It is a huge problem especially in developing countries where parents are unable to generate income due to the lack of employment opportunities or education. Children can be found employed in mines or hawking in the streets to earn money that is used to provide basic necessities such as food and clothing for the family. Children may also be employed in factories to generate income for the family instead of attending school. Such a practice is a common phenomenon in poverty-stricken regions with large factories set up by international companies.

2. **Low Aspiration:** It is important for parents and children to understand that they can work hard and make something great of themselves. Low aspirations by parents and children is a major cause of child labour because in such a situation, being employed in a local factory, or selling grocery in the streets is the normal way of life. To these types of children and parents, success only belongs to a certain region or group of people (Barbara, 2008) . They do not aspire to become professionals in the society or great entrepreneurs. It is a mindset that forms the very foundation of child labour.

3. **Huge demand for unskilled labourers:** The demand for unskilled labourers is another cause of child labour. Children are mostly unskilled and provide a cheap source of labour, making them an attractive option for many greedy employers. Child labour, by virtue of being cheap, increases the margin of profits for such entrepreneurs whose only objective is profit maximization even if it comes at the expense of ethics and good business practices. These types of employers can also force children to work under unfavorable conditions through manipulation or blatant threats.

4. **Illiteracy:** A society with many educated people understands the importance of going to school and pursuing dreams. Children have the ability and time to become whatever they aspire to be. Illiteracy, on the other hand, makes it difficult for many people to understand the importance of education. Illiterate people view education as a preserve of the privileged in the society. They will therefore not provide support to children so that they can go to school and build solid foundations for future success. The same view of life is seen among illiterate parents who prioritize children contributing to the upkeep of the family over going to school.

5. **Early Marriages:** Marrying at an early age is a major contributing factor to overpopulation. Young parents are able to sire a lot of children because they remain fertile for a long time. Having many children with little or no resources to support them leads to child labour. Older children are forced to work in order to help their parents support the family.

6. **The high cost of education:** Quality education is expensive. To many parents who live in abject poverty, priority is given to providing food for the family because education is too expensive to afford especially when there are many children to pay school fees for. Instead of letting children stay at home because there is lack of money to send them to school, parents opt to have them working as unskilled labourers to help support the family. Some parents can also only afford basic education which means that children will be forced to look for work since they cannot pursue their education further.

### **9.3 EFFECTS OF CHILD LABOUR**

Child labour has several negative impacts. Some of them include:

1. **Loss of Quality childhood:** It is important for human beings to enjoy every stage of their development. A child should play with friends and make memories for a lifetime. Youths should explore life and form strong foundations that would define their adult lives. Child labour, therefore, leads to loss of quality childhood as children will be deprived of the opportunity to enjoy the amazing experiences that come with being young. Children are often encouraged to play because it helps in their growth and development. A child forced to work will miss many of the good things associated with childhood.

2. **Health issues:** Child labour can also lead to health complications due to undernourishment and poor working conditions. It is highly unlikely that people who employ children also have the moral capacity to ensure that they have good working conditions. Working in places such as mines and badly conditioned factories may result in lifetime health issues for children employed to work in these places. A child assigned physically demanding duties may suffer physical trauma that may scare him or her for life.

3. **Mental trauma:** It is not a pleasant experience to be kept working as a child while your age-mates are out playing and going to school. Children also lack the ability

to shield themselves from most of the challenges that occur in the workplace. Issues such as bullying, sexual exploitation, and unfavorable working hours may result in mental trauma in these children. They will find it hard to forget the past and may become societal misfits because of bad childhood experiences. Child labour may also result in the lack of emotional growth and thus insensitivity.

4. Illiteracy: Children that are employed do not have the time to go to school. They spend a lot of time in their workstations as the days and years go by. The lack of education and illiteracy makes them individuals with limited opportunities as far as employment is concerned. Education also prepares a person for several challenges in the society and without it, one may turn out to lack the basic skills required to overcome many of life's problems. An individual who has gone to school may be aware of how to approach certain situations in life without resorting to brute force. An illiterate person, on the other hand, considers force to be the only answer to nearly all of the challenges experienced.

#### **9.4 MEASURES TO ADDRESS THE PROBLEM OF CHILD ABUSE**

How can child labour be reduced or completely eradicated? Every child born has the right to have dreams and pursue those dreams. Even though the realization of some of these aspirations may be limited by several challenges, it is still possible to overcome them and achieve the highest levels of success. There is need to involve various stakeholders to realize this objective. These are some of the ways in which the problem of child labour can be addressed:

1. Free education: Free education holds the key to eliminating child labour. Parents that do not have money for school fees can use this as an opportunity to provide their children with education. It has already proved to be a success in many places around the globe and with more effort; the cases of child labour will greatly reduce. Mid-day meals schemes can also be used as a motivating factor for children whose parents can barely afford a meal to learn. Even if they will be attending school because of the free meals, they will still be able to learn and create a good educational foundation for themselves.

2. Moral Polishing: Child labour should not be entertained at all. It is legally and morally wrong. Children should not be allowed to provide labour at the expense of getting an education and enjoying their childhood. Factory owners, shopkeepers, and industries among others should not employ children. The society should be educated

on the negative impacts of child labour so that it becomes an issue that is frowned upon whenever it occurs. This type of moral polishing would act as a deterrent to people who intend to employ children and use them as a source of cheap labour. Many of the ills that go on in the society do so because people turn a blind eye or fail to consider their moral impacts. With this kind of approach, cases of child labour will greatly fall among our communities.

3. Create demand for skilled and trained workers: By creating the demand for skilled and trained workers, child labour cases will reduce since almost all child labourers fall under the unskilled worker category. It will lead to adult employment as the demand for skilled labour rises. Establishing skill-based learning centers, vocational training centers, and technical training institutions improves literacy and contributes to the availability of skilled and trained workers in the job market. Creation of job opportunities by the government is also another way that cases of unemployment can be reduced and household income for the population increased. Such government policies improve living standards and eliminate the need for children to seek work in order to support their families (Ravallion, Martin and Quentin, 2000).

4. Awareness: Creating awareness about the illegality of child labour can also help in stemming the practice. Parents should be made aware that sending their children to work has legal ramifications and the law would take its course if they are found to be aiding and abetting this vice. It is the ignorance among many parents and members of the society that makes them participate in child labour practices. Conducting a campaign to create awareness about its harmful effects would eliminate the practice. The government, together with non-governmental organizations and the civil society, can create a strategy to make such an initiative a success.

5. Empowerment of poor people: Poor people are the most affected by child labour. The poor living standards and financial constraints sometimes make them unwilling participants in this vice. Empowering poor people through knowledge and income generating projects would go a long way in reducing cases of child labour. Parental literacy also plays an important role in ensuring that the rights of children are upheld, and minors are not used as a source of labour. Empowering parents with this kind of knowledge can create a positive change in the society and encourage the shunning of child labour practices in communities.

Child labour is not just an affront to the rights of a child but also a symbol of a society that has lost its way. We should, therefore, all strive to ensure that the fundamental rights of children are protected and that they are accorded the opportunity to go after their dreams and aspirations. The future is much brighter when the younger generation has a good foundation for success. The innocence of a child should never be taken away for the purpose of making the lives of adults easier. It is both unfair and morally unacceptable.

### **References**

- Baland, J. and James, A. R. (2000) 'Is child labour inefficient?' *Journal of Political Economy* 108, 663–679
- Barbara, D. (2008) *Poverty and Families in the Victorian Era*
- Basu, K and Van, P. H. (1998). 'The Economics of Child Labour', *American Economic Review*, 88(3), 412–427
- Basu, K. and Homa, Z. (2009) 'Is product boycott a good idea for controlling child labour? A theoretical investigation' *Journal of Development Economics* 88, 217–220
- Bhukuth, A. (2008) "Defining child labour: a controversial debate" *Development in Practice* 18, 385–394
- Douglas, A. G. (2008). Centre for History and Economics, King's College, Cambridge CB2 1ST.
- Eric V. E. and Nina, P. (2005). "Child Labour in the Global Economy" (PDF). *Journal of Economic Perspectives*. 19 (1): 199–220. doi:10.1257/0895330053147895.
- Humphries, J. (2010). *Childhood And Child Labour in the British Industrial Revolution*. p 33
- Larsen, P.B. (2008) *Indigenous and tribal children: assessing child labour and education challenges*. International Programme on the Elimination of Child Labour (IPEC), International Labour Office.

- Karl Marx (1864). Inaugural Address of the International Working Men's Association (Speech).
- Jo, B/ (1994). "The Relationship between Education and Child Work" (PDF). UNICEF.
- Faraaz Siddiqi; Harry Anthony Patrinos (1999). "CHILD LABOUR: ISSUES, CAUSES AND INTERVENTIONS" (PDF). The World Bank
- Michaëlle, T. (2009). "Child Labour in Latin America: Poverty as Cause and Effect" (PDF).
- Michele, D. (2004). "Child Labour and Cultural Relativism: From 19th Century America to 21st Century Nepal". *Pace International Law Review*. 16 (1).
- Emerson, P. M., and André, P. S. (2011) "Is Child Labour Harmful? The Impact of Working Earlier in Life on Adult Earnings" *Economic Development and Cultural Change* 59:345–385, January 2011 doi:10.1086/657125 uses data from Brazil to show very strong negative effects—boys who work before age 14 earn much less as adults
- Humbert, F. (2009). *The Challenge of Child Labour in International Law*. London
- Humphries, Jane. *Childhood and Child Labour in the British Industrial Revolution* (2010)
- International Labour Organisation (ILO) (2007) *Investing in every child: An economic Study of the Costs and Benefits of Eliminating Child Labour*.
- Mayer, G. (2013). *Child Labor in America: History, Policy, and Legislative Issues*. Washington, D.C.: Congressional Research Service.
- Ravallion, D. Martin, G. and Quentin, W. (2000) 'Does child labour displace schooling? Evidence on behavioural responses to an enrolment subsidy' *Economic Journal* 110, C158-C175
- UNICEF (2007) Child labour. [https://www.unicef.org/nigeria/children\\_1935.html](https://www.unicef.org/nigeria/children_1935.html).

# 10

## Chapter

### **Agriculture Promotion Policy 2016-2020 and Rural Development in Nigeria**

---

The importance of agriculture in the development of the Nigerian economy cannot be overstressed. It is central to the economic activities of the rural sector. In an effort to strengthen the sector, the President Buhari led administration came up with the Agriculture Promotion Policy 2016-2020. The policy which is also referred to as The Green Alternative is driven by engagement of marketplace participants, farmers, states, investors, financial institutions, and communities. Judging from the experience of failed policies in Nigeria, the policy is concerned with assessing the challenges and prospects of the policy framework and implementation strategies.

#### **10.1 AGRICULTURE AND THE NIGERIAN ECONOMY**

Agriculture is the engine that stimulates economic processes when it comes to national development. Historical facts show that before the oil boom in the 1970s, agriculture was the mainstay of Nigeria's economy (Ayodele, Obafemi, and Ebong, 2013). Each region was known for a particular agricultural produce, the Northern region was known as groundnut pyramid; Western region for cocoa, one of the world best commercial viable seed; the Eastern region was the home of palm nut and cassava, and collectively, the proceeds from this agricultural products made Nigeria the beauty of Africa.

Historically, “agriculture contributed to over 90% of the country's GDP, which was once upon a time” (Opinion Nigeria, 2013). Though faced with several challenges,



agriculture remains viable in driving the development agenda of Nigeria. Fatokun (2015) enumerated some of the potentials of the sector to include,

1. A shift in monoculture economy i.e. diversifying from over-reliance on crude oil especially at a time when the price plummet which is becoming to tell on the economy.
2. Provision of food and raw materials through development of agriculture to the Nigeria teeming population and the development of the manufacturing sector respectively, which also discourage heavy dependence on importation.
3. The agriculture sector is also capable of reducing the country's level of unemployment on the account that the sector is labor intensive.
4. Agriculture will also curb the effect of rural-urban migration which will help to decongest the urban areas and make life easier for people both in the rural or urban area.
5. Agriculture will also help the government to make more effort in developing the degrading infrastructural facilities throughout the nation in an attempt to ease movement of goods from one location to the other, likewise for the preservation of Agricultural output.
6. Development of the Agriculture sector will also help in improving other sectors and thereby curbing the level of the existing corruption in the country.
7. The development of Nigeria Agriculture sector may also help to reduce the level of corruption in the country.

Nigeria economy is blessed with series of natural resources, yet they suffer in the midst of plenty. Nigeria has a high poverty rate in comparison with other African countries despite its higher Gross Domestic Product (GDP). Currently, Nigeria has over 80% of its land arable but unfortunately less than 40% of the land is cultivated despite the country's teeming population and level of unemployment (Fatokun, 2015).

Putting Nigeria's agriculture sector on a path to growth requires action to solve two major problems: produce enough fresh, high-quality foods for the Nigerian market;

and serve the export market successfully and earn foreign exchange. The new federal Agricultural Promotion Policy (APP) is a strategy that focuses on solving the core issues at the heart of limited food production and delivery of quality standards. As productivity improves domestically and standards are raised for all Nigerian food production, export markets will also benefit impacting positively on Nigeria's balance of payments. Given limited resources and the importance of delivering sustainable results, the Federal Ministry of Agriculture & Rural Development (FMARD) in consultation with partners has identified an initial pool of crops and related activities that will be Nigeria's path to tackling the aforementioned gaps. The study is designed to evaluate the policy framework, action plans and envisage challenges. This will be supported by prospects required in the effective implementation of the policy framework.

#### **10.2 AGRICULTURE PROMOTION POLICY 2016-2020: ASSESSING THE POLICY FRAMEWORK**

Among several challenges faced by the Nigerian agricultural sector, emerging studies (World Bank, 2013; Ayodele, Obafemi, and Ebong, 2013; FAO, 2014; Shittu, 2017; FMARD, 2017) indicates two key challenges. One is an inability to meet domestic food requirements, and secondly, an inability to export at quality levels required for market success. The former problem is a productivity challenge driven by an input system and farming model that is largely inefficient. As a result, an aging population of farmers do not have enough seeds, fertilizers, irrigation, crop protection and related support to be successful (Carbaugh, 2009). The latter challenge is driven by an equally inefficient system for setting and enforcing food quality standards, as well as poor knowledge of target markets. These challenges were not carefully tackled will affect the prospects of the Nigeria Agriculture Promotion Policy.

In response to the need to end hunger and malnutrition in Nigeria, President Muhammadu Buhari's took appropriate step with the implementation of a new Agriculture Promotion Policy (2016-2020). Also referred to as The Green Alternative, the policy is the outcome of an intensive consultative process between November 2015 and April 2016, which involved multiple stakeholders. From farmer groups to investors to processors to lenders to civil servants to academics, many stakeholders provided detailed input, commentary, and support (FMARD, 2017). The policy is driven by engagement of marketplace participants, farmers, states, investors, financial institutions, and communities.

The vision of the Buhari Administration for agriculture is to work with key stakeholders to build an agribusiness economy capable of delivering sustained prosperity by meeting domestic food security goals, generating exports, and supporting sustainable income and job growth. Therefore in 2016 to 2020, Nigeria's policy now needs to be readjusted to solve the aforementioned challenges. The go forward federal priorities (in partnership with State Governments) will be the following four: food security; import substitution; job creation; and economic diversification (FMARD, 2017).

The new policy regime tagged the Agriculture Promotion Policy (APP) Policy is founded on the following guiding principles:

1. Agriculture as a business– focusing the policy instruments on a government-enabled, private sector-led engagement as the main growth driver of the sector. This essential principle was established in the ATA and will remain a cardinal design principle of Nigeria's agriculture policies going forward.
2. Agriculture as key to long-term economic growth and security—focusing policy instruments to ensure that the commercialization of agriculture includes technologies, financial services, inputs supply chains, and market linkages that directly engage rural poor farmers because rural economic growth will play a critical role in the country's successful job creation, economic diversity, improved security and sustainable economic growth.
3. Food as a human right – focusing the policy instruments for agricultural development on the social responsibility of government with respect to food security, social security and equity in the Nigerian society; and compelling the government to recognize, protect and fulfill the irreducible minimum degree of freedom of the people from hunger and malnutrition.
4. Value chain approach – focusing the policy instruments for enterprise development across successive stages of the commodity value chains for the development of crop, livestock and fisheries sub-sectors, namely input supply, production, storage, processing/utilization, marketing, and consumption. Building complex linkages between value chain stages will be an important part of the ecosystem that will drive sustained prosperity for all Nigerians.

5. Prioritizing crops – focusing policy on achieving improved domestic food security and boosting export earnings requires a measure of prioritization. Therefore, for domestic crops, the initial focus in 2016 – 2018 will be expanding the production of rice, wheat, maize, soya beans, and tomatoes. For export crops, the initial focus will be on cocoa, cassava, oil palm, sesame, and gum Arabic. From 2018 onwards, the export focus will add on bananas, avocado, mango, fish and cashew nuts. Investments in closing infrastructure gaps to accelerate productivity and investment in these crops will also be sequenced to reflect capital availability and management attention.

6. Market orientation– focusing policy instruments on stimulating agricultural production on a sustainable basis, and stimulating supply and demand for agricultural produce by facilitating linkages between producers and off-takers, while stabilizing prices or reducing price volatility for agricultural produce through market-led price stabilization mechanisms (commodity exchanges, negotiated off-take agreements, extended farm-gate price under value chains coordination mechanisms, agricultural insurance, etc.)

7. Factoring Climate change and Environmental sustainability – focusing policy instruments on the sustainability of the use of natural resources (land and soil, water and ecosystems) with the future generation in mind while increasing agricultural production, marketing, and other human activities in the agricultural sector.

8. Participation and inclusiveness – focusing instruments on measures to maximize the full participation of stakeholders including farmer's associations, cooperatives, and other groups, as well as NGOs, CBOs, CSOs, development partners and the private sector. This places a premium on the role of these organizations or groups as agents of economic change in the general and agricultural economy, in particular, thereby drawing benefits from their policy advocacy roles as partners to and watchdog of government.

9. Policy integrity– focusing policy instruments on measures for sanitizing the business environment for agriculture, in terms of accountability, transparency and due process of law, ensuring efficient allocation and use of public funding and fighting corruption on all programmes involving public resources. This also applies to compliance with international commitments, protocols, and conventions that Nigeria is a signatory to.

10. Nutrition-sensitive agriculture– focusing policy instruments on addressing the issues of stunting, wasting, underweight and other manifestations of hunger and malnutrition with particular reference to the vulnerable groups, which include children under 5, nursing mothers and persons with chronic illness and disabilities

11. Agriculture's Linkages with Other Sectors– focusing policy instruments on the connected relationship between agriculture and other sectors at federal and state levels, particularly industry, environment, power, energy, works and water sectors (FMARD, 2017).

Within the set of policy principles, the framework maintained that the Federal Government will concentrate on providing an enabling environment for stakeholders at federal and state level to play their distinctive roles. The policy emphasis will be on providing a conducive legislative and agricultural knowledge framework, macro policies, security enhancing physical infrastructure and institutional mechanisms for coordination and enhancing access to adequate inputs, finance, information on innovation, agricultural services and markets (FMARD, 2017).

### **10.3 IMPLEMENTATION STRATEGIES OF THE AGRICULTURE PROMOTION POLICY**

According to the Federal Ministry of Agriculture & Rural Development (FMARD), the policy action plans are as follows,

First, FMARD will prioritize improving productivity into a number of domestically focused crops and activities. These are rice, wheat, maize, fish (aquaculture), dairy milk, soya beans, poultry, horticulture (fruits and vegetables), and sugar. Nigeria believes that the gap can be closed by partnering closely with private investors across farmer groups and companies to develop end to end value chain solutions. These chains will receive facilitated government support as they make deep commitments to engaging a new generation of farmers, improving the supply of specialized fertilizers and protection chemicals, as well as wider scale use of high yielding seeds. In addition, Nigeria expects to work with investors to sharply improve the distribution system for fresh foods so as to reduce time to table, reduce post-harvest losses, and overall improve nutritional outcomes e.g. lowering of diabetic risk, stunting risk, etc.

Second, FMARD will prioritize for export markets the production of the following crops and activities: cowpeas, cocoa, cashew, cassava (starch, chips, and ethanol),

ginger, sesame, oil palm, yams, horticulture (fruits and vegetables), beef and cotton. FMARD will also work with a network of investors, farmers, processors and other stakeholders to deepen the supporting infrastructure to ensure that quality standards are defined and maintained across the value chain. That will involve adding more testing laboratories, improving traceability of crops, disseminating intelligence on export markets and consumer preferences, etc. Our goal is to build a high-quality brand for Nigerian foods based on rigorous data and processes that protect food safety for both domestic and export market consumers.

To ensure that the strategy is executed as intended, FMARD is working closely with states and other federal MDAs e.g. Power, Transportation and Trade. FMARD will also evolve itself to become a more focused policymaker and regulator to ensure accountability for results. FMARD will use its convening and related powers to ensure that the enabling system is in place to support agribusiness. From investments in rural roads to reduce transport time to improved security of farming communities to reduce the incidence of criminality to a reduction in intra-state taxes and levies, FMARD will intensify oversight. That oversight will ensure that farmers and investors are working in a market that is safe, competitive, and capable of enabling wealth creation in the coming years and decades.

Finally, FMARD will periodically publish metrics to track performance against the strategy e.g. tonnage of rice paddy produced, or yields/milking cow. The systems to repeatedly collect accurate data and integrate these into policymaking, as well as investment planning will be refined over the next few months as part of this next wave of reform. We anticipate that if successful, key gaps such as Nigeria's continued imports of rice will disappear, while Nigerian produce e.g. beans and cocoa will once again become a quality benchmark across the globe. Reaching that point will require significant investments in people, processes, and systems. Nigeria is committed to taking the necessary steps in order to move Nigerian agriculture from "a business" to a commercial ecosystem that can produce the capabilities necessary to create sustainable jobs and wealth.

#### **10.4 CHALLENGES AND PROSPECTS OF ACHIEVING THE AGRICULTURE PROMOTION POLICY**

The challenge facing the Nigerian agricultural sector is historical. The period of the colonial administration in Nigeria, 1861-1960, was punctuated by rather ad-hoc attention to agricultural development. During the said era, considerable emphasis was

placed on research and extension services. The first notable era was the establishment of a Botanical Research Station in Lagos by Sir Claude McDonald in 1893 (Ayoola, 2009). In 1912, a Department of Agriculture was established in each of the then Southern and Northern Nigeria, though the activities of the department were virtually suspended between 1913 & 1921 as a result of the First World War and its aftermath. It was during this period that West African Institute for Oil Palm Research in Benin was started and the research on cocoa was intensified at Moor Plantation, Owena near Ondo and at Onigambari near Ibadan (Diao, Hazell, and Thurlow, 2006). Achievement of the period include the development of 'Alien Cotton' in the South; rice cultivation in Sokoto, Niger, Ilorin, Abeokuta Colony and Ondo province; and so on (Opinion Nigeria, 2013). Over the years, these institutions have not functioned effectively (Ayoola, 2009).

This trend has the case with several policies and programmes designed tackle the problems of agricultural development in Nigeria. Past policies include the National Accelerated Food Production Programme (NAFPP), the Nigerian Agriculture and Co-operative Bank (NACB), Operation Feed the Nation (OFN), Agricultural Credit Guarantee Scheme Fund (ACGSF), the River Basin Development Authorities (RBDA), the Green Revolution (GR), National Agricultural Land Development Authority (NALDA) and Special Programme for Food Security (SPFS) (Adebayo, 2010) among others. Judging from previous experiences of lag in the implementation of development policies in Nigeria and further assessing the policy framework of the Nigeria Promotion Policy, there are a lot of concerns. These issues are central and must be addressed to ensure the prospects of implementing the policy for the general wellbeing of the Nigerian rural economy.

1. The Nigerian rural economy is still faced with the challenge of subsistent farming. This affects the inability to meet domestic food requirements in rural Nigeria. Although there is a provision for private partnership in this regard, the policy has not stated in clear terms how the vulnerable rural poor will be able to access farming support programmes without collaterals (Ayodele, Obafemi, and Ebong, 2013). Access to support to enhance commercialization by rural farmers has always and still is a challenge in achieving the Nigeria Promotion Policy. Subsistence farming is no longer a solution, Nigeria has to commercialize agricultural production and fully adopt mechanize farming. In addition, mechanization of the agricultural industry is the way out of solving Nigeria's problem. This can be achieved by matching up human input with mechanization, bringing in machinery and increase the scale of production, so that whatever the rural sector produces, it will match the population growth rate.

2. Soil erosion caused by water and wind, a lack of development and the dependence on imported foods all hinder the development of agriculture in Nigeria. The main problem that affects soil fertility is soil erosion (Muhammad-Lawal and Atte, 2006). Wind erosion, in particular, is quite damaging. Over time, strong winds expose seedlings and crop root systems by blowing away loose, fine grain soil particles. Another effect is the accumulation of soil particles in drifts, which can cover crops. Also, wind erosion changes the texture of the soil. The particles responsible for water retention and fertility, such as clay, silt, and organic matter are generally lost, leaving behind a sandy soil (Osagie, 2011).

3. Not all soil in Nigeria is fertile and this requires the use of fertilizers: The problems of agriculture in Nigeria begin with the soil. Most of the farmable land in Nigeria contains soil that is low to medium in productivity. According to the Food and Agriculture Organization of the United Nations (FAO, 2011), with proper management, the soil can achieve medium to good productivity (National Bureau of Statistics, 2012).

4. Lack of water management system. The low-lying floodplains are very fertile during the rainy season, but the lack of rain during the dry season hinders agricultural development. The lack of water management systems in these areas is a concern for many farmers. By adding irrigation canals and access roads to these areas, yearly production yields are expected to increase. A strategic system of water management across the whole country must be adopted. Currently, the government places a lot of emphasis on irrigation systems in the North. This is a lopsided development. It must be made to cover the whole country.

5. Food processing issues also affect the prospects of Agriculture Promotion Policy in Nigeria. It is estimated that about 20-40% of the yearly harvest is lost during processing. The primary cause is the lack of efficient harvesting techniques. Most rural farmers harvest crops by hand, instead of using machines. Also, storage methods are not generally up to standards. Most of the crops are lost to physical damage caused by insects, bacteria, or fungus. Nigeria must adopt modern technology in food storage and rural farmers must be trained accordingly.

6. Nigeria is a net importer of food and this affects the growth of cottage industries. The country does not produce enough food to meet the demand of its people. This produces a lot of problems with regard to agricultural development.



Generally, there is less incentive for local farmers to grow local foods when cheaper, more palatable foods are imported. This forces local farmers to reduce prices, which reduces the income generated by the farm. The consequence is decreased farm production. To combat the effects of imported food on development, several initiatives are suggested, including providing farmers with micro-credit that is subsidized and increasing tariffs on imported food.

7. On the whole, a lingering problem of agriculture in Nigeria is a lack of investment and institutional corruption. The government budget for agriculture is not enough to meet the challenges. International aid groups have supplemented the funding of the government, but most of the funds don't reach the local farmer due to corrupt practices experienced by the diversion of such funds for other purposes. While there is an advocacy for increased budgetary allocation in the agricultural sector as well as private sector partnership, corruption must be checked by all means.

In conclusion, the importance of agriculture is numerous. The Nigerian rural sector depends on a wide range of agricultural products in almost all aspects of life. It is a key economic driver. It is central to individual livelihoods and alleviates poverty. Provider of energy fuel-wood and medical plants, it helps in Nations economic growth. Agriculture is a key to the healthy biosphere; it provides food, which is a key determinant of human health. In general, the contribution of Agriculture sector provides food incremental markets for new products manufactured in the industrial sector; it has contributed immensely on the supply of new materials to other sectors, tax revenue to the Government to provide a Foreign exchange. This justifies the initiative of the Buhari administration through the Federal Ministry of Agriculture & Rural Development to initiate the Agriculture Promotion Policy (Nigeria Opinion, 2013).

## References

- Adebayo, A. A. (2010). Food security status in Nigeria: Pre and post economic deregulation review. *International Journal of Economic Development Research and Investment*, 1 (1).
- Ayoola, G. B. (2009). *National medium priority framework for food security and agricultural development in Nigeria*. Agricultural Economics Department University of Agriculture Makurdi Benue State, Nigeria.
- Ayodele, O. S., Obafemi, F. N., & Ebong, F. S. (2013). Challenges facing the achievement of the Nigeria vision. *Global Advanced Research Journal of Social Sciences*, 27, 143-157.
- Carbaugh, J. R. (2009). *International economics (12th ed.)*. Independence, KY: Cengage Learning.
- Diao, X., Hazell, P., & Thurlow, J. (2006). The role of agriculture in African development. *World Development*, 38(10), 1375-1383.
- Fatokun, A. (2015). *The importance of agriculture towards the development of Nigeria economy*. <https://www.linkedin.com/pulse/importance-agriculture-towards-development-nigeria-economy-fatokun>
- Federal Ministry of Agriculture (FMARD) (2017). *The green alternative: Nigeria's agriculture promotion policy 2016-2020 Document*.
- Muhammad-Lawal, A., & Atte, O. A. (2006). An analysis of agricultural production in Nigeria. *African Journal of General Agriculture*, 2.
- National Bureau of Statistics. *Agriculture*. (2012). Retrieved January 27, 2014, from <http://www.nigerianstat.gov.ng/sectorstat/sectors/Agriculture>.
- Nigeria: Agriculture Promotion Policy (2016-2020). *Federal ministry of agriculture & rural development*. <https://www.tralac.org/news/article/10154-nigeria-agriculture-promotion-policy-2016-2020.html>

- Opinion Nigeria (2013). Agriculture as a means of sustainable economic growth and development. <http://www.opinionnigeria.com>
- Osagie, C. (2011). *World bank*. Retrieved January 24, 2014, from <http://data.worldbank.org/>
- Shittu, B. (2017). *Agricultural policies to ensure food security, improve nutrition in Nigeria*. <https://www.today.ng/news/nigeria/24148/agric-policies-ensure-food-security-improve-nutrition-nigeria>.
- The Food and Agriculture Organization of the United Nations. (2014). *The state of food and agriculture: Innovation in family farming*. <http://www.fao.org/3/a-i4040e.pdf>
- The Food and Agriculture Organization of the United Nations. (2011). *Women in agriculture: Closing the gender gap for development*. <http://www.fao.org/docrep/013/i2050e/i2050e.pdf>
- The Food and Agriculture Organization of the United Nations. (2011). *Women in agriculture: Closing the gender gap for development*. <http://www.fao.org/docrep/013/i2050e/i2050e.pdf>
- The Food and Agriculture Organization of the United Nations. . (2014). *The state of food and agriculture: Innovation in family farming*. <http://www.fao.org/3/a-i4040e.pdf>
- World Bank (2013). *World bank to help Nigeria boost agriculture and improve food security*. <https://reliefweb.int/report/nigeria/world-bank-help-nigeria-boost-agriculture-and-improve-food-security>

# 11

Chapter

## Developing Rural Infrastructure for Economic Efficiency in Nigeria

---

The efficiency school is used to explain the role of government, especially at the third tier in providing infrastructures for rural development. The main thrust of this school of thought is that it believed that the existence of local government as a tier of government can only be justified when and if it provides services to the public. It also strongly emphasizes that the mere provision of such services notwithstanding is not the issue but the effectiveness and efficiency of the provision. As viewed by Mill (1975), local governments are in a position to efficiently provide close services that are essentially local in nature. He further observed that –if local government did not exist; it would have had to be created. Local government's role as an efficient provider of services is gradually emerging as the most important justification for its present-day existence (Bello-Imam, 2010).

The local governments in Nigeria were created as drivers of local and rural development. Part of their responsibility is the provision of basic infrastructure which provides enabling social and economic conditions for rural dwellers. It becomes easy to uphold the argument of the efficiency services thoughts, as a reliable framework for the analysis of local government performances, despite the fact that it has its own lapses, which can be located within the issue of autonomy and fiscal jurisdiction.

### **11.1 OUTLOOK OF RURAL INFRASTRUCTURE CHALLENGE IN NIGERIA**

About 70 percent of the Nigerian population live in rural areas (Anam, 2013). However, this number has no corresponding impact on the level of economic activities

and development. The underdevelopment rural life and work attractive have become the reason why so many generations will decide to leave the rural area to the urban centers. There are varying approaches to promoting accelerated development of rural people. This span from promoting integrated rural development programmes addressed to the socio-economic development of all sectors within a given spatial system to the felt-need or the participatory approach designed to involve residents in the selection and pursuance of specific social and economic goals (Okorafor, John, Nwazue, and Ukpabi, 2014). The concern of developing rural infrastructures forms part of the ongoing debates. It is argued by Eziyi (2012) that the provision of infrastructure facilities is capable of self-generation.

Infrastructure is one major driver of economic activities in rural areas is the availability of physical, social and economic infrastructures. They facilitate economic activities and improve the country's industrial performance. Researchers have discovered that in developing countries, the spatial distribution of services and facilities has great influence on the health and well-being of the people (Lotfi and Koohsari, 2009). The absence of functional infrastructure is the result of migration of people to urban areas to engage in functional economic activities and this constitutes high-level imbalance to such areas. Further, it results in poor infrastructure facilities and deteriorating public utilities such as poor drainage and inadequate sanitation, inadequate water supplies, mounds of garbage and other solid waste, constrained mobility as a result of outdated physical layouts, or no planned layout (Lotfi and Koohsari, 2009).

Infrastructure is essential for the sustainability of human settlement. The imbalances in the provision of rural infrastructure when compared with that of the cities have negatively impacted cities' sustainability. In fact, the rural-urban imbalance in development provides an explanation for the unprecedented growth of urban centers and slums (Srinivasan, 1997). Therefore improving accessibility to basic services such as safe water, electricity, sanitation, and social infrastructural facilities for residents has been acknowledged as one of the principal ways of promoting sound human settlements, good health, and appropriate and decent living conditions (Eziyi, 2012).

The absence of these economic substructures is one of the problems of persistent rural poverty in Nigeria. Hodge and Monk (2005) explained that "poor rural people often lack roads that link them to markets where they can buy agricultural inputs and sell their agricultural products, or to health centers. Schools are often out of reach,

preventing children from getting a primary education and taking advantage of the economic opportunities in the future”. In some rural areas, they maintained that “lack of access to clean water means that people continue drinking water from streams, with dire consequences on their health and as a result, poor rural people continue to live in the vicious circle of poverty” (Hodge and Monk, 2005).

To attain rural development, therefore, infrastructure plays an important role and acts as a catalyst for economic growth and development. Its provision can reduce the health burden suffered by the rural community and encourages increasing productivity, thereby attracting enterprise and reducing the level of poverty. Nigeria's infrastructure challenge is huge. Recent reports suggest that the country requires between US\$12 billion to \$15 billion annually for the next six years to meet the infrastructure requirements (Adejoh and Sule, 2013). It is obvious that the government alone cannot meet this need and therefore the need to involve the private sector becomes necessary. This paper is therefore designed to examine the state of infrastructure in the Nigerian rural sector and its effect on rural development. It goes on to identify measures of improving rural infrastructure to ensure economic viability and rural development. The paper argued on the need for public-private investment in the provision of rural infrastructure in Nigeria. It adopts a historical descriptive analytical research method which helps to examine the focus of the study. The study utilized secondary sources of data collection such as journals, textbooks, internet services, and newspapers.

### **11.2 INFRASTRUCTURES AND ECONOMIC EFFICIENCY IN THE RURAL SECTOR**

Infrastructures are assets needed to provide people with access to economic and social facilities and services. In general, infrastructure facilities are fixed in place, are expensive and time-consuming to plan and build, are durable and have low operating costs, and are often networks. Infrastructures are seen as social overhead capital by development economists as Arthur Lewis, Rosenstein-Rodan, Ragner Nurkse and Albert Hirschman. Lewis included public utilities, ports, water supply and electricity as infrastructure (Lewis, 1955) whereas Hirschman outlined four conditions that characterize infrastructure or social overhead capital:

- i. The services provided to facilitate or are basic to economic activity;
- ii. The services are usually public goods because of economic externalities;
- iii. These services cannot be imported;
- iv. These investments tend to be indivisible or 'lumpy' (Hirschman, 1958).

Later, in the sixties, besides the above, emphasis was laid on agricultural research, extension and rural financial institutions as important elements of infrastructure, due to increasing recognition of the role of agriculture in economic development and the vital role that infrastructure plays in generating agricultural growth (de Vries, 1960; Ishikawa, 1967).

The World Development Report of 1994 included the following in its definition of infrastructure. There are,

- i. Public utilities - power, telecommunications, piped water supply, sanitation and sewerage, solid waste collection and disposal and piped gas.
- ii. Public works - roads, major dam, and canal works for irrigation and drainage.
- iii. Other transport sectors-urban and inter-urban railways, urban transport, ports and waterways, and airports (World Bank, 1994).

The provision of rural infrastructure is crucial for rural economic growth and development and the overall social and economic development of rural areas. In agriculture, adequate infrastructure raises productivity and lowers production costs, but it has to expand fast enough to accommodate growth. While the precise linkages between infrastructure and development are yet to be firmly established, it is estimated that infrastructure capacity grows step by step with economic output - a 1 percent increase in the stock of infrastructure is associated with a 1 percent increase in gross domestic product (GDP) across all countries (Summers and Heston, 1991).

Rural infrastructure plays a key role in reaching the large mass of rural poor. When rural infrastructure has deteriorated or is non-existent, the cost of marketing farm produce can be prohibitive for poor farmers. Poor rural infrastructure also limits the ability of the traders to travel to and communicate with remote farming areas, limiting market access from these areas and eliminating competition for their produce. Construction of rural roads almost inevitably leads to increases in agricultural production and productivity by bringing in new land into cultivation or by intensifying existing land use to take advantage of expanded market opportunities (IFAD, 1995).

In an empirical survey on the impact of infrastructural on agricultural productivity, Fan et al. (1998) reported that rural infrastructure is not only an important driver for total factor productivity growth (TFP) but also directly contributes to a substantial reduction in rural poverty. Based on an econometric model and state-level data for 1970-93, they find that the productivity-enhancing investments offer a win-win

strategy for reducing poverty while at the same time increasing agricultural productivity. If the government were to increase its investment in roads by Rs. 100 billion (at 1993 constant prices), the incidence of rural poverty would be reduced by 0.87 percent and TFP would increase by 3.03 percent. A similar investment in agricultural research extension would contribute to 6.08 percent growth in TFP and 0.48 percent reduction in rural poverty (Fan, Shenggen, Peter, Hazell and Haque, 1998).

Rahman (1993) added that functional infrastructure also leads to expansion of markets, economies of scale and improvement in factor market operations. The development of rural infrastructure helps to enlarge markets with greater access to factors of production. The female labor participation rate increases as traditional taboos against it are overcome. Easier access to market allows an expansion of perishable and transport-cost intensive products. It can also lead to a conversion of latent demand into effective commercial demand.

There are several perspectives for assessing the Nigerian rural sector. The commonest are cultural, traditional and economic perspectives. Judging from the existence of infrastructures and economic opportunities, most rural areas in Nigeria are underdeveloped. The Nigerian rural sector is characterized by;

- a) Specific open landscape;
- b) A relatively low population density;
- c) The greater part of the population being associated with agriculture and forestry;
- d) Traditional (close to nature) lifestyles and habits;
- e) Extensive (first and foremost agricultural and forest-related) use of land;
- f) A scarcity of built-up areas and settlement that is dispersed; and
- g) A preponderance of inhabitants considering themselves Country-dwellers (Anam, 2013).

The basic difference between rural areas from its urban counterpart is the infrastructure. The absence of proper roads, nonavailability of electricity, poor communication and connectivity, lack of education facility, medical facilities, among others in rural areas affect the economic viability of the sector in Nigeria.

An increasing number of studies has questioned the effect of rural infrastructure on agricultural growth and poverty reduction following several failures of earlier



investments in agriculture-led development, increased recognition of the importance of non-farm activities in rural livelihoods, and increased difficulties in the global environment for sustaining pro-poor agricultural growth (e.g., decreasing agricultural prices, trade liberalization, and the spread of HIV/AIDS) (Summers and Heston, 1991).. Despite the significant potential contribution of agricultural growth to overall economic development through its direct and multiplier effects, a combination of market failures, inadequate infrastructure to facilities the expansion of small and agro-industries with poor policy environments in many developing countries has lead to failures of agriculture-led development.

Several econometric studies have estimated the effects of infrastructure investment on agricultural output and productivity. Most of these studies find a positive and significant effect (Antle 1984; Binswanger, Fan and Zhang 2004). A key concern in these studies is the implication of these set back on rural development. Rural development is a comprehensive term. It essentially focuses on the action for the development of areas outside the mainstream urban economic system. The planned actions of rural development must find ways to improve rural lives with the participation of rural people themselves, so as to meet the required needs of rural communities. To create the enabling environment for a well-functioning capital market in rural areas, public investment in infrastructure is needed. However, publicly-financed or managed financial institutions have a very poor track record. Fortunately, infrastructure improvements tend to attract private financial institutions to rural areas.

### **11.3 PUBLIC-PRIVATE INVESTMENT IN RURAL INFRASTRUCTURAL DEVELOPMENT**

Public-Private Investment (PPI), otherwise known as Public-Private Partnerships (PPPs), are increasingly popular in the field of international development cooperation and sustainable development. Though PPPs are not a new phenomenon (Linder 1999), their popularity in policy circles has steadily augmented since the late 1980s (Entwistle and Martin 2005) to a point where their promotion seems to have become a dominant 'development narrative' (Roe 1991). PPPs are promoted as the most logical solution to a variety of service delivery and development problems and are often presented as 'technical', politically neutral solutions (Ferguson 1990).

Proponents of PPPs present them as a new generation of management and governance reforms, developed in the late 1980s, which are 'especially suited to the contemporary

economic and political imperatives for efficiency and quality' (Linder 1999). The roles of public and private-sector investment in rural infrastructure are very important.

With limited public resources, developing countries adopt private investment in the provision of infrastructure. Increasing emphasis is being placed on the role of private-sector investment in rural service provision, especially for services related to agricultural production, processing, and marketing. Fan and Zhang (2004) argued that public-sector investment mostly in the rural sector have a significant impact on boosting economic activities in the area. They emphasized that it is an investment which should have a significant return on investment. So, this boosts private sector investment and economic activities in the area. Private investment ensures proper design, utilization, management and maintenance of infrastructure.

#### **11.4 CONCLUSION AND RECOMMENDATION**

From the arguments presented above, it is clear that there is lack of basic infrastructure like roads, transport, power, water supply and sanitation, irrigation, telecommunication, education and health services, etc. in rural villages. To enhance economically and improve the quality of life of rural dwellers, basic infrastructures must be developed. Doing this requires large capital investments. Private sector partnership can supplement the infrastructure deficit as well as sustainable development of rural areas.

The government acknowledges and encourage this partnership in areas such as education, health, transport, power, water supply and sanitation, irrigation, telecommunication and other related infrastructure services to underpin both accelerated sustainable infrastructure development and improved service delivery. This will also mean providing an enabling business environment for investment so that the private sector, which is largely driven by profit, will be able to predict their returns on such investment.

**References**

- Anam, B. (2013). *Understanding community and rural development*. Calabar: Ethereal Bliss.
- Antle, J. M. (1984). Human capital, infrastructure, and the productivity of Indian rice farmers. *Journal of Development Economics*, 14, 163–181.
- Bello-Imam, I. B. (2010). Expenditure pattern of Nigerian local government in Bello-Imam (ed) *Local government finance in Nigeria*. Ibadan: College Press,.
- Binswanger, H. P., Khandker, S. R. & Rosenzweig, M. R. (1993). How infrastructure and financial institutions affect agricultural output and investment in Indian. *Journal of Development Economics*, 41, 337–366.
- De-Vries, E. (1960). 'Finance for Development' in 'Proceedings of the International Conference of Agricultural Economists'. London, U.K: Oxford University Press.
- Entwistle, T. & Martin, S. (2005). From competition to collaboration in public service delivery: A new agenda for research. *Public Administration*, 83(1), 233-242.
- Eziyi, O. I. (2012). Accessibility of services and facilities for residents in public housing in urban areas of Ogun State, Nigeria. *Urban Forum Journal by Springer Science*.
- Fan, S. & Zhang, X. (2004). Infrastructure and regional economic development in rural China. *China Economic Review* 15, 203–214.
- Fan, S., Peter, B. R., Hazell, A. & Haque, T. (1998). Role of Infrastructure in Production Growth and Poverty Reduction in Indian Rainfed Agriculture, Project Report to the Indian Council for Agricultural Research and the World Bank, International Food Policy Research Institute, Washington, D. C., U.S.A.
- Ferguson, J. (1990). *The anti-politics machine*. Cambridge: Cambridge University Press.

- International Fund for Agricultural Development (IFAD). (1995). *The state of world rural poverty: A Profile of Asia*, Rome.
- Lotfi, S., Koohsari, M. J. (2009). *Measuring objective accessibility to neighbourhood facilities in the city* (a case study: Zone 6 in Tehran, Iran). *Cities*, 26(3), 133-140.
- Lewis, W. A. (1955). *The theory of economic growth*. London: Allen Unwin.
- Linder, S. H. (1999). Coming to terms with the public-private partnership: A grammar of multiple meanings. *American Behavioral Scientist*, 43(1), 35-51.
- Okorafor H, Kalu, J. I., Nwazue, C. S. & Ukpabi, J. I. (2014). Rural infrastructure development: A tool for resolving urbanization crisis. A case study of South-Eastern Nigeria. *Scientific and Academic Publishing*, 4(1), 14-21.
- Rahman, R. I. (1993). A review of the findings of labour force surveys and their analytical basis. *Bangladesh Development Studies*, 1(21).
- Roe, E. (1991). Development narratives, or making the best of blueprint development. *World Development*, 19, 229-32.
- Summers, R., & Alan, H. (1991), The penn world table (Mark 5): An expanded set of international comparisons, 1950-1988. *Quarterly Journal of Economics*, 2(56).
- Srinivasan, S. (1997) Hobha. *Journal of Comparative Family Studies*, 28
- World Bank, (1994). *World development report: Infrastructure for development*. New York: Oxford University Press.