

CHANGE IN THE STRUCTURE OF FAMILY INSTITUTION IN NIGERIA

A CASE STUDY OF AKOKO SOUTH WEST LOCAL

GOVERNMENT, ONDO STATE

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CERTIFICATION

AJAYI ABIODUN SAMUEL an under graduate student of the department of sociology with Registration Number SOC/12/0698 has satisfactorily completed the requirement for research work for the award of the bachelors' degree in sociology. The work embedded in this project work is original and has not been submitted in part or in full for any other diploma or degree of this or any other University.


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DEDICATION

This work is dedicated to the following: God the father, the son and Holy Spirit;
my beloved parents, Mr. and Mrs. ojo ajayi and my lovely siblings oyinlade and
damilola ajayi

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The completion of this project could not have been possible without the participation and assurance of so many people whose names may not all be enumerated. Their contribution are sincerely appreciated and gratefully acknowledged. So, I own it a duty to express my deep appreciation and indebtedness particularly to the following.

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ABSTRACT

This research evaluates the degree of cultural change in the structure of the family institution among the Yoruba of south west Nigeria. It aims at identifying the trends, patterns and changes in the institution.

The value long associated with Africa system of marriage has now been overshadowed by European culture. There have been counter-currents to the Yoruba ideology of kinship and marriage, which operate to the disadvantage of women, as women now compete with their male counterparts in almost every sphere of life. Children are now challenging the authority of their parents when it comes to the choice of life partners. The value for children that makes people to have more children than they could cater for is seriously attenuated. The propositions of functionalist and social exchange approaches are reviewed with a view to drawing out useful interferences in relation to the function of the family. It uses the works of peter Blau and Malinowski for family-relationship assessment. The research contends that the extended family and other kin groups are declining in their influences. It is therefore, the conclusion of this work that the traditional structure of the family has changed; the changes are now creating a new family structure.

CHAPTER ONE

INTRODUCTION

1.0 Background information

Social origin is truly “lost in mystery” (sumner, 1940:22), it is safe to say that almost everywhere, institution building began with a family. In all societies throughout human history, families have been the main vehicles of group identity and the chief receptacles of vested interest. Family membership has been the dominant factor of life, the chief determinant of social status and economic wellbeing other institution-religious, economic, legal, political, educational have, during long epochs, rested upon the continuities of family life. As a unit of production and a way of life, the farm families for example have a strong claim on the society. The authority of the parent made sense to a child who could see before his eyes what his father did and why what he did was important.

We all live in the structure we refer to as families. The meaning of family however, may be different to each of us. George Murdock (1949:1), defined family, on the basis of analysis of nearly 500 societies, as “a social group characterized by common residence, economic cooperation, and reproduction”. Murdock’s definition, which he believed to be universally applicable to all societies, stated that a family consisted of “adult of both sexes”, at least, two of whom maintain a socially approved sexual relationship, and one more

children, owned or adopted, of sexually cohabitating adults. He believes this family form was widespread because it was functional to society: It fulfilled societal needs.

Family system is an institutionalized means whereby the human society organizes and carries out important activities, involving mating and reproduction. Among other things, familial institutions provide for legitimate rights to sexual access, the procreation and training of children, the organization of domestic work groups in accord with a gender division of labour, and the transmission of property and other forms of inheritance. The family establishes networks of social bonds between individuals, based on affinity (i.e. marriage) and consanguinity (i.e. blood" or genetic relatedness). These networks are devoted to the performance of crucial social functions.

Family institution is universally found in human societies. Nevertheless, the nature of this institution differs markedly from one society to another. In modern industrial societies, the family system assumes a role secondary to that of the economy and polity in organizing and integrating the society, and a great many social relationships in industrial societies lie outside the framework of family life. In pre-industrialize and especially, in primitive societies, however, the family assumes a predominant significance as a model of organization of many sphere of social activity.

In the primitive world, activities that are themselves particularly economic, religious, political and so on are carried out in context of kinship group. In primitive's societies, kinship is dominant, so much so much that many scientists have referred to primitives societies as kinship-based societies. But while kinship may be dominant in the primitive world; it is not

determinant. This may be context in which such activities as economics and politics are carried out. Kinship, itself, does not shape the nature of those activities. On the contrary, the preponderance of evidence suggests that family and kinship systems are largely determined by the material conditions of social life.

The family in Africa is often differently constituted from the grouping to which the name is given in western society the unit consisting of two parents with their children, known as the elementary or nuclear family. Africa practices plural marriage or polygamy, and so in many cases, families spring from polygamous marriage as against Murdock's assertion that monogamy is the basis of family.

Nevertheless, all over the world the family is recognized as the basic unit of society; the nucleus, the first and the vital cell of the society. Among the Yoruba of the southwest, the family is believed to be tied together by very strong spring that can hardly be broken (umbilical cord). The umbilical cord joins the mother and the child draws life from this union. This perception of the family denotes a sort of organic unity of the family members and shows their dependence on one another.

Today (the cord that binds the family has be broken), instead of people doing things system, children dependence on parents now reducing even the authority of the parents are being questioned. Women are now degree of freedom. The old structure is being put in place.

This work is an attempt to identify the changes that taken place in family structure and also the new family structure that has been put in place.

HISTORICAL BACKGROUND OF THE PLACE OF STUDY

Ondo state has eighteen local government councils and out of this number, four local government are in Akoko land and one of these was chosen as the case study for this research. Prior to the creation of Akoko south west local government councils, which was later spitted, had eleven towns and many farm steeds.

However on October first 1996 the government of general sannu Abacha created Akoko west and Akoko south east out of former Akoko south local government. Akoko south west which is the case study is made up of five towns out of eleven including; oka-akoko, Akungba-Akoko, supare-Akoko, Oba Akoko, and Ikun Akoko. The local government shares boundaries with Owo local government, Akoko north east local government, Akoko south local government and Emure local government in Ekiti state.

POPULATION

According to the 1991 national population census, the entire population of the local government area was at 122,285(one hundred and twenty two thousand, two hundred and eighty five).

OCCUPATION

About 80% of the people of Akoko south west are predominantly agrarian, with the vast number of the people in subsistence farming and tree crop plantation. They produce mostly food crops like yam, maize, okro, vegetable, pepper, and etc. other cash crops like cocoa, kolanut, and cashew are produced in lesser scale.

About 10% of the population is engaged in trading and other small scale commercial activities, both within and outside the local government area. The remaining 10% are engaged in tertiary occupation like bakery, carpentry, bricklaying, catering and other profession like teaching, surveying, banking and legal profession.

1.1 STATEMENT OF PROBLEM

The twentieth century saw major changes in family structure in the world. there has been a decline in the level of marriages than at the end of the nineteenth century .[schoen,2002).according to Bedford (1995),there were over 100cases of divorce involving Nigerians in Houston ,Texas alone out of the 100 cases ;thirty [30] were listed 26 [OR80%] of them involved marriages in which two parties were Nigerian family .in Nigeria, the

concept of traditional community association with the traditional Yoruba family is in decline (Aronson, 1990; Eades 1990:61). Also, the communal quality of life that characterized traditional Yoruba families has also faded away. The status of women nationwide has changed. Young urban wives now prefer living away from their husbands' families because they are no longer willing to be subservient in the family affairs. There has been counter-currents to the Yoruba ideology of kinship and marriage, which operates to the disadvantage of women, as women now compete and sometimes succeeded in getting bigger oil contracts than their men (Babatunde, 1992). There has been a change in the economic value of children and hence changing family priorities (Guyer, 1990).

The value long associated with Africa-extended nature of polygamous system has now been overshadowed. According to Aronson (1980:113-114), one pattern is for men with monogamous home to have "outsides wives". While the existence of these women may not be known to the "insides wives", this is because, the monogamy system is now seeing as one of the gifts of European culture. The outside wives considered their children entitled to share in his inheritance. Another common pattern is for urban polygamous men to divide their time between wives and children living at different addresses. The questions that naturally agitate ones mind include:

1. What are the changes in the family institutions? (e.g. value for children, women emancipation, children demand for freedom e.t.c.)
2. What is the extent of the change?
3. What really cause these changes in the structure of the family institution?

4. Who benefits from the new family structure?

These and other similar questions are thought provoking and call for attention of in-depth research. This thesis is an attempt to fill this gap.

1.2 JUSTIFICATION OF THE PROBLEM

The changes in the family structure today give everyone a great concern. Some people wonder if family is at a point of total collapse. This research work will bring out the changes, in an attempt to suggesting solution to the problems.

1.3 OBJECTIVIES OF THE STUDY

The main objective of the study is to evaluate the degree of the cultural change in the structure of the family institution in Akoko south west, Ondo state. The following are the objectives of the study:

1. To identify the individual related factors that are associated with the changes in the family structure in Akoko land.
2. To determine the traditional structure and the elements in the family-institution among the Akoko people.
3. To identify the elements that has changed in the family relationship in the area of study Akoko.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

In this chapter, a review of the literature relevant to the subject matter of this study is attempted. This will help in understanding the position taken by the authors and researchers, and their conception of the changes in the structure of the family institution. This study focuses on the structure of the family in Akoko south west local government. Even though there has not been much work on the family structure of the Akoko people, the existing similar works of the Yoruba and Yoruba societies will go a long way in giving us an insight to the subject matter, since Akoko is a community of Yoruba societies and both the Igbo and Yoruba have some characteristics in common. The literature is organized in two parts viz

- (a) Literature review
- (b) Theoretical framework

2.1 LITERATURE REVIEW

THE DEVELOPMENT OF FAMILY LIFE

One of the distinguishing factors of the African family is that it goes beyond nuclearity. It has been widely accepted that the extended Africa family is made up of many generation united the consanguinity as well as affinity. According to Weigh

(2003), that the family includes grand children, both married and unmarried does not mean that it is seen in terms of extension. It is simply a large family. Social scientists have long ago recognized the love of African for children and large family.

Mpolo and Sweemer (1987), explained that the love for a large family is one of the major causes of polygamous in Africa. The family is the center of African life. A large family is believed to bestow prestige on the family members. This becomes clear when an occasion brings together successful family members. Successful families enjoy great self-esteem. Needless to emphasize that Yoruba community subscribes to this family pattern.

Pope John Paul ii(1981), refers to the family as the first school of social values. These underline the importance of the socializing role of the family. Socialization or enculturation to use an anthropological terms, refers to the process of bringing up one's society so that one can live an active productive life as a member of the community.

Regarding the social cultural circumstances of socialization, the first thing to be observed is that the morphological structure or settlement members to live closely together greatly facilitate the socialization. It is easy for family members to keep in touch, and the agent of socialization can monitor the behavior of children.

Stone (1979), charted some of the changes leading from pre-modern to modern to modern forms of family life in Europe. He distinguished three phases in the early part of this period, the main family forum was a type of nuclear family that lived in fairly small household but maintained deeply embedded relationships with the community, including with other kin. This family structure was not a major focus emotional

attachment or dependence for its members. People did not experience, or look for, the emotional intimacies; we associate with family life today. Sex with marriage was not regarded as a source of pleasure, but as a necessity to propagate children.

Individual freedom of choice in marriage and other aspects of family were subordinated to the interests, other kin or the community outside aristocratic circles, where it was sometime actively encouraged, erotic or romantic love was regarded by moralists and theologians as a sickness. As stone puts it, the family during this period, was an open-ended, low-keyed unemotional, authoritarian institution. It was also very short-lived, being, frequently dissolved by the death of the husband or wife or the death of very early departure from home of the children (Stone, 1977).

A transitional form that lasted from the early seventeenth century to the beginning of the eighteenth succeeded this type of family. This type was largely confined to the upper levels of society but nevertheless very important, because from it spreads attitudes that have since become utmost universal. The nuclear family became a more separate entity, distinct from ties to the local community. There was a growing stress on the importance of marital and parental love, although there was also an increase in the authoritarian power of the fathers.

In the third phase, the type of family system we are most familiar with in the west now gradually evolved. This family is a group tied by closed emotional bonds, enjoying a high degree of domestic privacy and pre-occupied with the rearing of children. It is marked by the rise of affective individualism, the formation of marriage ties on the basis of personal selection, guided by the sexual attraction or romantic love.

Sexual aspects of love began to be glorified within marriage, instead of in extramarital relationships. The family became geared to consumption rather than production, as a result of the increasing spread of workplaces separate from home.

Marriage: Structure and Functions

Marriage may be defined as a socially recognized union between two or more people that involves sexual and economic rights duties. In providing the framework for raising a family, marriage serves as a crucial function for society, but it also benefits individuals. It provides companionships, stabilizes relationships, and softens life's blows. Marriage is associated with lower levels of alcohol and cigarette consumptions, higher earnings, and longer life span than is true for unmarried people (Lillard and Waiter, 1995) married men tend to experience these benefit immediately, while a married woman taps in as the marriage progresses and her financial well-being increases.

There are two basic forms of marriage found in the world's societies: Monogamy and Polygamy. Some scholars have proposed a form of "group marriage", but there is no good evidence that this has ever existed. Monogamy refers to the members of western industrial societies; it is clearly in the minority as a preferred marriage practice throughout the world.

By far, the most common marriage practice in human societies is polygamy, which involves the marriage of one to two or more women. In fact, the majority of persons in polygamous societies marry monogamously; this is because it would be logically

impossible for men to engage in polygamous marriage. Thus, only a minority of men actually has multiple wives in polygamous societies, and these are actually men of highest social rank.

Functions of the Family

The family is considered so important because it responds to some of the most fundamental human needs both individual and collective:

- The need for love and emotional security: The family involves a set of “loving obligation” to share both material and emotional resources. Ideally, the family offers warmth, loyalty, concern, willingness to sacrifice for the goods of other, and unconditional love (Dizard and Dagi, 1990)
- The need to regulate sexual behavior: All societies place limits on the sexual behavior of the members, including limits regarding who can have sexual relations with whom. Forbidding sex between family members related by close, common decent (called the incest taboo) is a universal restriction.
- The need to produce new generations: The family fulfills the need to protect the young and the disabled; during infancy and early childhood, humans are dependent on their parents for food, clothing, shelter, and basic care. Even as adults, many people experience episodes of illness or disability during which they need help. The family sees its members through these times

- The need to “place” people in the social order: The structure of a society is an intricate web of social roles and statuses. People must somehow be placed within these statuses and motivated to play the appropriate roles.

Variations in family structure

The structural forms of families vary from one society to another. Most people think their way of organizing family life is not only morally right but natural. Only basics of procreation are determined by biology, however; the rest varies from cultures. Male dominance is among the most widespread features of family life, but even its extent and form varies, as the following example suggest:

- To the Nayar of Kerala, India, it is natural for a woman’s brother rather than the children’s biological father to share in the raising of her children. If she becomes pregnant, one or more of these lovers acknowledges paternity and pays the cost of delivery. Beyond this, however, none of the lovers has any obligations towards the girl or the child. The girl’s kin are responsible for caring for her and the baby. Property and privileged status pass not from father to son but from mother’s brother to nephew (Gough, 1978)

Between the Betsileo of Madagascar, a man is allowed to have several wives. Each wife is housed in the village adjoining one of the rice fields that the man owns. Wealthier men with more rice fields lives in the village next to the best, most productive rice field can support

more wives. The first and most senior wife called the big wife, lives in the village next to best, most productive rice field. The husband lives in the village next to the best visits the other as he oversees his other fields. (Kottak, 1991.)

In the foothills of the western Himalayas, brothers share a wife. The oldest brother arranges the marriage, and his brothers become co-husbands, with all of them living together in a single house hold. Any children the wife bears call all the brothers “father”. The brothers are as free as group to marry additional women if they wish, in which cases all the wives are shared by all the husbands (Berneman, 1975)

CONCEPTS OF DESCENT GROUP, LINEAGE, FAMILY, AND COMMUNITY

Lloyd(1974:30) claims that descent are the antithesis of the nuclear family upon which industrial society is often based, but of the Yoruba the concept of family starts with the descent group or lineage, which stresses group loyalty rather than individual independence. The rights of descent group are relatively permanent, so that an individual who returns home after many years in the city, for example, can reclaim entitlement to a farmland other privileges. The traditional descent group shares a compound, and typically has a patrilineal core group, a hereditary chief, and a set of self regulating functions concerning internal dispute and inheritance, its own tutelary deities and shrines, its own praise songs, and

sometimes hereditary occupations (Levine Klein and Owen 1967,227). The descent group holds title top land and controls its distribution among members.

Among the Yoruba, descent is predominantly agnatic, through the father, although the Igbo groups also have varying degree of cognatic descent residence patterns and inheritance through the mother's side. Hard and fast generalizations on this subject inaccurately categorize an intrinsically flexible (Eades 1980,37-63) and increasingly fluid (Guyer 1990) situation. Lineages trace descent from a common member. New members are added by birth, while the dead are believed to retain their interests in, and influence over, the group, so that the group exist in perpetuity.

There may be a formal lineage or family corporation, composed of senior male members who hold monthly meetings to run family affairs (Gugler and Flanagan 1978:131), such as holding and managing property, seeing to the economic welfare of members in need, caring for children of incapacitated parents, and arbitrating dispute among members. Lineages typically manage land allocation among members, while competing with other lineages for tracts of land. According to Eades (1980:60), it appear likely that the degree of corporate identity is correlated with the control of resources.

In addition to lineages membership, Yoruba town dwellers belong to many traditional community associations based on age, religion, and occupation. As the more traditional versions of these associations take their place, based on such alliances as modern religious groupings, neighborhood friendships, occupational associations, rotating credit associations, and town improvement union (Arosen 1980; 1980:61)

SENIORITY SYSTEM

Inherent in the concept of lineage structure is the system of seniority, which establishes a single hierarchy of reciprocal obligations in all situations (Aroson 1980). Traditionally, any senior had right to unquestioned service, deference, and submissiveness from any junior (Lloyd 1974, 35-36). Traditionally, rules assign age seniority according to order of entry into the lineage, either by birth or by marriage. Seniority also is derived from gender, hereditary titles, designated leadership roles, physical ability, and supernatural endowment (as in the case of the priesthood).

Seniority traditionally determined task allocation and resources distribution in the labour system of the household production unit. Distinctions defining seniority were, of necessity, elaborate and were expressed in the myriad terms by which individuals greeted and addressed each other (Fadipe 1970). Distinctions among these titles and greetings might claim in the old production system the same importance now attached in the modern sector to job grades and job descriptions.

By 1988, however, commercialization of the rural economy had led to major shifts in production system such that seniority no longer entitled the seniority party to significant productive labour, such as farm work, for example, from the junior party (Guyer 1990). According to Guyler and Fanagan (1978), the unrelated members of city housing and neighborhoods re-create and make use of the seniority system in social discourse and in

requests for minor errands or service. While Arosion (1980:94) claims that the importance of seniority for purpose of social etiquette has not diminished in new urban areas, the modern employment structure introduces a time-bounded seniority system with new rules, sometimes creating uncomfortable conflicts in seniority, as for instance, when a young, highly educated female supervises an older male driver or secretary. Overall, though seniority still is much honored, the resources that flow through the system are more and more supplemental rather than crucial, except in providing access to such things as job opportunities that are not awarded on the basis of money or merit.

Living Arrangements

The typical traditional Yoruba compound contains a large patrilineal and patrilocal extended family. The head of the family is the most senior male member, and the men are normally polygamous, with each wife having separate room. Most houses are rectangular single-story buildings, with either a traditional central compound or a central corridor and a yard at the back (Eades 1980:40). With the reduction of courtyard space, doors and windows have become larger. Before European contact, the rooms had no windows (Fadipe 1970:98).

In Surulere, fewer than 10 percent lived in traditional compounds, whereas 74 per cent lived in the more compact style with the narrow central corridor, referred to as “face-to-face” housing; 71 percent of families occupied one room. This distribution of living arrangements contrasts with data from 799 families of slightly high socio-economic status in the Ebute-

Metta section of Lagos studied by Olusanya (1981). Among the groups in Surulere who are poorer than Ebute-Metta residents, average household size of the rural, semi-rural, and urban sub samples were 4.5, 5.6, and 5.6. Persons, respectively. Although we did not ask whether co-wives lived under the same roof, indirect measures suggest that about 6 per cent of families had two or more wives living together under the same roof. The small household size of this poor samples confirms Olusanya's

assertion that extended family members, who live separately under conditions of urban poverty, tend to regroup somewhat as socio-economic level rises. Aronson (1980), however, made a marked distinction in Ibadan between the highly educated elite, who continue to maintain small monogamous nuclear families, and the more traditionally affluent urban dwellers, whose households expand with co-wives and extended family members.

Sleeping arrangements also have changed. In the past, the household and each of his wives had his or her own separate room. Female children slept with their mothers until adulthood, as did male children, during early childhood, after which time they moved onto the veranda or into a separate boy's room (Fadipe 1970:98). Now when finances permit, husband and wife share a room is affordable, husband and wife share the bed and the children sleep on mats on the floor. The opening of these single-room dwellings onto a narrow central hallway may accentuate crowding. Fadipe (1970, 101-102) described the intense interaction of the kinsmen and co-wives of the traditional compound.

A large part of the day is spent in the open... everyone eats and drinks and talks in the full view of everybody else; and as the rooms are hot in the daytime... most of the life of the

compound has to be passed on the open veranda (now, in the yard)...quarrels and rebukes takes place within the full hearing of neighbors.... Each individual's weaknesses and vices are open to the interested in its members and their welfare... this makes exclusive family life in the Western sense impossible. Only a limited amount of privacy is possible.

Other hand , higher level of commercialization allowed the sons to earn ready cash on the other ,the custom of paying bride wealth was less mandatory. Guyern states that is while linear identity and loyalties continues, the only material transfers that parent claim they can now rely on from their children are burial-rite, nursing through their final illness (by daughter), and some crisis assistance.

The fact that the bride wealth has been commute to the cash payment denies the philosophy behind bride wealth, which had to do with testing the endurance and patient of men who take daughters into marriage and keeping husband in close torch with the wife family. Although, not all parent all parent count on their children support the obligation for aduity children to provide it is still strong. In fact two factor that have made corruption a problem are need to satisfy acquired expensive taste and the need to keep up with the never ending entitlement of the extended family.

To support her observation on the changing economic value of children and hence changing family priorities, guyer quote a statement from berry (1985), in father work for their sons, regarding productive assets: low uncertain returns to most form of productive and commercial activity do not slow things down rather they reinforce the impetus to keep moving if only to avoid falling farther behind in the economic and political lottery of

accumulating good connections (Berry 1985:19) Guyer (1990:5) propose that children are valuable for the lateral network of kin relations, which they establish between and the father(s) of her children, in a shift from longer term to shorter term logic on the part of both men and women the parents provide support and a network of kin connection and opportunities to each of their biological children and the Childs other parent during the present generation. A new survival strategy for women, therefore, becomes one of bearing children by several fathers in serial relationships. This pattern is similar to that described by Gussler (1975), among low- income mothers on st Kitts.

In support of the hypothesis that survival hinges on lateral networking, Guyer noted a marked increase in ceremonial celebrations for professional launchings, such as freedom apprenship or book publication, that create opportunities for occupational, and other forms of entrepreneurial networking by attracting heterogeneous crowds. With respect to lifestyle rituals, she found marriage less formal, naming ceremonies for babies much more lavish , and apprenship freedom ceremonies second only to funerals in expense.

MARRIAGE AND THE HUSBAND WIFE RELATIONSHIP

Marriage typically is prohibited between partners who can trace a blood relationship. The normal age of marriage is between 25 and 30. A man father traditionally was and often still, responsible for arranging and financing his son's marriage.

Although today majority of young people choose their own partners most obtain their parents consent. Lengthy, discreet inquiries and introductions may still be made through a female intermediary who belongs to the groom side of the family by marriage (Eade 1990:56-59) modern form of marriage vary from the English –style weddings, under the marriage ordinances , to marriage by Yoruba customary law, to simple parental consent and blessing, down to casual and temporal mutual consent. of our sample mother, 75 percent claimed to married by customary law 6 percent had been married under the marriage Act; 13 percent were cohabitating, 2 percent each were single and divorce and 1 percent was widowed. In the traditional division of labour the husband provides capital with which his wives trade or engage in crafts. With their profits, the women cover many of the costs of the food, clothing and sundry needs for themselves and their children, and take turns feeding the husband (Aronson 1980:132-135). the husband provide housing, staple foods, and some money for education and children's clothing the wives provides her own clothes, the rest of the children clothes and other items of food (Eade 1980:68) in rural area the wives have a commercial arrangement whereby she markets his crops. When game was available, the husband provided meat by trapping or hunting.

House keeping chores were the responsibility. of the wife who could delegate them to children and others junior to her in rank. Husband disciplined their wives without the intervention of neighbors, unless the neighbors judged that the punishment exceeding the crime (Aronson 1980:53), might operate more as a team than they would in the rural area were gender role are more rigidly defined. In the city as mother work at greater distance from

the and as the cost of children schooling increase the father may look after the children more directly and the couple may share expenses more cooperatively. As noted by Olusaya (1981), higher status urban husband might prefer that their wives not work, if her work were not needed to cover extended –family obligations from the wife side.

POLYGNY AND THE RELATIONSHIP BETWEEN CO-WIVES

While polygon was necessitated by the traditional structure of the economy not all men can afford more than one wife, and it is questionable whether the majority of husband ever had one wife (Arosen 1980 :115) in our sample 33 percent of our urban, 47 percent of the semi –rural and 89 percent of the small rural sample of families were polygnous.

Olusanyaestimates of 7 percent polygnous families in ebute meta and 2 percent in surulere (Olusanya 1981), apparently counted only those cases of polygyny where co-wives together under the same roof.

In traditional rural conditions, acquisition of a co-wife adds to the prestige of the household and of others wives living in the same compound, who are entitle to assistance with chores from the newcomer according to their seniority .

According to fadipe (1970:115ff), the socially approved young wife is extremely derential to senior compound members for at least a year after her marriage , or until the arrival of her first child, after which time she pay more to her first child after which time she can pay more attention to her own immediate business. Among other things the new wife is a useful

standby for children in trouble with their parents; rushing forward to plead for a child she hears crying under punishment. Wives of the compound, individual or collective, ideally should never lose their role as a peace making force in the compound.

In rural areas polygny remains profitable. Polygynous men have been found to have a larger farms. More wives enable a man to manage scattered landholdings, traditionally; their sons would farm for their father. By helping with child care and house hold duties, junior wives in rural area free the senior wife to trade (Eade 1980:69).

Polygny has linked to a number of drawbacks, particularly in the urban areas. As Aaronson (1980) notes if any misfortune befalls a child, the jealous of a co-wives may be suspected as cause. In addition, polygamy marriage in Ibadan was found by Olusanya (1970), to be less stable than monogamous marriages. Co-wives tend to compete through bearing children. In our study, the greater the number of co-wives, the higher the mother stated ideal number of children.

Sembajwe (1981) provides evidence from several studies that Yoruba women in polygynous union have the same high fertility rates as those in monogamous union.

Bledsoe (1990) claims based on fieldwork in Liberia and sierra leone and a literature review that includes Nigeria, that female education exacerbates inequalities and between polyynous women who previously would have lived together.

A man can now at almost any point marry a new wife who is more educated and more socially presentable than his earlier one (s), at which point he can effectively cut off, or

greatly reduced support to, children by the previous unions the previous law that would have given older wife seniority, regardless of education no longer applies. Bledsoe states that men now sustain the costs of polygy and high fertility by marginalizing low status women, usually those with leases' education, as outside wives and their children as outside children.

Children from monogamous unions were significantly more likely to be in our high developmental group, even after controlling for rural and urban location, presence of the father, and economic and educational variables. After controlling for monogamy, children whose father lived also significantly better in growth and cognitive scores. Fathers and mothers who has never attended school, and hence probably followed the rules of traditional prolgy, had children with marginally higher growth and development indicators than did parents with some primary secondary education. At the other extreme, the 28 children with parents who where primary fathers with more than 12 years of schooling had significantly better status than all others.

DIVORCE AND OTHER FORMS OF FAMILY STRESS

Traditionally, a Yoruba woman had only one marriage ceremony without rituals to mark remarriage after being widowed or divorced which would continue according to the levirate system with a junior member of his descent group. While English style ordinance marriage can be dissolved only in the high court, marriage contracted under customary law, which permit polygny, easily can be dissolved in the local courts. Yoruba men rarely sue for divorce, and only on ground of adultery. More commonly, wives leave husband who have stopped supporting them, move in with a lover or with their parents and start proceeding from there. The main issue in these proceeding is repayment to the husband of the marriage presentation and trading capital. Father traditionally have the right to keep the children, but do not usually do so.

It is easy for a woman to remarry, impart because it costs less to marry a divorcee than a first-time bride. In a study by Okediji and Okediji (1966) in Ibadan cited by Eade (1980:58), the most common reason given by women for divorce were non-support by the husband (71 percent), trouble with in-law (20 percent) and lack of children (20 percent).

In the old day, when marriage dissolved, the parent's generation apportioned blame and dictated conditions of settlement according to custom. Their role now more and more limited to giving advice. In court cases custody of children is increasingly awarded to the mother, and instead of receiving refunded bride wealth, the husband may find our that urban courts require him to provide d child support (Gugler and Flanagan 1978).according to Guyer (1990), casual, easily broken alliances are increasing, although almost one-half of the of the

men in her 1968 sample still had the same wives 20 year later. She state that women increasingly are able to keep the children after divorce and to maintain their claims on the father.

The changing pattern, according to which it is common for men to require girls to prove their fraternity by become pregnant before they marry them, start a chain reaction of marital dysfunction. The girl who proves herself in this manner enters into a depreciated role as a wife and hence continues a demanding rather a respective relationship with her husband. she judge him on his ability to prove himself to her by providing support. Lacking emotional satisfaction he then courts other women. His wife accepts his infidelity as the price she pay for sexual abstinence during breast-feeding. Her main concern is that he does not give the new woman too much money. Aronson (9180:45) however report that urban women may also prefer to be pregnant before marriage to avoid the many problems that a childless married woman encounters and therefore the woman also may initiate this process .

Both husband and wives suffer from the fact that the urban environment tends to reduce women earning capacity in compares with the cost of living. Both expect as under rural conditions that she will be economically independent and able to contribute substantially to the family income. Yet she may not be able to find a paid job, sufficient capital or sufficient child-care assistance to trade profitably in the urban setting. The husband is then force into the unfamiliar role of breadwinner for his wife and children, and is alone held responsible for their financial support. He mean while may not regard his wife and

children as having first claim on his wage or salary often feeling that his mother sibling or cousin have prior claims.

Babatunde (1992) notes that difficult economic circumstance and the new value placed on consumer goods tend to make women value men for their money rather than for traditional virtues. The breaking and forming of material ties are less regulated than before. Husband may simply turn away a wife barren wife who earlier would have been kept on although; according to Guyer (1990) the wife may leave first to attempt to bear a child by another man. A man may bring a new wife into the home without prior warning and wife beating may ensue from these stresses. This sequence of observations highlights the preoccupation with lateral transfers of support noted by Guyer (1990).

MODES OF CONFLICT RESOLUTION

According to Fadipe (1970:307-308), anger is given very little overt expression or is expressed diplomatically in noncommittal sarcastic words whose literal meaning is the opposite of the true meaning is the opposite of the true meaning of the speaker. Personal problems of all kind commonly are believed to be caused by the jealousy of enemies within the family whose identity may be secretly revealed through divination and against whom religious protection is needed.

When conflict is overt according to Aronson (1980:115-116), Yoruba externalize it direct and indirect insult and resolve the issue by involving outsiders. He claims that the fist of three

phase is an outburst of hostility, usually in the form of insults or most seriously imprecation or causes the second phases brings an audience of friends and supporters for both sides of the issue. Resolution, the third phase results from mediation by neutral parties, during which responsibility for the conflict is fairly apportioned to both sides. The above process is very public.

FAMILY AND WORK: ROLE SPECIALIZATION VERSUS ROLE COMBINATION

All prediction of the economic theory of the family hinge on the assumption that the specialization of work in couples produces a mutual dependence. However the optimality of Becker specialization mechanism has been seriously questioned. Oppenheimer (1988,1995,1997) has point out that while role specialization may make sense in large extended families, in small nuclear families, may not in the family particularly vulnerable to the temporary or permanent loss of a unique individual that flexibility and ever some redundancy in social role may be a better strategy in most contemporary family setting (oppenheimer,1995,:442)

In addition, oppenheimer (1995, 1997), claims that although specialization may promote interdependence, it may not provide much.

Cohesion for particular marriages. It is relatively easy for one partner to replace the other through divorce and remarriage, and then a considerable amount of marital stability is produced by specialization. In traditional families, segregated sex roles do increase the stakes in marriage but mainly for the wives who are at home not for the husbands who go work

(England and Farkas 1986) thus the price for the integrative mechanism of gender specialization traditional family is increasing economic dependency of wives on husbands, but decreasing dependence of husbands on wives (Sorenson and McLanahan, 1987). Hence specialization in traditional families may increase the given women obtain from a particular marriage by virtually eliminating other marital non –marital option (Oppenheimer, 1997) thus, in societies characterized by high divorce rates, it is in the self –interest of wives to reduce their dependency on their husbands through (part-time and full-time) work. A theoretical approach that explicitly take into account the consequences of rising divorce rate in modern societies is the marital dependency mode.

ASYMMETRIC CHANGE IN GENDER ROLE

Empirical research show that house work and child care seem to remain primarily women work despite substantial change in women employment patterns and attitudes once thought to under gird the sexual division of labour (Blossfeld and Drobnc 2001). Husband do not increase their house work and child care participation more substantially when their wives work (Brine 1994) they seem to insist on the provider role even their wives income potential as has been show in various reports in Blossfeld and Drobnic (2001).

From the point of view of the economic theory of the family and the marital dependency model, this persistent gender division of labour in couple therefore remain a puzzle (England and farkas 1986; Brnes 1993, 1994). These theory adhere to the view that the relation underlying the division of labour in the household are fundamentally gender neutral and governed by symmetrical process of change for husbands and wives (Brine 1993, 1994)

however the result in Blossfeld and Drobnic (2001) suggest that married women and men still respond quite differently to increase wives employment.

Wives respond in way consistent with the logic of the gender-neutral theoretical approaches: they do less home work and spend less time on child care when they do more paid work but the same is not true for husbands: their participation in home work is hardly increased in their greater share in total house work is largely artifact due to less time spent by wives on household labour. Thus gender role change has been generally asymmetric with greater movements of women into the traditional male sphere than vice versa. This means that in most countries whether capitalist or socialist, liberal conservative or social democratic, the traditional role performance of women has change considerably, while the dimension of role specialization in dual-earner couples have not transformed to the same extent (Blossfeld and Drobnic2001).

This finding is supported by a stream of case studies showing that even though most women do paid work, the responsibility and recognition for family provision still falls on men and both women and men are ambivalent about women as provider (Szninorarz 1984) in particular the meaning of paid work still seems to be different for husband and wives in most families (Hakim 1998). In general men seem better able than women in part shape their participation in the market place in respond to family needs (Gerson1985; bielby 1989) all this result in personal as well as structural resistance to change in the division of house work and paid labor gender lines.

CHANGE IN FAMILY PATTERNS WORLDWIDE

A diversity of family form continues to exist in different societies across the world. In some areas such as more remote regions in Africa, Asia and the Pacific, traditional family systems are little altered. In the most countries, however widespread changes are occurring. The origin of the change is complex, but several factors can be picked out as especially important. One is the spread of western culture. Western ideals of romantic love for example have spread to societies in which it was previously unknown.

Another factor is the development of centralized government in previous composed of autonomous smaller societies. People way of life becomes influenced by their involvement in national political system; moreover governments make active attempts to alter traditional way of behavior. For example in Nigeria or Mongolia, because of the problem of rapid expanding population growth, states frequently introduce programmes advocating. Small families, the use of contraception and so forth.

These changes are creating a worldwide movement toward, the predominance of nuclear family, breaking down extended thirty year ago by Williams J Goode (1963) and have been borne out by subsequent research.

THE FACTOR AND DIRECTION OF SOCIAL CHANGE IN FAMILY AND MARRIAGE INSTITUTIONS

Under the influence of Christianity and education, a lot of change has been in place. This includes change in marriage customs such as the greater liberty of choice for principal's

parties of the relationship, and the comparative lack of permanence of the marriage bond.

There is tendency toward increase commercialization of the bride price. Premarital chastity, once the rule and not the exception, is now becoming the exception rather than the rule.

In regard to the family the exigencies of school –going for children of a certain section of each community have meant that the custom of children being under the continuous supervision and apprehentship of their parent from between the age of six and marriage is not longer every where uniformly observed.

- Extended families and other kin groups are declining in their influence;
- There is a general trend towards the free choice of a spouse
- The right of the women are becoming more widely recognized , in respect to both the initiation of marriage and decision making within the family;
- Kin marriage are becoming less common
- Higher level of sexual freedom are developing in societies that were very restrictive;
- There is general trend towards the extension of children rights.

It would be a mistake to exaggerate these trends or to suppose that the nuclear family has everywhere become the dominant form. In most societies extended families are still norm and traditional family practices continue

TRENDS OF MARRIAGE INSTITUTION

The story of the emergence of the modern family is a fascinating one has been told especially well by two contemporary social historian shorter (1975) and Lawrence (1979) Shorter (1975) study concentrate on France but he believes his analysis applicable to most Western Europe began around the middle of the eighteen century. Stone books deal with England, and he date the beginning of the transition toward modernism there about a century earlier. Both writers are basically agreed that his family transition began in the middle and upper classes and diffused later to lower classes.

The traditional family has basically an economic subsystem of the large society; much more a productive and reproductive unit than an emotional unit (shorter 1975 :). It was most vitally concerned with transmitting property between generation and with reproducing the species. Its crucial role as a transmitter of property explains the powerful role of family elders in the arrangement of marriage. But in the seventeen and eighteen centuries this mode of a life began to decay and give way to the kind of family unit familiar to us in the late twentieth century

Stone (1979) has suggested that the rise of the modern family involved the emergence of four fundamental characteristic increasing ties of affection between family member a growing concern with sexual pleasure and increasing tendency to separate it from sin guilt, and a growing desire for a private family life.

One of the most important aspects of the transmission to the modern family was the emergence of romantic love as the basic for marriage. Romantic loves have no doubt

existed since the earliest human societies, but in no society before the seventeen and eighteen centuries has it played a significant role in the selection of marriage partner. The rise of romantic love as the basis for marriage was an extraordinary revolutionary phenomenon.

There are really two aspect of this marriage phenomenon. First young people began to reject parental interference in the choice of marriage partner increasingly demanded the right to choose for themselves. Second the marriage itself came increasingly to be seen as affective rather than an economic unit one held together by the sentimental attachment of the spouses rather than by consideration of property ownership. The tie between the spouses thus shifted from an emotionally weak or indifferent one to one in which affection was of paramount significance. They where becoming companions sharing long life together. Spouses (and courting partners) began to idealize their loved one and to prefer their company to that if everyone else. They countless house together with each other called each other by special names endearment, and expressed their attainment in poetry , literature and song. One of the most interesting features of eighteen and nineteen –century literature for instance, is the rise of romantic novel a magnificent symbol expression of the great family change that was occurring.

The sentimental revolution in the family change also transformed the relation between parents and their children, growing concern of parents (mother in particular) for the welfare of their children became manifest. Mother began breath feed heir children rather than send them out to wet-nurses, and to concern themselves with child rearing that will produce healthy personalities. There was a dramatic decline in the neglect and

physical abuse of children and method of punishment were progressively liberalized. An area of permissiveness in child rearing was clearly drawing.

Sexual behaviors also began to change in major ways. In pre-modern Europe there was of course of a sexual urge present in both sexes, and both men and women sought out sex for pleasure to some extent yet, marital and non-marital sex were both infrequent and relatively insignificant by modern standards. The relation between the sexes were as shorter has suggested, resolutely un-erotic. It is likely that premarital sexual behavior was uncommon, especially for women and extramarital affairs were in all probability very infrequent (for women they must been extremely rare). There is also little evidence of much autoerotic behavior.

The seventeen and eighteen century witness a major change in these traditional sexual patterns. A great increases this time for we can see a marked rise in rate of illegitimacy, marital sex seem to be more common and to be more erotic significance. Social life was becoming at least relative to the past, highly eroticized and the ideal of sexual pleasure as an end in itself was becoming significant Hardly less important than these change was the corresponding change in relations between the family and the outside world, what shorter has called the rise of domesticity.

the modern family was becoming more and more private and the boundaries between it and the rest of society more and more closely drawn. In the pre-modern family the relations between family members and outsiders were as close as those among the members of the family itself, but in the seventeen, eighteen century and nineteen century all that changed. By

the middle of nineteenth century, the family had become a unit insisting upon its private existence and its separation (or even isolation) from the outside world. Shorter provides a clear understanding of what the rise of domesticity was really all about (1975:227-228).

FAILURE OF THE FAMILY INSTITUTION TODAY

Despite the increased rate of divorce, people still want to marry. At least 90 percent of people are still opting for marriage, and the rate of re-marriage after divorce is very high (Cherlin, 1992). So the family is not falling apart as an institution, even though it is different from what it once was.

Perhaps, the real crisis (failure) of the family is not that people are living together more often without marriage or getting divorced more often. Perhaps the real crisis is the increasing inability of the family to function, in Lasch's terms as a haven or refuge, a destruction of the nest. The family seems to be increasingly losing its capacity to shelter the young and the adult alike from the extreme pressures of competition in an advanced capitalist civilization and it is exposing the women more and more to these pressures. Surely this has major implications for the psychological wellbeing of individuals in modern society as well as for the whole tone and character of social life.

2.2 THEORETICAL FRAME WORK

The issue of the structure and the change that have occurred over the years in the family institution seems to be predicated on the principal of functionalist theory.

Functionalist theories see various part of society being interrelated and taking together, they form complete system

To understand any part of society, such as family in term of it contribution to the maintenance of the society social system.

This work will review the propositions of functionalist theories with a view to drawing out useful inferences in relation to the function of the family.

FUNCTIONLIST THEORIES

The functionalist approach holds that if an aspect of social life does not contribute to a society stability or survival if it does not serve some identifiably useful function or promote value consensus among member of a society it will not be passed on from one generation to the next.

Functionalist begins with the observation that behavior in society is structured.

This means that relationships between members of society are organized in term of rules.

Social relationship is therefore patterned and recurrent.

Value provides general guideline for behaviors and they are translated into some specific directive in term of role and norms. The structure of society can be seen as the sum of normative behaviours the sum total of social relationships, which are governed

by norms. The family is one of the major aspect of social structured of the society, it is a structure made up of the interconnected roles or interrelated norms. The family is made up of the interconnected roles of husband, father, wife , mother, son and daughter. Social relationship within the family is structure in term of a set of related norms.

Having established the existence of a social structure, functionalist analysis turn to a consideration of how that structure functions. This involves an examination of the relationship between the different part of the structure and their relationship to society as whole. From this examination, the functions of institution are discovered.

At its simplest, function means effect. Thus the function of the family is the effect it had on other part of the social structure and on society as a whole. In practice the term function is usually used to indicate the contribution an institution make to the maintenance and survival of the social system thus a major function of the family is the socialization of new members of society. This represent an importance contribution to the maintenance of society since order, stability and cooperation largely depend our learned, shared norms and values. The analysis of the family from a functionalist perspective involves three main questions. Firstly, “ what are the function of the family?” answer to this question deal with the contribution made by the family to the maintenance of the social system. It is assumed that society has certain functional prerequisites or basic need that must be met if it is to survive and operate efficiently. The family is examined in term of the degree to which it meets these functional prerequisites. A second and related question asks, “what are the functional relationship

between the family and other part of the social system?’’ it is assumed that there must be a certain degree of fit, integration and harmony between the parts of the social system if society is going to function efficiently. Third question is concerned with the functions performed by an institution on a part of society for the individual. In the case of the family, this question considers the function of the family for its individual members. Murdock (1949) argues that family performs four basic functions in all societies. This universal function he terms the sexual, reproductive, economic and educational. They are essential for life since without the sexual and reproductive function there would be no culture. Ogbrun (1934) however distinguishes six paramount function performed by the family. These include reproduction, protection, socialization, regulation of sexual behavior, affection and companionship and providing social status.

Parson (1955) focuses more on two basic and irreducible functions’, which are common to family in all societies. These are the primary socialization of children’ and the ‘stabilization of the adult personalities of the population of the society’

By ‘primary socialization’, ‘’ he refers to ‘’socialization during the early years of childhood which take place mainly within the family. While ‘secondary socialization’ occurs during the later years when the family is less involved and other agencies such as the peer group and the school exerts increasing influence. He point out that there are two basic process involved in primary socialization: the internalization of society’s culture and the structuring of the personality. Unless culture is internalized, society would cease to exist since without shared norms and values, social life would not be

possible. He also argue that families ‘are ‘factories’’ which produce human personalities’; they are essential for the purpose since primary socialization require a context, which provide warmth, security and mutual support. Once produced, the personality must keep stable. This is the second basic function of the family the stabilization of adult personalities. The emphasis here is on the marriage relationship and emotional security the couple provide for each other. This act as a counter weight to the stresses and strains of everyday life. Which tend to make the personality unstable?

THAT MAJOR PROPOSITIONS OF FUNCTIONALIST THEORY

On the basis of the review made above, the following fundamental posit of functionalist theory can be identified:

- i. Functionalist analysis emphasizes the importance of integration and harmony between the parts of society. an efficient social system requires the part to fit smoothly rather than abrade. There is functional relationship between the isolated nuclear family and economic system in industrial society (parson 1955).
- ii. Functionalist theory uphold that the integration in the society is based largely on value consensus that is on agreement about values by members of society . Thus the major values of society are expressed in the various parts of the social structure those parts will be integrated.
- iii. In an attempt to explain how social life is possible functionalist theory assumes that a certain degree of order and stability are essential for the survival of social system.

iv. Functionalist theory also assumes that family gratifies the needs of its members and contributes to the stability of the society

It also posits that family has been a contributor to social stability through socialization. It is functional both its members society as a whole. However a few of the posits of the functionalist theory raise some problem such as follows:

I family being a reflection of the inequality in wealth and power found within the larger society.

Feminist theorists and conflict theorist note that the family has traditionally legitimized and perpetuated male dominance. Throughout most of human history and in a very wide range of society's husband have exercised overwhelming power and authority within the family

The family produces cheap labour and it maintains it in good order at no cost to the employer. in the roles as housewife the woman attends to her husband need thus keeping him in good running order to perform his role as a wage laborer. Fran Ansley translated parson view that the family function to stabilize adult personalities into a Marxian framework. She sees the emotional support provided by the wife as a safety – value for the frustrating produced in the husband by working in a capitalist system. Rather than being turned against the system, which produced it this frustration is absorbed by the comforting wife.

In this way the system is not threatened. In Ansley's words when wives play their traditional role as takers of shift they often absorb their husbands' legitimate anger and frustration at their own powerlessness and oppression.

SOCIAL EXCHANGE THEORY

Other sociological theorists emphasized the role of exchange in social interaction. Exchange is guided by the notion of reciprocity, which requires that we repay the kindness, balancing the social ledger. The original giver then has an obligation to reciprocate to us. This exchange strengthens social bonds by creating new social obligations. Exchange is not limited to business transactions but is a basic element of all social interactions.

Sociology also views a variety of non-economic relationships as exchange relationships. This is done in three main ways: extending the economic analysis to cover a wider range of activities; using a mixture of behavioral psychology and economic; and viewing exchanges as expressions of underlying social relationships. The first two approaches focus on the individual, the third on the collective.

The high status of economic life led Blau (1964) to analyze almost all human relationships as exchange. Though it cannot negotiate about love, friendship, or esteem without transforming them, he argues that they can be analyzed as if they are exchange market results, ending up with somebody who has roughly the same quantity of social assets as they possess themselves. Power is seen as the result of a situation in which A has something that B values highly and in which B has something A wants to get. A to

enter. Into a relationship where B is getting from A what B wants, B must agree to give A power. Although seeing does provide some insights into human activity, exchange theory plays down the effect of people past and discounts history.

Blau also contributed to rational-choice theory which suggest that in deciding how to acts, (and interacts) people consciously calculate the potential costs and benefits rewards and punishments. From this perspective all social action is premeditated of course, power enable some people to profit more than others from an exchange as in the work place when a supervision request favors from subordinates. Exchange can also create power co-workers rely on one another for numerous acts of assistance (for example, covering the phone while they are take a break or helping them master a new computer program).usually, this is a fair exchange but some workers such as those within good computer skills provide more favors than they need in return and this accumulate debt which can be translated into power. As Simmel, (1950) showed, exchange networks create a web of affiliation that help to reduce conflict. Within in a traditional society competition remains friendly. This acts of exchange define networks at the same time positions in a network shape actual exchanges (Cook and Whit meyer,1992)

Exchange is not always cold and calculating, parents may sacrifice their own interest to promote their child happiness and welfare, with no expectation of being rewarded in return (Emerson 1997). Quite simply, helping makes them feel good.

MALINOWSKI

Malinowski (1922), Speaks extensively on reciprocity and gift. The best know examples are Kula rings described by Malinowski and the potlatch ceremonies studied by BOAS and his associates.

The Kula ring is a system of extensive intertribal exchange between Melanesian islands as Malinowski described it. Within the ring of island goods of great symbolic value circulate perpetually without ever being owned, although possession at any one time confers prestige. Soulava (necklaces) travel in a clock wide direction and are exchange anticlockwise. Exchange take place between established Kula partners who are obliged to reciprocate by returning solver for Mali or vise versa. Each exchange entails the celebration of public rites and ceremonies. The long voyages between islands also entail political alliances and the secondary function of trade and barter of subsistence goods.

Potlatch is a system of ceremonial and competitive gift exchange among Indian of the North West coast of America. It has sometime been claimed that potlatch accelerated in the wake of colonial contact and was a substitute for warning activities prevented by the new administrator. Potlatch is a conspicuous consumption of gift giving of wide varieties of good at a feast to which one rivals are invited in order to shame them with one munificence and again personal prestige.

Malinowski suggested that the kula might present a fundamental type of activity. Reciprocal system need not be equal and return made on gift may be delay. Further study particular in Melanesia, amplify this idea . ceremony exchange is an economic

institution linking potential hostile groups: reciprocity does not so much make friends as prevent enmity. The inequality of some exchanges emphasizes status difference between exchange partners or promotes or decides competition between rivals. Moreover, if one partner renders more in an exchange, the delay in reciprocating an equivalent or greater amount can ensure the continuation of a relationship or alliance. Reciprocal exchange system can thus provide a network of alliances, which ensure a degree of political stability in society in which there is no stable system of rank or institutionalize means of succession to authority.

One criticism of Malinowski suggests that he paid insufficient attention to the bartering of subsistence goods, which took place at the same time as the symbolic exchange of the kula.

2.3 SUMMARY OF THEORETICAL FRAMEWORK

From functionalist approach, there is an emphasis on the relationship between the family and other element in the social system, and the way in which the husband role influence his family. It also focuses on the mechanism to ensure continuity and harmony. Functionalist central thesis is that the family is functionally indispensable in all societies, and will inevitably persist even in changed forms.

Social exchange theory analyses almost all human relationship as exchange .reciprocity is as important as society itself, though it needs not to be equal. The theory also emphasizes the rational choice in the way people act and interact.

2.4 HYOTHESES OF THE STUDY

Arising from the specific objective stated in the work, hypotheses were tested. Certain factor would be focused in determining the change that have taken place in the family structure, these include: changes in family size, change in relationship between and within the nuclear and extended family. Based on this premise, the following hypotheses' were formulated to guide the research:

Ho 1: there is no significant relationship between exposure to modern value and attitudinal changes towards marriage institution.

Ho 2: there is no significant relationship between exposure to modern value and the attitudinal change towards extended family relationship.

CHAPTER THREE

METHODOLOGY AND RESEARCH DESIGN

3.0 INTRODUCTION

In order to gather data relevant to this study, a combination of methods of data collection was employed so as to be able to draw-out useful inference on the changes that have taken place in the marriage institution among Akoko people.

3.1 THE STUDY POPULATION

The universal set for this is the total number of households in Akoko south west. It is however difficult almost impossible and costly to study a whole universe. Since the population of Akoko south west and that of its households is very large and would require a great deal of work to elicit information from them all, it became imperative to select a sample of the household. This will give predictions about the entire population.

3.2 SAMPLING METHOD

Akoko south west local government can be divided into five (5) natural clusters. These are made up of the five major towns and their satellite villages and their farmsteads. In order to have the comprehensive and reliable source of information, a sample (random selection) of two hundred and fifty (250) households was drawn from the cluster as follows, Oka-50, Akungba-50, Supare -50, Oba-50 and Ikun -50. This was

to ensure equal representation from each of the strata, in order to determine the individual respondent in each of the strata, the stratum was divided into wards and streets in each ward were determined. The political wards of each town are follows; Oka 10, Akungba -6, Supare-6, Oba-7, and Ikun -6. A sample of five (5) wards was drawn from each cluster. Since the number of the street vary from two (2) to six (6) in each ward, the determination of each individual respondent was based on random selection of household head from five [5] to one [1] household hold from ten {10} depending on the size of each ward in all the sample of ten (10) households will be drawn from each ward, and this will give us a total of two hundred and fifty (250) respondents.

3.3 INSTRUMENT OF DATA COLLECTION

The main instrument of the questionnaire, which was administered to the respondents. This elicited information directly from them. For those who are illiterate, their response was recorded by pre-trained enumerator who was trained by the researcher before they were led by the researcher himself to the field. The questionnaire is divided into three sections. Section B asks questions that elicit responses on respondent relationship with parents /extended family and assessment of the traditional/modern family structure. Finally, section C contains questions on the factors that exert influence on the family structure: such as religion, modernization attitude, etc of the respondents. Out of two hundred sets of questionnaire that were administered, one hundred and eighty-three were returned and eighty-three that were returned, thirty-six (36) came from

cluster A (oka) thirty-seven (37) from cluster B Akungba thirty –eight came from cluster E supare, (35) from cluster C oba while (37) came from ikun

3.4 DEFINITION AND MEASURE OF VARIABLE

There are two group of variables that were considered and investigated in the study. These are dependent variable and in dependable.

3.5dependent variable

The phenomenon being studied is called the dependent variable because it depends upon or determined by other variables. The change in the structure of the family instition, which is the dependent variable, cannot be numerically counted. It can only be measured in terms of its degree on family structure.

3.6 INDEPENDENT VARIABLE

This is the variable that causes the dependent variable. It is countable or have standard numerical such as age, sex.

3.7 METHOD OF DATA ANALYSIS.

To analyze the data collected from the field, I used both descriptive and inferential statistics, such as percentage, distribution frequency and chi-square was finally used to test the hypotheses.

3.8 VALIDITY TEST.

Content validity is the ability of a research instrument to measure or collect the information expected of it, within the research objectives. This was carried out in the study. The data instruments (the questionnaire and interview schedules) were presented to two among the lecturers in the department of sociology including my supervisor. From their criticism and their suggestions, inadequate items were removed and other that were necessary added.

3.6 RELIABILITY TEST.

Crombush alpha was used to estimate the reliability of the questionnaire and a pilot test was carried out using the test retest reliability technique

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF FINDING

4.0 Introduction

This section present the data gathered during the course of this research. The responses that were collected from the field are here presented in tables and analyzed accordingly.

Table 4.1 Ages and Sex Distribution of the Respondents

Age	Male		Female		Total	%
	No	%	No	%		
20-29	37	38	28	33	65	36
30-39	38	39	43	51	81	44
40-49	23	23	14	16	37	20
Total	98	100	85	100	183	100

The table above shows both age and sex distribution of the category 20-29 years, thirty-seven (37) were male representing 38% while twenty-eight were female representing 33%. In the second category of 30-39 years, thirty-eight were male

representing 39% and forty-three (43) female representing 51%. Also, in the last category, which is 40-49, twenty-three were male and this represents 23% while fourteen (14) were female representing 16%. In all, the sex distribution of the respondents is as follows ninety-eight male, representing 54% and eighty-five (85) female representing 46%.

Table 4.2: Distribution of Respondents According to their Religion

Type of religion	Male		Female		Total
	No	%	No	%	
Catholic	31	32	21	24	52
Charismatic/Pentecostal	16	17	20	33	44
Protestant	24	25	20	23	25
Spirits church (white garment church)	10	10	15	17	25
Islam	15	16	14	16	29
Total	96	100	87	100	183

The religion distributions table shows that thirty-one (31) male respondents, representing 32% belong to catholic denomination. The charismatic/Pentecostal has sixteen male respondent representing 17% and seventeen female representing 20% those that are in protestant group are twenty –four (24) male, representing 25% and twenty (20) female representing 23% we have ten (10) male representing 10%and fifteen (15) female representing 17% for spirits churches (the white garment churches). Finally the Islamic group has fifteen (15) male representing 16% and fourteen (14) female representing 16% the total number of male respondents is ninety-six (96) representing 52.5% while female respondent are eight-seven (87) representing 47.5%

Table 4.3 Distribution of the Respondents According To Educational

Educational qualification	Male		Female		total	%
	No	%	No	%		
Primary	17	15	20	28	37	20
Secondary/technical	45	40	17	24	62	34
College of education	19	17	11	15	30	16
University	26	23	21	30	47	16
Others	05	5	02	3	07	4
Total	112	100	71	100	183	100

From the table above seventeen male respondents representing 15% and twenty (20) female respondents representing 28% attended only primary school. The secondary and schools have forty –five (45) male respondents representing 40% and seventeen (17) female respondents representing 24%. Nineteen male respondents representing 17% and eleven female respondent representing 15% belong to college of education category. The university category has twenty-six (26) male respondents representing 23% and twenty-one female respondents representing 30%. And finally, respondents with other type of qualification were five (5) male respondents representing 5% and two female respondents representing 3%. The total number of distribution is as follows: thirty-seven (37) respondents for primary school representing 20% of total respondents, sixty-two (62) respondents for secondary/technical, representing 34% thirty (30) respondents representing 34%, thirty (30) respondents representing (30) respondents representing 16% for college of education, forty seven (47) respondents for university category, representing 26% and seven (7) respondents representing 4% of the total respondents.

Table 4.4: Distribution of Respondents by Occupation

Occupation	male	%	female	%	Total
Full-time farming	35	36	16	18	51
Petty- trading	12	13	20	23	32
Contracting job	07	7	03	4	10

Civil service	25	26	21	24	46
other (student etc)	17	18	27	31	44
	98	100	87	100	183

Table 4.4 show the occupation distribution of the respondents, from the table above, fifty one respondents are full-time farmers. Out of this, thirty-five were male, representing 36% while sixteen (16) were female, representing 18%. we have twelve (12) male representing 13% who are into petty-trading and twenty (20) female representing 23%, the total which is thirty-two (32). For those who are in contracting job the distribution is as follows: seven (7) male representing 7% three female representing 3% and total of ten (10) men. Further, out of the forty-six (46) respondents that are civil servants, twenty five (25) were male, representing 25% and twenty –one female represent 24% . and finally the last category, which was students, has forty –four respondents. And the breakdown is as follows: seventeen male representing 18% and twenty-seven (27) female, representing 31%.

Table 4.5: Distribution of Respondents by Marital Status

category	Male	%	Female	%	Total
married	70	71	54	61	124
single	28	29	31	36	59
divorce	-	-	-	-	-
Separation	-	-	-	-	-
Total	98	100	85	100	183

The table 4.5 represents the marital status of the respondents. The categorization is as follows: seven male representing 71% were married, while the remaining fifty four (54) female representing 64% were also married. Also, out of the fifty – nine that were single, twenty-eight (28) were male representing 36%. The total number of both male and female that were married are one hundred twenty – four (123) and fifty-nine 59 female and male were single.

From the table above, nobody agreed to have divorced his wife or to have been divorced. This is because, people in this area see divorce as shameful act and the elders in the families always address most of their marital problems that would have led to divorce.

Table 4.6 Distribution of Respondents by Mode Of Marriage

Mode of marriage	Male	%	Female	%	Total
Church ordinance alone	11	11	07	8	18
Church /traditional	23	24	24	27	47
Muslim rite alone	03	03	04	5	07
Muslim/traditional	15	16	08	9	23
Non-yet married	26	27	33	38	59
Total	96	100	87	100	183

From the data collected during the investigation, it was discovered that eighteen (18) respondent, greed to have preformed only church ordinance. Out of this eighteen, eleven (11) were male representing 11% and seven (7) were female representing 8%. Also forty-seven respondents performed both church ordinance and traditional Idana rite. From this forty-seven (47), twenty-three were male representing 24% while twenty-four (24) were female representing 27%. The third category of the respondents that agreed to have performed only Muslim rite is as follows: three (3) male representing 3% and four female representing 5% the total of which is seven. Further more, out of the twenty-three (23) respondents that performed both Muslim and Idana rite fifteen were male representing 16% while the remaining eight were female

representing 9% and for those that performed only the traditional Idana rite eighteen (18) were male representing 19% while remaining eight were female representing 9%

And for those that performed only the traditional Idana rite eighteen were male , representing 19% while eleven (11) were female representing 13% the total of which is twenty-nine (29)

Finally fifty-nine (59) respondents are under those that have not married. Out of this fifty-nine (59), twenty –six (26) were male and there were thirty-three (33) female.

Table 4.7 Number Of Respondents (Male) That Performed The Expected Idana Rite

Category	male	%
Performed	56	80
Non-performed	15	20
Total	70	100

From the table above, out of the seventy (70) respondents that agreed to have married, fifty-six representing 80% agreed to performed the expected Idana rite while the remaining fourteen (14) representing 20% have not.

4.1 Discussion of Finding

The general structure of the family institution has change drastically from what it used to be before now

Fadipe (1970) opines that whether a family be polygamous or monogamous, wife husbands and children are found under one roof, i.e. the compound of the husband's extended family

As a rule the member of the compound other than those women whose have been admitted into it by marriage are related to one other on the father side. The youngest member of a compound we generally be related to one another as brothers and sister as uncle, nephews and nieces, and as first , second and remoter cousins.

A quarrel between wife and husband would be a matter of interference, ranging from friendly to authoritative. A large amount of mutual help goes on among consanguine a filial relatives.

The bale is the head of the compound, every head of the compound is responsible to him. He preserve peace and other within his compound, this duty he owes, in the first place to the member of the compound and only secondarily to the large community as represented by the village and town authorities since the compound preceded the evolution of the village or towns. The bale had very wide disciplinary powers in his compound.

For the Yoruba according to Fadipe (1970), the larger the number of one family and circle of one kin, the greater one social and political importance, and the more economically and social importance one is, the larger is his number of children, wives and circle of kin. The issue of marriage is also very importance. For a man or woman who has reach the age of marriage to remain single, is against the norm of the Yoruba. Men get married even when they are sexually impotent in order to save either their own faces or the face of their immediate relatives, as well to get some one to look after domestic establishment.

The role of the parents is very paramount when it Come to selection of partner by their wards. They go to the length of dictating who their children should marry, and the children almost take everything they were told by their parents as regards choosing of life partners.

Today the changes that have taken place in the institution which this research reveals can be categorized into the following: the change had take place in the relationship of children with their parents, children and their extended family, and general assessment of the general structure. The following were collected from the field showing the Respondent answers to the question on the above issues.

Table 4.8 Children Parents Relationship

	SA	A	UN	D	SD	TOTAL
1. it mandatory for a child when going away from his/her parents house to go with at least two of his/her younger ones.	-	4	37	87	54	183
2. when thinking of were to settle down, it is compulsory to consider family members	17	30	37	58	40	183
3. parents still have every right to decide on whom their sons/daughters get married to	-	4	5	97	77	183

This table shows the respondent answers to question on children/parents relationship.

From the above, it is clear that the issue of a child going out of his/her parents' house and being mandated to take about two of his younger ones is no more fashionable. Out of the one hundred and eighty-three respondents that answered question no 1 nobody strongly agrees, four (4) agree, thirty-seven undecided, eighty-seven (87) disagree and fifty-four (54) strongly disagree.

In the case of settlement (nearness to the parents) seven (17) respondent strongly agree with necessity of children to consider their parents when considering where to settle down.

Thirty (30) respondents agree, thirty –seven undecided fifty-eight (58) disagree and forty (40) strongly agree. On the right of the parents when it come marriage, nobody strongly agree that parents should decide on who their children should get married to, four (4) respondents agree, five were undecided, ninety-seven (97) disagree and seventy-seven strongly disagree.

Table 4.9 Children Extended Family Relationship

	SA	A	Un	D	SD	TOTAL
You are still responsible to your extended family.	13	46	16	70	38	183

This table shows the respondents answers to question on children/extended family relationship.

From the respondents answer to the question above it show that children responsibility to their extended family is fatly fading away. Out of one hundred and eighty-three that answered question on children responsibility to their extended family thirteen (13) respondents strongly agree to this responsibility, forty-six (46) agree, sixteen respondents disagree while thirty-eight (38) strongly disagree.

Table 4.10 Assessment of the Traditional Family Structure

	SA	A	Un	D	SD	TOTAL
The bale ,still has some authority over you	3	15	12	82	71	183
The pride of man is in the number of his children /wife	1	11	10	94	67	183
Women need to totally depend on their husbands	M 1 F -	1 -	3 5	40 70	29 34	183
Women are not to take up any daily job apart from the domestic jobs	M 1 F -	1 -	6 1	28 64	26 56	183
There is need for birth control	99	75	5	2	2	183
	YES	NO	UN			
Blessing of marriage in either church or mosque is necessary after the traditional Idana rite	M 53 F 65	27 30	06 02			183

The table 4.10 above collected, it show general assessment of the traditional family structure.

From the data collected, it shows that the authority of the bale over the children is no more there. Following the responses of the respondents on Baale authority over them , three respondent strongly agree that the authority is still there, fifteen (15) respondents agree, twelve (12) respondents undecided , eighty –two disagree and seventy-one strongly agree.

On the number of children and wives, the respondents answers were as follow: one (1) strongly agree, eleven (11) agree, ten (10) undecided, ninety-four (94) disagree, and sixty-seven (67) strongly disagree.

Also, on women total dependence on men, the responses are as follows: one (1) respondent strongly agree that women should totally depended on their husband for everything , one (1) respondent undecided, one hundred and ten (110)disagree, while the remaining sixty-three (63) strongly disagree.

The issue of women taking up some other jobs, in addition to their traditional domestic job, was seriously supported. One (1) responded strongly agree that women are not take up any additional job outside the domestic job on responded also agree, seven undecided, ninety-two (92) disagree, and eighty-two strongly disagree.

On birth control/family planning, ninety-nine (99) respondents strongly agree that there should be birth control for the couples, seventy-five (75) also agree with it , five (5) respondents undecided, two (2) disagree and remaining two (2) strongly disagree.

In the case of blessing of marriage after the traditional Idana rite either in the church or mosque, one hundred and eighteen (118) respondents said there was no need fifty-seven (57) said no while the remaining eighteen were undecided.

4.2 CONCLUSION

Generally speaking, the traditional family structure has change today a search for greener pasture has made it impossible for children it stays in the same compound with parents. The extended family tie is gradually breaking. As people now focused on their immediate relative at detriment of the extended kins. People are now more keen in having a large family, comprising of wives and children and this no more dictates one social and political status in the community. Parents now play an advisory role when it comes to the issue of male.

Selection and they no more use force on them concerning who they should marry. Children now help their parents based on their financial capability not under compulsion. There now exists dual – employment among the couples.

4.3 TEST OF HYPOTHESES

The following operational hypotheses were tested, using the calculated figures in the tables bellow:

HYPOTHESES ONE

This states that there is no significant relationship between exposure to modern value and attitudinal change, towards marriage.

Table 4.11 gives the summary of the respondents' answers on attitudinal change towards marriage institution.

	SA	A	Un	D	SD	RT	X ²	Total value
1. The pride of man is in the number of his wives/children	01 (0.5)	11 (7.5)	10 (7.5)	94 (95.5)	67 (72.0)	183	32.6	7.81
2. Parents still have every right to decide on who their sons and daughters get married to	- (0.5)	04 (7.5)	05 (7.5)	97 (95.5)	77 (72.0)	183		
	01	15	15	191	144	366		

X² at the 0.5 level of significance. The calculated value of 32.6 is greater than 7.81. this implies that the result is significant at 0.05 level. Hence the hypothesis is not upheld. This means that there is significant relationship between exposure to modern value and attitudinal change marriage institution.

HYPOTHESIS TWO

This states that there is no significant relationship between exposure to modern value and attitudinal change towards extended family relationship (affairs).

Table 4.12

	SA	A	Un	D	SD	R	X ²	total value
3. You are still responsible to your extended family	14 (8.5)	46 (23.8)	15 (25.5)	70 (74.8)	38 (50.5)	183		
4. The Baale still have some authority over you	2 (8.5)	15 (23.8)	12 (25.5)	83 (74.8)	71 (50.5)	183	124.8 0	16.92
5. When choosing where to settle down, it is compulsory you consider other family members.	18 (8.5)	30 (23.8)	37 (25.5)	58 (74.8)	40 (50.5)	183		
6. It is mandatory for a child when going out of his parents house to go with at	0	4	37	88	53			

least two (2) of his/her younger ones						183		
	(8.5)	(23.8)	(25.5)	(74.8)	(50.5)			
	34	95	101	299	202	732		

χ^2 test at 0.05 level of significance. Calculated value 124.80 is greater than table value 16.92 a close observation shows that, there is significant relationship between exposure to modern value and attitudinal change towards extended family relationship (affairs).

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 INTRODUCTION

As the title of this work suggests, I was primarily concern with change that have taken place in the structure of the family institution in Akoko south west of ondo state. In doing this the work was arranged in five chapters to guide the reader from one stage of the research endeavor to another. The study was introduced in chapter one where a background information was given on family, also presented was the statement of the problem, justification of the problem and objectives of the study.

5.1 SUMMARIES

Quite a number of literatures were reviewed along with other empirical research studies on change in the family structure in Nigeria. Concept of wholeness by day, Gilbert , and settles, 1995: Goldenberg, 1991 was reviewed.

Also reviewed were the concepts of interdependence of parts by Burr, Day, Bahr 1993 and the proposition of social exchange theory. This was done with a view to drawing out inferences in relation to the function of the family.

The methodology examines the study strategy, which is organized in three stages via: the preliminary stage, the data collection stage and the analysis stage. The analysis

of the data collected was carried-out using both descriptive and inferential statistics.

In the course of this research work the following findings were made, they are as follows:

- ✓ The emphasis on the extended tie has drastically reduced.
- ✓ There is clamor for women emancipation and this has led to
- ✓ Dual occupation system between the husband and wife
- ✓ The authority of parents over their ward is being questioned
- ✓ There is flair for either church or mosque blessing of marriage, event after the traditional idana rites
- ✓ Majority of our youths no longer experiences late marriage

5.2 RECOMMENDATION

Based on the findings above, the following recommendations are made:

- Parents should still play some role, at least of guidance and counseling with regard to their children marriage
- The issue of dual-occupation among the couples should be well handled. It is good for both couples to be employed but yet the upbringing of their children should also be their collective primary responsibility.
- Children should always be patient with their parents they should make sure they are fully equipped before going into marriage.