A Psychological Analysis of the Impact of the Drift From Collectivism Value Orientation to Individualism in Africa

Onyekachi Marcelus Odo,[1] Ike Ernest Onyishi,[2] & Ikedichukwu Luke Onah[3]

[123]Department of Psychology, Faculty of the Social Sciences University of Nigeria, Nsukka

Correspondence author: onyekachimarcelus@yahoo.com, ernest.onyishi@unn.edu.ng, ikediluke@yahoo.com

Abstract

This paper psychologically reviewed the changing African collectivistic value to individualistic value orientation. Collectivism implies the type of society which care and value the goals, norms, solidarity, and identity of group more than that of individuals while individualism is a type of society which care and value the individual's interest, goals and aspiration more than that of group, even at the detriment of the group. There seems to be observable progressive shift in traditional extended family orientation which strongly is the foundation of all values to the contemporarily small nuclear family system where every individual strongly seeks for autonomy or self-independence. Theoretically, relational models explored the types of socioeconomic relations found across cultures which bound people together and motivate collectivism. The inherent characteristics of colonial lifestyle, administration, business, and philosophy rooted individualism in Nigeria through formal education, knowledge and skill acquisition to the continual economic integration, competition, and globalization of culture and values. The level of drift in these value systems could have directly led to psychological feelings of loneliness, psychological distance, psychological disparity, psychological insecurity, individual rationalization of values, multiplication of mental stressors, and could have indirectly led to increase in psychological problems, crime rate, corruption, antisocial behaviours, and marriage problems that have bedevilled the African nations in the recent time. It may also have positively led to economic breakthrough, self-confidence, mental prioritization of goals, and fast reasoning. But Africa is not developed for individualistic value system. The condition demands that African developing countries should lean to imbibe their collectivistic value system in their countries developmental plan with the help of professionals and other explored system that encourage collectivism to achieve both economic and human development.

Keywords: Collectivism, Individualism, value, Africa

Introduction

African continent is gradually being affected by the alien cultural value orientation. Nigeria nation practices collectivism over individualism, meaning that issues are viewed from the perception and consideration of group (Asawo et al., 2016) and the ideology of individualism and as a principle of life is not verbally acceptable in African countries. At present, there seems to be a gradual drift from this traditional collectivism which considers their moral sense to be a servant of the collective, and as such have a strong incentive to delegate responsibility to others, to their belief system or ideology, and to forego expressing themselves even if they are right and the collective is wrong. Individualism considers rationality of the moral right as serving their values and the values of people they care about and take responsibility for their actions. Out of struggle to meet up with societal demand, self-idiosyncrasy, competition, knowledge acquisition, and globalization of values, Africans tend to abandon their true cultural value of collectivism which have hold the conformity caprices of the continent over many decades of our forefathers, to embrace the foreign value of individualism.

There is observable progressive shift from the African collectivism orientation to individualistic value orientation (Blankson et al., 2022), like care and social support to family members. Family members, however, are unable to effectively cope with the challenges of daily living especially in the present days of global pandemic of COVID-19. The social and psychological distances created by the menaces of this world epidemic tend to influence the pattern of people relational values instantly and automatically (Walsh et al., 2021). Emphasis is now on the nuclear family of "me, my wife and my children" at the expense of other members of the wider family network, especially the older ones who look to the younger generation to provide them with economic security in old age (Ajomale, 2007). Our society now attaches more importance to achievement of status as against ascription.

There exists a high level of disunity in our contemporarily small nuclear family system due to the rate of individualistic value influence on personality. The value of collectivism is highly promoted only in work organizations, church and some of the

economic or career motivated groups such example include committee of teachers, committee of scholars, Association of Academic Staff Union, committee of friends, etc. Ifeanacho (2010) observed that materialism contrasts severely with the values which date back to traditional Nigeria society when labour was not paid but reciprocated, the family provided social welfare for all members and Nigeria was his brother's keeper.

The collectivistic and individualistic value of a nation is something that is rooted and grown from the family orientation. Ajomale (2007) state that Nigerian family used to consists of members of the extended lineage; parents, grandparents, uncle, aunts, brothers, sisters, cousins, nephews, nieces, etc, a large family indeed. Normally, a child would refer to any of his uncle or aunts as his father or mother, his nephews and nieces as his/her brothers and sisters. Individual does not and cannot exist alone except corporately in traditional Africa. He owes his existence to other people, including those of past generation and his contemporaries. Whatever happens to the individuals is believed to happen to the whole group, and whatever happens to the whole group happens to the individuals. Carolyn (1982) note that this networking of value makes it possible that when individual has a problem, not only the family but also the whole community is often involved in finding the necessary solution. This idea is concretized in Southern Nigerian principle of communal responsibility in socialization of the young where it is said that "it takes a whole village to raise a child". From the perspective above, our cumulative value could be said to be collective.

Contemporary researchers have hypothesized that the past two decades dramatic social change may have led to Nigerian mothers emphasizing individualism value over collectivism value at higher levels (Shobo, 2012). Current drift maybe, due to the level of education, knowledge acquisition, economic integration, competition, global business exchange, and globalization of values. People now join group only when the need arises and leave the group whenever they achieve their goal. For instance, during the time of political campaign, the politicians will begin to go down to the grass root to convince groups to help them achieve their political positions. At that moment, the politicians will feel among the group by applauding and financing the groups. But immediately the election is over, they will exonerate from the group.

Collectivism is a social psychology concept that relate to the identification and prioritization of group goals, social norms, group solidarity and gaining of a sense of identity from being part of the group than individual personal goal. Collectivism refers to societies in which people from birth onwards are integrated into strong, cohesive in groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty (Hofstede, 1980).

Individualism is a social psychological concept that refers to societies in which the ties between individuals are loose and everyone is expected to look after himself/herself and immediate family (Hofstede, 1980). Individualism were associated with liberalism and included the ideas of maximum freedom of the individual, voluntary groups that individuals can join or leave, and equal participation of individuals in group activities (Harry et al., 2012). As a moral-political philosophy, liberalism placed a great importance on the freedom of individuals to use reason to make personal choices, and to have rights to protect these freedoms (Kim, 1994).

Collectivism/ Individualism

Collectivism and individualism are used at the cultural level, whereas at the individual level of analysis (within-culture analyses), the corresponding terms are idiocentrism and allocentrism (Triandis, et al., 1985). Idiocentrism emphasize self-reliance, competition, uniqueness, hedonism, and emotional distance from in-groups. Allocentrism emphasize interdependence, socialbility and family integrity; they consider the needs and wishes of in-group members, feel close in their relationships to their in-group, and concerns (Cross et al., 2000). Harry et al., (2012) noted that as a general principle, collectivism promote cognitions, motivations, emotions, and behaviours all in the service of connecting with one's group, while individualism promotes cognitions, motivations, emotions, and behaviours all in service of pulling apart and separating from others.

Relational Models Theory of Collectivism (Fiske, 1992 & 2004)

Relational Models Theory or RMT is a useful framework for distinguishing between collectivistic cultures. It is particularly well-suited for such a purpose because it enumerates the types of socio-economic relations found across cultures. The theory is well-

established and systematically can be used to differentiate between different forms of collectivism.

Fiske proposes that there are four basic ways the human mind is genetically prepared and through cultural practices transmitted to conceive of relationships, resulting in four ways of organizing socio-economic interchanges. These fundamental approaches to social interactions are termed relational models and they include: communal sharing, authority ranking, equality matching and market pricing.

Communal sharing treat sets of similarly categorized people as if they were identical, and those belonging to one's own group are defined equally to oneself. If anyone needs something, the other gives it without expecting anything in return. Many important things you use as a group belong to you people together and not to anyone separately. Communal Sharing results in individuals' perceiving themselves as having many points of similarity with others. A common example is kinship bonds, where in-group members are perceived with high similarity and altruistic bonds can be observed (Fiske, 1992). Individuals think about themselves in relation to others due to shared similarity, considering them to be part of their extended self and feeling their needs as their own. On account of this perception of self, members contribute what they are able to support others without expectations for return behaviuor. Thus, this relational model can result in an egalitarian form of collectivism in which the needs of the self are subordinated to the needs of one's in-group.

Authority ranking rank items in a rigid order and people are ranked by importance, although culture must determine the criterion by which the ranking is performed. In this situation, an in-group sometimes has to turn over things to the other, who does not necessarily have to give them back. One person may be entitled to more than the other. Authority Ranking results in individuals focusing on hierarchy and authority, which structures social context (Fiske, 1992). According to Dien, Block & Glazer (2011), Authority Ranking results in a focus on the dominance relationships arising from the roles individuals occupy in the social structure. Examples include a division of society into occupations, castes, and/or functions, where individual attitudes are directed toward each group and its role within overall social structure. Herein, the individual is contextualized within perceptions of social categories, authority, and associated privileges.

Equality matching judge relative sizes and pay special attention to imbalances in the exchange of favors and payments. In-group keeps track of what they give to each other, in order to try to give back the same kind of things in return eventually. They know when things are uneven and typically divide things up into shares that are the same size. Equality Matching results in individual focus on exchanges and keeping track of unpaid debts (Fiske, 1992), such as reciprocating favors or exchanging gifts, whereby past exchanges lay the groundwork for future ones. According to Dien et al. (2011), an individual is tied into relationships with others via dyadic exchanges; behavior can be influenced depending on the phase of the exchange (giving or receiving). One's self-perception is rooted in the social importance of maintaining interpersonal connections and repaying favors that may subordinate the goals and desires of an individual.

Market pricing assign positive and negative values and determines the cost-benefit judgments about relationships in which to engage. Here, what you get from a person is directly proportional to how much you give them. You divide things up according to how much each of you has paid or contributed. Market pricing results to individual's focus in utility value that interpersonal relationship can provide. In this relational model, each observer (via social context) assigns either positive or negative values to others based on perceived utility. Dien et al., (2011) suggested that this dynamic results in individuals congregating into groupings of shared goals and mutual positive regard, such as sports teams or political factions (to the extent that they are based on mutual self-interest as opposed to shared ideology). They further suggested that the need to maintain and reinforce these groupings results in high emphasis on those things that win the approval of one's peers, whether it is honor or a reputation for generosity. Thus, this relational model can result in a tribalistic form of collectivism in which members all strive for the positive regard of their peers based on the same set of socially determined values.

Communal sharing categorizes people as if they are identical and create egalitarianism. Authority ranking recognizes the specific functions of people based on culture and appreciate individual differences. Equality matching judge relative sizes and pay special attention to imbalances in exchange of favours and payments. Market pricing assign positive and negative values to determines the utility value of relationship. These relational models bind people together and motivate them to pursue a goal collectively.

Psychological impact of the drift from collectivistic value to individualistic value

Prior to colonialism in Nigeria, the extended families lived a communal life. They carried out their daily activities together and shared their yield adequately following a well comprehended custom. Colonialism exposed Nigerians to international market by the creation of administrative offices in planned zones which necessitated the investment in socio-economic amenities within these areas. This stimulated the quest for paid employment and migration of workforce into these areas and therefore prompted the commencement of rural-urban migration in Nigeria into the cities such as Lagos, Port-Harcourt, Enugu, Jos and Kaduna. Unskilled labours were required for menial jobs in the urban centers of colonial administration (Nwanna, 2004). This created a huge population of old people left to fend for themselves in the local villages while their young make their living in these cities. Gradually, this created psychological and physical distance between family members and consequently means less availability of caregivers when older people fall ill. A lot of these older people have resolve to beg in order to survive or getting employed as cleaners, security guards, load carries or petty traders.

During the colonial era, Nigerians were subjected to forced acculturation. This was done through Western education. Being educated and civilized meant the adoption of western ideas and values of love, marriage, family and life in general. Foreign values and life styles were introduced into Nigerian with greater vigor. In present time, cable networks, internet, cellular phone, international media with their local collaborators that are quite obtainable in urban cities are bringing new ideas about all of life into the bedrooms (Olayiwola & Owagbemi, 2012), and taking away time people use to commune.

The recent socioeconomic circumstances of individual independency are encountering alterations that have to a considerable extent triggered changes in the fundamental cultural values most especially in the domain of the family system which have been a unit of communal life. Kalu (1981), note that the occurrence of competition between traditional and modern family patterns illustrates a dichotomy. That there were a rise in the pace towards the abandonment of traditional practices, the prevalence of family patterns that are increasing merging traditional and modern relationship, norms, values or practices. But in the most recent, due to the level of educational and knowledge acquisition,

competition and economic integration, individualism seems to have reduced collectivism to the minimum in Nigeria. Even though, some ethnic groups like northern part of the country are still backward in some areas like education, and economic integration, the West and the Eastern Nigerians are moving higher competitively. Most of these people in business are growing internationally; other careers are growing professionally, the academia's are topping their experience, certificates, publications and are becoming scholastically acquitted. People acquire new knowledge and extract the best and the easiest ways of doing things and handling issues and no longer care much about collective help from others.

Because of the benefit of all these attainments, there is increase in quest for it and demand put on individuals. For instance, in our present society, every grown-up person is expected to build or own a house of their own, buy car and have enough flowing income for maintenance before talking about getting married which is contrary to the traditional African society where marriage is by age and mental maturation. Sometimes, parents may not be able to train their children in education since Nigerian government has a lot of limitations in free education provided for its citizens. Individual may take up the challenges of going to school and training him/herself why doing business or menial jobs, even up to the university level which could be seen as one of the greatest physical, emotional, and cognitive challenges of individualism.

The struggle for individual autonomy has landed many Nigerians into psychological problems. Hardly do you find any Nigerian who is not engaged in too much work burden. The artisans will agree to do two different contracts alone at a given time, and so is university teacher agreeing to teach two or more different schools at a time. These resulting to too much work engagement, so many achievements, and embodiment and gradual development of psychological problems such as hyperactivity, aggressiveness, transfer of aggression, substance abuse, etc. Regarding work, it may result to disregard to duty or work, incompletion of contract at the required time, or work not properly done.

When individual interests prevail over community interests, the common good will suffer from deterioration and degradation and people tend making self-centred rational choices. In that sense Feeny et al (1990) interprets individualism as a negative and destructive human characteristic. This negative interpretation of individualism has encountered resistance by many philosophers and sociologists. Individualism is seen as a

positive moral duty that has socially and commonly shared institutions for the development of and search for individual meaning, purpose, and identity. Individuals strive to be authentic beings and as such they can add value to society instead of being a cogwheel of the societal clockwork machine (Taylor, 1995).

From the fore going, the world of individualism appears to trigger the feelings of loneliness. Loneliness is a complex and usually unpleasant emotional response to isolation or lack of companionship. Loneliness typically includes anxious feelings about a lack of connectedness or communality with other beings, both in the presents and extending into the future. As such, loneliness can be felt even when surrounded by other people. Loneliness has also been described as social pain, a psychological mechanism meant to alert an individual of isolation and motivate him or her to seek social connections (Cacioppo & William, 2008).

People experience loneliness especially in urban areas due to lack of friendship relations, physical absence of meaningful people around a person. Many people experience loneliness for the first time when their working mother left them in a crèche or day care school where the child has no attachment feelings, or after the birth of a child (often expressed in postpartum depression), after marriage, or following any other socially disruptive events, such as moving from one's hometown into an unfamiliar community leading to homesickness. The modern office environment in urban areas where most of the work done is through computer limiting the number of face-to-face contacts with people has been demonstrated to give rise to loneliness.

Drift from collectivism to individualism creates psychological distance and disparity between the rural and urban dwellers. Few people living in rural areas tend to live collectively to survive, and they feel that those people living in cities have left them to suffer for themselves and take care of the home. This feeling tends to make them to have a different perception about the member of their in-group living in urban area. They tend to see the urban dwellers as being more enlightened and endowed financially, socially, and politically. These feelings motivate more people especially the youth in rural areas to move to urban areas no matter the cost. However, people in urban areas perceive rural dwellers from a different perspective. They tend to perceive rural dwellers as lazy, uncivilized, poor,

diabolic, and enemy of progress. The urban dwellers tend to create psychological distance in their relationship with the rural dwellers.

In Nigeria, individualism/collectivism has created much disparity between people of different social classes. The upper class always feels threatened whenever they are in close contact with the lower class. They feel insecure in their economy because, they always thought that the poor people are coming for their wealth and not just for social relationship. That is why by observation; you rarely see a high social class person exchanging pleasantry with a lower-class individual. Social relationship has become a thing of the same class. Thus, emotional feeling of insecurity in class differences increase individualism while emotional feeling of the same class level increase collectivism.

In Nigeria, progressive shift to individualism value orientation has limited the relationship and value of family. Husband and wife are financially acquitting than emotionally supporting each other. Many of our parents have got married to the person they do not and will never love just because of the financial support they will gain from the marriage. Many parents maintain nuclear family just to run away from economic expenses the extended family system will cost the person. While some given up the value of procreation in marriage because of economic expenses and troubles involve in giving birth, caring and training children. Thus, these freedom quest of individualism have attracted so many personal rationalized values in Nigeria, such as surrogate motherhood, gay and lesbianism, even though their rationality have not convinced the law makers in Africa into implementing their right to action constitutionally. But many Nigerians are still caught in these practices (Adelagun, 2022; Human Right Watch, 2016; Abimboye, 2015).

Collectivism/Individualism shift degenerate and multiply psychological stressors on individuals in Africa due to limited resources on the reach of individuals and struggle for survival, personal aggrandizement, competition and egoistic life. The growing incidence of individualism may be the major cause of high crime rate, corruption, antisocial behaviours and marriage problems. As people are put on the high track of pulling away from family shield, they may decide to join other group that will help them to get their want by hook or crook.

Individualism on a positive side has led many Nigerians into economic break through and self-confidence since high economic status does lead to self-confidence.

Individualistic life leads to high level of mental concentration and fast reasoning. It is assumed that majority of people that engage in individualistic life in Africa are economically prosperous, educated and knowledgeable people. In a study about individualism and collectivism attitude about shopping in Africa, Blankson et al. (2022) reported that Africans imbibes both collectivism and individualism attitude towards shopping. This implies that Africans still maintains some aspect of collectivism as culture and adopt individualism in order to achieve some levels of economic progress. Initially, Veehoven (1999) reported an empirical test of the claim that quality of life is poor in individualized society. In comparing 43 nations, he found a clear positive relationship, the more individualized the nations, the more citizens enjoy their life and relationship appears to be contingent to level of education and economic prosperity. Positive correlations appear only among the most knowledgeable and prosperous nations. These studies imply that individualism is not yet healthy for developing countries in Africa since we still have higher percentage of uneducated, poor and underdeveloped people.

Recommendations

Development of society cannot be hold still especially in economic progressing nation like Nigeria where people concentrate more in economic and political breakthrough, putting less or no attention to psychological and cultural values of the society they come from. This brings about moral decadence, instability in the movements of people from rural to urban cities where access to economic life abounds. This pattern of attitude kept on changing the societal values of African collectivism to individualistic state where the pattern of self-value and individual rationalized value is intensified.

It appears that the value of African collectivism has been left to the church alone. The Christian churches everyday calls themselves one family because of high sense of collectivism value that exists and preached in the group. Most of the other organizations that encourage collectivism value such as Christian Women Organization that return home both those at home and diasporas for August meeting, Christian Men Organization, Christian Young women Organization, and Christian Young Women Organization, all stems from Christian church. Even some of the traditional festival that brings people together has been abandoned and only Christian related festivals, such as Christmas and Easter exist in

most community. During the peak period of COVID-19, many Churches were observed distribution food palliatives to their members. This also seems to be applicable to Muslim faithful. These groups should help extend collectivism value to the family system and community.

Poverty is a primary contributor to nearly every major social problem and devaluation in our society today, and there is no greater contribution that psychologists and those in other disciplines can make to the quality of urban life than working to enhance the capacity and empowerment of individuals, schools, church, and neighbourhoods affected by concentrated poverty. There is a need to enhance social cohesion through connection between human capital and economic growth because economic prosperity depends upon healthy social structures. As Meegan and Mitchell (2001) note that it is necessary to rebuild social capital in marginalized communities and for reasons not simply of social cohesion but also of economic competitiveness. Problems related to these connected areas are best visible in neighbourhood areas (Meegan & Mitchell, 2001).

An important contribution of psychology to addressing range of urban problems is a focus not just on the problems but also on identifying and mobilizing the assets of communities in a collective way. A deficit approach to urban life assumes that urban communities lack the organizational capacity or necessary assets to improve their conditions, whereas the strengths-based approach recognizes the many tangible and intangible assets characteristic of many urban social institutions and community organizations (e.g., neighborhoods, churches, voluntary associations). When effectively mobilized, formal and informal institutions in urban areas can bring tremendous resources collectively to bear on problems and yield effective community development.

Urban neighbourhoods continue to perform important roles in the daily life of people, but the role of the neighborhood is paralleled with increased activities and connections outside the living area. Traditional domestic activities are simplified by modern technologies and subsistence activities largely take place in spatially diffuse networks. As such, recreation and leisure become more important functions of the neighbourhood, whereas other activities largely take place outside the living quarters. With this trend, the neighbourhood becomes an extension of personal identity of the residents,

whether they are seen as individuals or communities. As such, the image and the location of the neighbourhood increasingly matter (Forrest & Kearns, 2001).

Rural neglects bring negative consequences such as exodus of rural dwellers to urban areas, with resulting problems of unemployment, crimes, prostitution, child labour, insecurity, money laundering, bribery, poverty, proliferation of shouty living areas, spread of diseases, and overstretching of the facilities and infrastructures in the urban areas (Sule, Alinno & Ikwegbe, 2013). All these are the consequences of the abandonment of the African cultural value of collectivism to individualism where individuals find it very difficult to survive alone in the background of underdevelopment. Sule, Alinno and Ikwegbe (2013) noted that any nation that neglects the development and empowerment of the rural communities should not expect meaningful development.

There should be adoption of solution offered by the European Council to enhance social cohesion in 2004, to Nigeria and this will help increase the sense of collectivism value. The approach of the strategy rests on four pillars: the idea of shared responsibility crossing public and private spheres; the legal recognition of individual rights has to be accompanied by a set of policy processes that weave together economic growth, human well-fare and sustainable development; the active reintegration of vulnerable groups; highlighting of the positive impacts on the values underlying cohesive societies of responsible implementation of public action (CoE, 2008).

To make the complex character of neighbourhood and community more tangible, Davies and Herbert (1993) identified three domains of place-based communities: the areal content, behaviour and interaction and conceptual identity (Davies & Herbert, 1993). The areal content refers to the existent social structures in the area, the social ecology of the place (Meegan & Mitchell, 2001). Behaviour and interaction relate to the engagement of people in social and economic settings, and the level of dependency of the neighbourhood milieu. The interactions are often extended outside of the area content. Conceptual identity relates to the feeling about the place. It can be divided into cognitive and affective identity. Cognitive identity relates to the names, territorial markings and mental maps that the inhabitants have of the area. The affective domain relates to the meanings and attitudes and social values that people hold about their neighbourhoods and communities.

Research by various authors suggests that for sound social capital to emerge, a high degree of homogeneity is required. Communities with high levels of racial and cultural diversity seem to have lower levels of interpersonal trust and of formal and informal networks (Letki, 2008). This is observed in Nigeria where there is ethnicity and religious differences. These assessments question the validity of the concept of multiculturalism and put assimilation strategies back to the policy agendas. Other researchers are more optimistic about people living and working together although they have various lifestyles, basic assumptions and management strategies (Verweij et al., 2006). Raising cultural awareness and literacy are seen as the remedies of distrust and misunderstanding (Erez & Gati, 2004).

Therefore, another significant steppingstone can be found in Cultural Theory (Thompson, 1997). This theory puts culture at the centre of the explanation of social life. In line with the theory, the organization of social relations can be divided into four basic different patterns, namely, egalitarianism, hierarchy, individualism, and fatalism (Verweij et al., 2006). These four organizing principles tend to "produce different ways of perceiving (human) nature, and the policy prescriptions that follow from that" (Verweij et al., 2006, p.819). The "level of social stratifications and group solidarity are determining factors of collective action and behaviour" (Verweij et al., 2006, p.838).

The Cultural base Theory typology integrates both rational choice theory and post-structuralism (Verweij et al., 2006). Rational choice theorists assume that societies and cultures are fundamentally the same because they consist of human beings who share the same basic needs. Post-structuralists share the view dominates that every person, culture or community is inherently unique. Cultural base theory is emphasized on the notion that although cultures do differ, they do not differ endlessly (Verweij et al., 2006). Awareness of the 'cultural perspectives' based on this axis, is increasingly regarded valuable in discussions concerning complex issues related to Sustainable Development on various levels, domains and scales and therefore it is suitable for complex issues at the neighbourhood level as well. It can help finding synergies and conflicts in lifestyles and basic assumptions and as such can improve pathways towards mutual understanding and trust. Cultural base Theory can be useful on the complex questions related social cohesion on the neighbourhood level and used as a tool to help formulating strategies and options.

Our family, clan, caste and society at large should learn how to reduce the financial demand put on their people and learn how to come together to build economic stand from the natural resources within our community especially from agriculture, and other resources obtainable. This is because many people run away from poverty in rural areas to urban cities where they have no relatives and thought that life is easy, to struggle for livelihood and economic breakthrough, instead of putting up developmental plan that will help to better the life of the people by working together. This is to encourage collectivism and limit the number of frustrated Nigerian citizens who have lost their identity due to quest for economic breakthrough and self-independence.

Our rural dwellers should learn to appreciate the potential and ability of in-group member, rather than being jealous. They should learn to appreciate and support effort, achievement, and progress in order to assimilate the in-group members who run out to urban city and other developed country in search for means of livelihood, because this will encourage people to bring development from the resources they have acquired and encourage collectivism.

When this is done, people in different social classes and urban and rural areas will appreciate the value of collectivism in building and developing the nation. Consequently, there will be egalitarian society where the value of humanity is observed instead of only materialism.

Conclusion

Nigeria stands among the developing nations of the world that do not incorporate properly their traditional collectivist lifestyle to their contemporary developmental plan. Out of struggle to meet up with the societal demand, economic gain, fear of poverty, personal idiosyncrasy and ostentatious living led to the Nigerian drift from collectivism to individualism value orientation. Because of the time and resources put to achieve these material gains, Nigerians tend to have little or no time to commune and live a collectivistic life which is one of the core African value system that have helped our four fathers. The contemporary Nigerians tend to imitate some of the developed countries like United State of America where individual or individuals create their own personal value and out of flamboyancy seek for its governmental approval to make it applicable to others. The case of United State legalization of gay marriage is an example. There is need for concerted effort

of professionals, psychologist, social worker, and all humanitarians in the field to extract the benefits of the culture that will serve ethical purposes and imbibe the African value of collectivism in the country's developmental plan through social cohesion, groups, neighbourhood and community empowerment for valuable and sustainable development of the nation. Nigeria should promulgate a law that will demand family or community purchase and acquisition of huge properties, putting it in a way that individual has no right of ownership of some exorbitant properties to promote family, community participation and democracy, and consequently enhance collectivism. Olayiwola and Owagbemi (2012) noted that in the developed parts of the world, the family appears to have lost its social, educational, economic functions, all having been taking over by the government. In this kind of situation, people care less about other people problem and the issue of "it does not concern me" becomes the order of the day. Nigerian government should therefore institute law that will mandate the entire family the social, educational, and economic responsibility of their in-group. This will help bring the eyes of people on the ground for effective collectivistic life. Government should endeavor to strategize their plan and construct social amenities, firms, and other developmental institutions in all the rural areas in the country to reduce poverty and fear of poverty.

References

Abimboye, M. (2015). Nigeria recorded 105 cases of rights abuses against gays in 2014 group. *Premium Times, May 19, 2015*.

Adelagun, O. (2022). US base couple accused Nigerian surrogate mother of absconding with twins. *Premium Times, April 8, 2022*.

Ajomale, O. (2007). Country report: Ageing in Nigeria current state, social and economic implications. *Sociology of Aging*, ISA RC11.

Asawo, S. P. & Asawoba, I. (2016). Collectivism and organizational success: Managing cultural diversity in Nigeria's multicultural corporations for national development. *The Academy of Management Nigeria Annual Conference, October, 2016.*

Blankson, C., Nguyen, T., Elliot, E. A., Sayed, A., Ahmed, Abbas, S., & Msweli, P. (2022). Africa meets America: The impact of collectivism and individualism on attitude towards shopping. *Academy of African Business and Development (AABD) Conference May, 2022. At: Accra, Ghana.*

Cacioppo, J. & William, P. (2008). *Loneliness: Human nature and the need for social connection.* New York, W.W. Norton & Co.

Carolyn, B. (1982). Families tie, balancing commitment to work and family in dual earner households. *American Journal of Sociology, 72,* 31-68

Council of Europe. (2008). *Towards an active, fair and socially cohesive Europe. Report of high level task force on social cohesion.* Strasbourg: Council of Europe.

Cross, S. E., Bacon, P., & Morris, M. (2000). The relational-interdependent self-construal and relationships*. Journal Personality and Social Psychology*, *78*, 791-98

Davies, W. K. D., & Herbert, D. T. (1993). *Communities within cities: an urban social geography*. London: Belhaven Press.

Dien, J., Blok, S., & Glazer, S. (2011). *Cultural priming: adopting the adversary's mindset to improve analysis*. College Park, MD: University of Maryland Center for Advanced Study of Language.

Erez, M., & Gati, E. (2004). A dynamic, multi-level model of culture: from the micro level of the individual to the macro level of a global culture. *Applied Psychology: An International Review, 53*(4), 583-598.

Feeny, D., Berkes, F., McCay, B. J., & Acheson, J. M. (1990). The tragedy of the commons: twenty-two years later. *Human ecology*, *18* (1), 1-19.

Fiske, A. P. (1992). The four elementary forms of sociality: Framework for a unified theory of social relations. *Psychological Review*, 99(4), 689-723.

Fiske, A. P. (2004). *Relational models theory: A contemporary overview* 3-25. Mahwah, NJ: Lawrence Erlbaum Associates.

Forrest, R., & Kearns, A. (2001). Social cohesion, social capital and the neighbourhood. *Urban Studies, 38*(12), 2125-2143.

Harry, C., Triandis, & Gelfand, M. J. (2012). A theory of individualism and collectivism. London. SAGE Publications.

Hofstede, G. (1980). *Culture's Consequences*. Thousand Oaks, CA: Sage.

Human Right Watch (2016). "Tell me where I can be safe". The impact of Nigeria's same sex marriage prohibition act. *Human Right Watch, October 20, 2016.*

Ifeanacho, M. I. (2010). *Fundamentals of Sociology*. Port Harcourt, Chibest.

Kalu, W. J. (1981). Modern Ga family life patterns: A look at changing marriage structure in Africa. *Journal of Black Studies*, 349-359.

Kim, U. (1994). Individualism and collectivism: Conceptual clarification and elaboration. In U. Kim, H. C. Triandis, C. Kagitcibasi, S. C. Choi and G. Yoon. (eds), *Individualism and collectivism theory, Method, And Application*, pp. 19-40. Thousand Oaks, CA: Sage.

Letki, N. (2008). Does diversity erode social cohesion? *Political Studies, 56*, 99-126.

Meegan, R., & Mitchell, A. (2001). It's not community round here, its neighbourhood': Neighbourhood change and cohesion in urban regeneration policies. *Urban Studies, 38*(12), 2167-2194.

Nwanna, C. (2004). Rural-urban migration and population problems in Nigeria cities: *A paper presented in industrialization, urbanization and development in Nigeria*. Lagos. Concept Publications.

Olayiwola, F. O., & Owagbemi, O. G. (2012). Strains in traditional family values in a Yoruba community: a study of families in Akoko land in Ondo state, Nigeria. *Europian Scientific Journal*, (8) 26, 1857-7431

Shobo, Y. A. (2012). Using mixed methods to understand individualism and collectivism values in Nigerian mother adolescent days during social changes. *African individual and family studies*. SayBrook University.

Sule, J. G., Alinno, F. C., & Ikwegbe, D. (2013). Rural economic development: Policy implementation in Nigeria. *International Journal of Academic Research in Business and Social Sciences,* (3), 22-35

Taylor, C. (1995). *Multiculturalism*. Meppel, Boom.

Thompson, M. (1997). Cultural theory and integrated assessment. *Environmental Modeling and Assessment, 2*, 139-150.

Triandis, H. C., Leung, K., Villareal, M. V., & Clark, F. L. (1985). Allocentric versus idiocentric tendencies: Convergent and discriminant validation. *Journal of Research in Personality,* 19, 395–415.

Veenhoven, R. (1999). Quality of life in individualistic society: A comparison of 43 nations in the early 1990's. *Social Indicators Research, 48, 157-186.*

Verweij, M., Douglas, M., Ellis, R., Engel, C., Hendriks, F., Lohmann, S., Ney, S. M., Rayner, S., & Thompson, M. (2006). Clumsy solutions for a complex world: the case of climate change. *Public Administration, 84*(4), 817-843.

Walsh, A. R., & Stephenson, R. (2021). Positive and negative impacts of the COVID-19 pandemic on relationship satisfaction in male couples. *American Journal of Men's Health, 1,* 1-14.