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Nature, Changes, and Dynamics of Family Structures and Parenting in Nigeria: Its Implications on Children's Socialization and Marriage

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Abstract

This paper centers on the Nature, Changes, and Dynamics of family Structures and parenting in Nigeria: And its Implications on Children's Socialization and Marriage. The issue of moral decadence in society stemmed from the values of the family of orientation and the family of procreation. The nature of family structures in Nigeria, the Changes that emerged in the family structures, and the Dynamics in the family structures. The value orientation of the family structures to be internalized, the effects of the neglecting to instill the value orientation on the Children's Socialization and Marriage in Nigeria. The theoretical thrust of this paper is Symbolic Interactionism. The work employed secondary data as its source such as textbooks, journals, News Papers, etc. This paper submits that despite the natural, changes emerging in the family structures and the dynamics, parents should ensure that they inculcate those values of the society in children which will be efficacious to their adulthood as well as notifying them of the menace of indulging in adverse lifestyle to one's personality and the society at large.

Keywords: Family Structures, Parenting, Value, Value Orientation, Socialization.

Introduction

A strong society cannot survive without the role of the family as a social institution. Due to the significant, critical changes, it has undergone in today's societies, the family's ubiquitous significance in people's lives is deteriorating. Because of the parents' poor value orientation, the family of origin and the family of procreation became the root of society's moral decadence problem. In the past, morality has been defined as both the conduct or activities that society's members deem to be right and a system of guidelines or precepts that enable an individual to discriminate between right and wrong and act accordingly (Jimoh, 2001; Landu, 2001; Muraina & Ugwumba, 2014). According to Njoku & Njoku (2017), moral decadence is any act or behavior that violates a society's norms and regulations. It is an

abnormality that fundamentally contradicts social norms. It might be better described as aggressive behavior that violates the norms of a particular civilization. Njoku & Njoku (2017), defined moral degeneration as a refusal to follow rules due to peer or societal pressure. They believed that parents who engage in antisocial behavior run the risk of passing on these ideas to their kids. Out of guilt, some parents lack the moral authority to impose discipline, so they engage in indiscipline. Killings, kidnappings, cults, and drug use are just a few examples of how moral degradation manifests itself. Despite having abundant natural and human resources, it is clear that Nigerian society is controlled by these types of social vices and diseases. These vices and immoralities are sensed on a worldwide scale. Additionally, they encompass moral degradation in the form of corruption, bribery, embezzlement, misappropriation of public funds, injustice, and so forth (Njoku, 2016; Uzoigwe, 2013). The consequences of parents failing to instill the proper principles in their children at the appropriate age fall on society. Family structure is the foundation of social structure everywhere in the globe. According to some definitions, family structure refers to the grouping of family members according to rank, position, authority, and communication patterns that are meant to satisfy basic human needs at the family level. Although Humans have a universal biological nature and a relevant culture Specific and/or cross-cultural strands of evidence which suggest that family structure in every society is influenced and shaped by objective culture, modes of production that not only organize and integrate family members into specific marital and family relationships, but also orient, direct, and control human nature and nurture systems, to meet and satisfy their physiological, material, and psychological needs. Every culture or subculture within a culture has a family structure that includes marriage, housing, and family for these human goals. These aspects of family structure differ throughout societies as well as among the same society's many subgroups (Uddin, 2020).

 According to one definition of the family, it is a collection of people who are related through marriage, blood, or adoption, form a single unit, interact and communicate with one another, and establish and uphold a common culture (Uddin, 2020). A family can be viewed as a collection of individuals who are expected to love, support, and assist one another without conditions or limits (Adebowale,2014). A family traditionally consists of a father and a mother who are legally wedded and raising their biological children. The best and most stable way to raise kids is to encourage and enhance marriage. Children should be raised in places where you have two biological parents, and a married couple increases the likelihood that the family will be stable. Marriage is the catalyst for family creation, and families are the major incubator for personality development and social conduct. The family has an impact on a person's social experience from birth to death (Ibrahim, 2008). The family, he claimed, continues to be the core of modern life despite the shifting lifestyle and rising personal mobility that characterize modern society (Meyerhoff, 2013 cited in Ibrahim, 2008). He emphasized that one of the fundamental foundational elements of a thriving society is a stable family system. Societies that are in crisis are those in which the family is disintegrating. Finding out about people's values teaches us a lot. Because values serve as the benchmarks by which people judge what is acceptable and unsuitable, beautiful and

ugly, etc. People's preferences are based on their values, which also influence their decisions and reveal what they find valuable in life. Values might be particular, like respecting one's parents and having a home and car, or they can be more abstract, like being healthy, in love, or believing in democracy. The phenomena of cultural transmission are the phenomenon of socialization. Values are an essential part of every civilization. They are declarations of what should be from a cultural perspective. Socialization is the means through which values and other cultural elements are passed down over the generations since it ensures that culture is learned from one generation to the next. It is the channel by which any organization or society's value system endures over generations. As a result, it is a crucial process in both people's lives and societies. To sum up, it is true to claim that inadequate or ineffective socialization of people (particularly children and teenagers) can negatively impact the inculcation of the proper values of society given the significance that the process of socialization plays in generating the value system of any community. At the smallest level of Nigerian society, the family, and parents are still in charge of instilling the proper social standards and values. The traditional family serves a spiritual purpose. In addition to these, a family unit is frequently a religious organization that includes wherein each participant fulfills a defined function in the performance of rituals, acts of worship, and religious duties. The legal role played by the family institution is noteworthy. Through its connection to the family, the child becomes a genuine part of society.

The Family Structures in Nigeria

The family is essential to a child's upbringing because it can be the thing that affects their growth the most. Because children require parents for a very long time, all societies are based around units of people that we typically refer to as "the family."

Nuclear Family

The most prevalent family type in Nigeria is the nuclear family. It is made up of a biological or adopted father, mother, and children. Another way to think of a nuclear family is as a grouping of two or more nuclear families: a conjugal or family of procreation in which one is a father/husband or a mother/wife, and a natal or family of orientation" in which one was born (Ottite and Ogionwo, 1979 cited in Ibrahim, 2008). Families can also be categorized as monogamous or polygamous, with one or more nuclear families, respectively. In this regard, the family may represent the type of union that was entered into. A man, his wife, and their offspring make up a nuclear family, which is founded on monogamy. Due to the fact that both parents are employed, there is frequent financial stability in this sort of family. They cohabitate and have children together, and as a result, they reared the kids in a loving, stable, and normal manner. It's not always the same, but some nuclear families are also involved in conflict and disagreement, instilling in the kids these undesirable traits that also have an impact on society at large and their marriages.

Additional Family or Extended Family

A father, mother, children, one or both grandparents, aunts, uncles, cousins, and other relatives who live under the same roof make up the extended family. According to Laslett (1972) referenced in Ibrahim (2008)), an extended family is made up of a man, his wives, children, and relatives who also have wives and children of their own. A normal extended family faces challenges, such as the fact that everyone living there would presumably want to voice their opinion on how to raise the kids during the course of raising the family's young members. Another negative is that the extended family is having financial problems. If the parents are now financially supporting multiple people and children without receiving any assistance from them, this can be troublesome. Another is the concern over privacy. Most extended families who live together lack privacy. This may change depending on the kind of house they live in. The senior occupants of the home could receive additional attention and care. The extended family will significantly benefit from this. Additionally, individuals at home can help the parents with child care when they leave for work. Family members are always eager to help out with chores around the house and other responsibilities, especially in an emergency.

An "incomplete extended family" is a different concept. This sort of extended family consists of a single parent with children, their grandmother, grandfather, or both, as well as additional relatives. This family is deemed incomplete since both parents are absent.

Single-Parent Family

This form of family is made up of one parent and one or more children. When a child is born out of wedlock, a parent dies, a couple gets divorced, or when a couple remarries, this type of family can form. Friends, family, and other relatives help a single parent raise the children in a one-parent home. When a parent needs to go to work, this safety net can help with child care. It is not unusual to see this type of family in Nigeria today. In addition to nuclear families, there are also single-parent families. Members of this kind of family tend to become close because they get to spend time together. They also get to learn how to take care of the home together. In a single-parent family, there is only one parent, so that person typically bears the bulk of the financial load. As a result, the family must struggle to get by on one paycheck. Being a single parent and raising children alone may be tremendously stressful. It can be quite difficult to raise children without one of their parents. As a result, the family unit would be strengthened because the parents and kids would always need to rely on one another for love and support. On the other hand, these kids occasionally engage in illegal activities including drug usage, theft, prostitution, etc.

Stepfamily

Undoubtedly, Nigeria has a higher-than-average divorce rate. People who get divorced frequently decide to get married again. A stepfamily or blended family is created as a result of the joining of two separate families. It also includes the children of the new husband, wife, or spouse from previous marriages or relationships. Despite the fact that they frequently encounter unique challenges like adjustment periods and behavioral issues, stepfamilies are

about as common as nuclear families. Stepfamilies must learn to work together with their ex-spouses and with one another in order for these family structures to be successful.

Disputed Family or Separated Family

This type of family's parents separated after experiencing difficulties in their marriage. Despite their refusal to live together, they must nevertheless fulfill their parental duties. In contrast to single-parent homes, where one parent is fully accountable for raising the child even if she is often the one who resides with them, separated parents share responsibilities.

Parentless family or Childless Family

A childless family is a type of family where the married pair determines they do not want to have children. The couple living in this home may also be infertile. In our Nigerian society, a childless family is not regarded as a complete family since it does not fulfill the standard definition of a family, which comprises a father, a mother, and, of course, children. A family can be considered childless for a variety of reasons. One of these components is the problem of infertility. It is possible for one spouse to have infertility issues that make it challenging for the couple to conceive. A family may also be referred to as childless if one parent is genetically predisposed to a disease that could be passed on to their children should they want to have children. The married pair can then decide they do not wish to have children in order to avoid passing the illness on to them. In addition, parents who prioritize their careers may decide against having children right away because they would not have the time to raise them. Couples without a reliable source of income can also decide to put off having children until their financial situation improves. Most households without children do not have financial commitments because they do not have dependent children. The family can also indulge in lavish spending without worrying about providing for its young offspring. Couples in this type of family always have more free time, and as long as they have the funds to do so, they are free to travel wherever they like. They also have the opportunity to further their studies and careers.

Parents' Family or Grandparent's Family

For a variety of reasons, a child may occasionally be raised by his grandparents instead of by his parents. When the grandparents are raising their grandchildren by themselves, without the help of the kids' parents, this is a grandparent family. Many grandparents are raising their grandchildren nowadays for a variety of reasons. One in fourteen kids are brought up by their grandparents alone, unaided by their parents. This might be due to the parent's death, incapacity as parents, addiction, or abandonment. Many grandparents are compelled to support their grandkids by going back to work or finding other sources of money.

The Dynamics of Family Structures and Their Changes

Fundamental alterations to the family institution have arisen, raising grave concerns. more significant when one considers how it will affect people's individual, collective, and societal life. This means that because the family is the fundamental unit of society, changes inside it

will inevitably affect a greater group of individuals. Ibrahim (2008) asserts that the nuclear family structure popular in Western Europe has replaced the traditional extended family structure. Christianity's impact, in particular, tends to support monogamous marriage and, implicitly, the nuclear family structure. Nowadays, a lot of couples favor smaller families. This trend has affected all socioeconomic strata in various nations, but it is more noticeable among the top and middle classes. The expansion of modern education, rising wealth and the dissemination of material views, the emancipation of women, and the widespread use of contraceptive methods are some of the factors that contributed to the change in family size (Barnes, 1985). The modern family's structure changed as a result of urbanization. The anonymity, individuality, and anomie of the city's culture provide little room for the development of an extended family system. A few of these anti-social behaviors would have been avoided if the extended family had continued in its original form. It is generally believed that the shift from an extended family to a nuclear family occurs together with the change from a traditional subsistence economy to a Westernized economy. Individuals, communities, and the entire community all experienced a variety of issues as a result of the breakdown of the extended family structure. For instance, the breaking down of the traditional hold of the family on the individual is the cause of the rising incidence of juvenile, delinquency, crime, prostitution, and similar anti-social and immoral acts. Like other social structure units, the family is also going through fundamental changes in its role and functions. First, the family's function as a unit of economic production has undergone a significant transformation. The house serves as the hub of economic activity in traditional societies. Once more, the family typically makes decisions regarding members' professional choices. Compliance with family rules and standards was ensured by the stronghold the traditional family held over its members. They have all changed. The family is no longer the main source of income for its members. Its status as a standalone unit of economic organization has also changed. Instead, almost every member of a modern family is working outside the home. It is still the fundamental consumption unit, though. The breakdown of the extended family system has significant social ramifications. First, home production's cooperative activities have moved to the workplace. As a result, managers and other bureaucratic authorities have gained the family head's devotion. Again, people now spend the majority of their time working, which reduces the amount of time spent with family and friends at home and results in the neglect of children and other dependents. The moral and religious upbringing has also been impacted by the family's shift in role, which has a negative impact on society as a whole. The family is no longer solely responsible for this training. Instead, moral and religious guidance is now provided by religious institutions, educational institutions, and other concerned organizations. The teaching of religious and moral principles is also significantly influenced by other interest groups. More fundamentally, morality has been treated with a laissez-faire attitude by both the people and the government. As a result, society's moral framework collapses, which encourages immoral behavior. In the household, women now play different economic and social roles. Women's traditional roles included being a wife, a mother, and performing the sacred responsibility of serving their husbands. First, it altered the nature of domestic work such

that women are no longer only allowed to perform "homework" or work in the kitchen. Women are joining the formal work field in greater numbers (Malier and Rosser 1987 quoted in Ibrahim, 2008). However, working mothers who must plan for child care while at work and assume the role of mothers at home once they get home (Yusuf 1995, cited in Ibrahim, 2008) provide a dilemma for female employees. Women's family duties are negatively impacted by the nature of their jobs. Particularly, women's responsibilities for raising children are negatively impacted by their outside-the-home jobs. Many women were equally compelled to work outside the home in order to boost the family's income, which has been negatively impacted by inflation and the economic downturn (Ibrahim, 2008).

Value Orientation and the Consequences of Failing to Foster the Correct Value Orientation in Nigeria

The most fundamental principles of society are established by the first group of people to whom a person becomes attracted and the first authority under which they learn to live. A family's shared beliefs and goals strengthen ties and the unit's cohesiveness. A family values and instills in its offspring family values. Family values, also known as familial values, are traditional or cultural beliefs and ideals that are related to the structure, function, roles, and beliefs of the family. It also illustrates the moral and ethical values that are typically upheld in families and passed down, including fidelity, honesty, truth, and faith (Wikimedia, 2023). According to the Oxford English Dictionary, a value is a social principle, objective, or standard that is upheld by a person, class, society, or organization. What we value most in life is value. Value has many different connotations, such as the worth of something in terms of money or other products that it may be exchanged for, the quality of being useful or significant, moral or professional standards, behavior, principles, or even a number or quantity, among others. According to sociology, a value is a conviction that something is admirable or desirable. It outlines what is significant, valuable, and deserving of life. An overarching principle of action is value (Okoroafor & Njoku, 2012). Our orientations, deeds, responses, and interpretations are influenced by our values. Principles or norms that individuals consistently uphold from generation to generation can also be referred to as values. Family values are then beliefs or a way of life that are imparted to a person by their family environment and serve as a direction for that person's behavior both inside and outside of the family. Only these values govern relationships within the family, and this practice of abiding by the values also applies to contacts beyond the family. It is appropriate to note that the family is the fundamental unit that requires attention if a good, sustainable society is to be built (Adebowale,2014). Orientation is "the action of orienting oneself or the state of being orientated," according to Hornby (1995). To "orientate" something is to "direct the interest of someone to something, to direct or aim something at somebody, to design something specifically for somebody/something. Orientation is described as "the determination or adjustment of one's position with reference to circumstances, ideals, etc." in Funk & Wagnalls' Standard Desk Dictionary (1993). Okoroafor & Njoku (2012) opined that a group, a people, or society is said to be orientated when new information, ideas,

knowledge, and experience are provided with the intention of replacing old information, ideas, knowledge, or experience about problems, values, institutions, etc. The most crucial virtue we can impart in order to inspire other family values is politeness. The ability to treat people with respect and kindness is known as civility. Family unity, honesty, integrity, love, education, religion, and culture are all universal family values. Others include self-assurance, education, joy, inspiration, piety, harmony, knowledge, dignity, peace, compassion, charity, and respect for one another, to name but a few. These family values might shield the kids from trouble down the road (Adebowale, 2014).

Nigeria is going through a values crisis as a result of inadequate parental guidance. Okoroafor & Njoku (2012) asserts that the crisis of values in Nigeria is the main issue the nation is facing (Ameh, 2008). This is also obvious in modern Nigerians (children and youths), who are barely able to write or read their native tongue or vernacular. A growing number of social vices are publicly practiced throughout the nation, including general indiscipline, immorality, corruption, and violent actions like terrorism, kidnapping, and rape, as well as general indiscipline. The disintegration of the traditional value system caused by subpar parenting and a lack of appropriate socialization for today's Nigerian children and youths is the direct cause of these societal difficulties and challenges. Numerous influences on this community contribute to its non-conformity to socially acceptable norms and values. Peer pressure and social media (TV, Facebook, Twitter, etc.) have a detrimental influence on many of them (Okoroafor & Njoku, 2012), and these things can also happen as a result of parental neglect. Koon (2012), referenced in Adebowale (2014), also noted that because some of the children in such (single parent) families are being influenced by the values of their parents, they are more prone to suffer from difficulties like delinquency or adolescent pregnancy. Sometimes, our ideals can affect how we marry, which leads to a higher divorce rate in Nigeria. Many Nigerians suffer from a significant "value-choice" issue that has harmed our country's reputation and stunted economic growth, among other things. Jaiyeola (2010) asserts that a strong value system must be established. He is adamant that Nigeria's economic growth will be boosted by a strong value system. There is no question that we have a role to play both personally and professionally, and the change we are longing for may begin right here, in his words. He also argues that Nigeria must do everything in its power to stimulate and capitalize on ideas that will advance its economy (The Nation, 2010). Olukoju (2011) asserts that "the emergence of a new Nigeria where peace, equity, and justice will reign could only be realized when children are taught the values needed to lead a righteous life". He stated that every family must develop discipline in their children if society is to be free of crime, theft, kidnapping, and other social vices. Furthermore, he asserted that "it can never occur in a vacuum since deliberate efforts must be made to instill excellent morals in our children. By focusing on the young, we must transform this nation. In order to develop godly character and produce future leaders for society, we as parents, educators, and leaders in many sectors must take advantage of every opportunity that comes our way (The Nation, 2011). In order to create a strong Nigeria, a reorientation of values is necessary in light of rising crime, corruption, indiscipline, immorality, wickedness, poverty, and other societal issues and vices.

The Nature and Concept of Parenting

Parenting is a social act, a duty, a procedure, and a role that is crucial for society to preserve social stability, peace, and advancement, claim Okoroafor & Njoku (2012). It calls for a great level of dedication, selflessness, endurance, attitude, education, tolerance, determination, etc. It's a kind of role that society's family structure has institutionalized. It comes with feelings of love, care, compassion, and hope. It is a very small-scale act of social control and tight guidance. It can be seen as the process of instilling microsocial training, education, and training of children and youths in social standards and values. Parenting has, however, been defined in a variety of ways in the past. That can really help you understand it as a universal idea. Hornby (1995) describes parenting as "the process of caring for your child or children". It is described as "the phenomenon through which one begets or brings forth offspring, cares for and nurtures them to maturity" in Webster's New Ideal Dictionary (1984). Parenting is defined as "the process of exercising the functions of a father or mother" in the Funk and Wagnalls Standards Desk Dictionary (1993). According to the definitions given above, being a parent is a process, a task, a responsibility, and a challenge that is placed on a father or mother. It entails providing attention, instruction, and nurturing to young people like teenagers and adolescents. It was once claimed by a writer that not all fathers or mothers are parents, only those who are genuinely committed to fulfilling the requirements of effective parenting. Being a biological parent entails some fundamental obligations that must be met over time and necessitate consistent effort, devotion, and commitment. A father can be referred to as a parent if he is taking the necessary steps to ensure that these obligations are met. A father or mother loses their parental status if they don't meet their children's needs to the best of their skill and means. The reality of parenting is that it is an uphill task that may not be easily accomplished by any parent satisfactorily or even excellently because it is quite demanding, tedious, and expensive (both physically and financially), and it calls for a rare sense of tolerance, perseverance, dedication, commitment, sacrifice, determination, and hope, among other qualities. Everyone will concur that meeting this expectation will be extremely difficult. Therefore, it is interesting to note that raising children is a crucial activity for every parent who wants to fulfill his or her obligations. The level of a parent's performance depends on how eager and able they are to face the difficulties of parenthood and how those difficulties will affect their child or children in the future. varying family configurations will necessitate varying levels of family values. Emery, who was quoted by Koon (2012), asserted that having two parents in the home is advantageous. Children in nuclear families, for instance, benefit from the strength and stability of the two-parent structure and typically have more opportunities as a result of the financial convenience of having two adults, whereas single-parent families are constantly searching for solutions to issues like how to divide up household duties and financial difficulties. It is undeniable that boys reared in single-parent families are more than twice as likely to be arrested by the age of 30 as such guys are to drop out of high school (Adebowale, 2014).

Parenting issues in Nigeria can involve the following:

First illiteracy

In comparison to the industrialized Western countries, Nigeria's literacy rate is still below average. Parenting in Nigeria is being impacted by this issue because many parents would have been better able to influence their kids positively by instilling in them both our laudable traditional values and some good Western values that are essential in today's modern and globalized world. Parents who receive a good formal education are better able to provide their children with a decent education by instilling in them the Western and traditional values they will need to thrive in life.

Poverty

In Nigeria, successful parenting has been hampered by the country's low economy. Many people think that poverty is spreading, and parents in Nigeria may be the hardest hit because of all the responsibilities they bear. Poor parents may not be able to control their children's behavior because they lack the resources to provide for their needs and frequently turn to other people to receive what they require at home or at school.

Absence of parental authority

A youngster needs parental control and direction because they are just starting out in life. A kid can acquire the information and socialization necessary to prepare for the challenges of puberty and adulthood by having parental care, support, and guidance. Parents have a crucial role in providing children with the moral, intellectual, psychological, and financial support they need to form healthy personalities. Because some parents fail to instill the proper values in their children, lack of parental care and control has led to the country's value issue.

Effective Parenting: A Must

According to Okoroafor and Njoku (2012), parenting is the process of giving care, nurturing, and instruction to children and young people. What can be done poorly, ineffectively, or in such a way as to cause issues for particular people as well as society at large, like other phenomena in human existence? On the other side, parenting can be improved to be productive, goal-oriented, and beneficial, having a good effect on society for future generations. Effective parenting is characterized by good and resourceful parenting, in which kids receive the greatest possible care, treatment, attention, nurturing, and upbringing they need to be typical, well-functioning, well-behaved, and helpful members of their families and societies. In Nigeria and other traditional African civilizations, parenting is still viewed as a lifetime endeavor in which parents provide for, nurture, and educate their children for as long as possible. Contrary to popular belief in the West, parents continue to care for their children until they turn 18 years old. They were raised by their biological parents, who continued to look after and educate them until their passing. As a result, it has been done consistently over generations. Nigerian parents can raise their children effectively by combining some aspects of our traditional parenting style with Western parenting practices that are admirable. A developing country like Nigeria cannot act

independently in this globalized world. In today's globalized world, a developing country like Nigeria cannot act independently of other nations. Additionally, it cannot maintain her completely conventional systems and ideals. Today's world is one of interconnectedness and competition on a global scale. This suggests that people and countries put time and effort into creating goals, objectives, and plans that not only benefit them but also enable them to be relevant in the modern world. However, as a society, we cannot completely adopt the Western style of parenting and abandon the great traditional parenting practices that have served us well. Even while we might concur that some components of our traditional parenting are undemocratic and frequently violate children's rights, there are still some aspects that help to impose discipline and adherence to our social norms and ideals. Flogging as a punishment is not acceptable and is prohibited in democratic nations since it is viewed as a form of child abuse. For the sake of educating children in Nigeria, it shouldn't be perpetuated. The "over-free" and, in some cases, non-challenge approach to parenting that is common in several Western countries is not something we can adopt, though. In light of this, effective parenting in Nigeria requires combining some of our traditional values, which are admirable and deserving of imitation, with those of the West, which are also admirable and godly. For instance, a Nigerian parent must take the time to teach his children our good traditional norms and values continuously without resorting to force, intimidation, or any other coercive measures that might be seen as infringing on children's rights in order to be an effective parent. Parents must recognize the importance of upholding children's rights in order for the average Nigerian parent to actually carry out these duties effectively. Only parents who are able to obtain some substantial level of formal education can gain an understanding of Fundamental Human Rights and Child Rights. Children raised in many Western countries grow to be so "free" and have a propensity to see life as a process in which their individual preferences are frequently essential. For example, a young person may decide not to welcome their elders when they pass them on the street. According to African culture, this is an unjustified, reckless antisocial action that must be despised. Africans, notably Nigerians, view it as a social expectation that must be met rather than a personal choice. Not extending a greeting to one's elders is a sin.

Socialization as a Notion

Society's core purpose is to reproduce itself by attracting individuals whose attitudes, aspirations, and actions align with those that are regarded as acceptable and desirable by that specific community. The demands of society are transformed into the needs of the individual through the potent and pervasive process of socialization. Learning occurs as a result of socialization. To socialize with someone is to teach them appropriate behavior. According to Kendall et al. (2007), "Socialization is the lifelong process of social interaction through which individuals acquire a sense of self and the cognitive, affective, and behavioral abilities necessary for survival in society." It serves as a vital connection between the individual and society. It is a way for people to learn crucial social skills, social norms and values, ethical principles, and other societal and cultural traits. We also learn how to see the world, how to interact with people, what it is to be male or female, how, when, and with

whom to engage in sexual activity, as well as what we should and should not do in various situations. In a nutshell, it's the method through which we assimilate all of the cultural information from our society (Newman, 2002, referenced in Okoroafor & Njoku, 2012). Sociologists refer to a person's lifetime of social interaction as socialization when describing the process through which they grow as people and acquire cultural knowledge. Socialization is the process of acquiring the ideas, standards, and values that are required of us as members of a given community or social group (Calhoun et al., 1997). Because it is socially expected of members of society to do so, this version of the idea of socialization places an emphasis on the learning of values. We come to learn the components of our culture, including our cultural values, through socialization. Learning a culture entail becoming familiar with the values and expectations of its inhabitants. Because values are the standards by which individuals identify good and evil, beautiful and ugly, acceptable and undesirable, etc., we may learn a lot about people when we discover their values. Values might be particular, like respecting one's parents and having a home and car, or they can be more abstract, like being healthy, in love, or believing in democracy. The phenomenon of cultural transmission is the phenomenon of socialization. Values are an essential part of every civilization. They are declarations of what should be from a cultural perspective. Socialization is the means through which values and other cultural elements are passed down over the generations since it ensures that culture is learned from one generation to the next. It is the means by which the moral code of any society or group is upheld across generations. As a result, it is a crucial process in both people's lives and societies. To sum up, it is true to claim that inadequate or ineffective socialization of people (particularly children and teenagers) can negatively impact the inculcation of the proper values of society given the significance that the process of socialization plays in generating the value system of any community. At the smallest level of Nigerian society, the family, and parents are still in charge of instilling the proper social standards and values. At the macro level of Nigerian society, it is the role of the educational system and other socialization forces like religion, the media, the workplace, associations, etc. to instill social ideals in young people and children. Value re-orientation in Nigeria will require some sort of change in the socialization techniques and education of children and youths, taking into account the role of socialization in internalizing persons, social norms, and values. This reform can include, among other things, a conscious effort on the part of parents to pass down our admirable traditional norms and values, such as respect for elders, submission to authority, greeting, virgin marriage, hard work, patience, and love for one another, as well as the reinstatement of Missionary schools, which were renowned for their order and moral instruction, as well as the requirement of basic Bible knowledge and Koranic education.

Theoretical Thrust

Symbolic interactionism is the main theoretical tenet of this discourse. Early in the twenty-first century, John Dewey, William James, George Herbert Mead, and Charles Pierce from the University of Chicago were the paradigm's proponents. Symbolic interactionism is predicated on two fundamental tenets. First, it makes the supposition that people behave in

accordance with the meanings they give to the things around them. The term "object" is used by interactionists to refer to a wide variety of objects, including tangible items, symbolic events, acts, and other individuals and organizations. The viewpoint asserts that how people define a situation has a significant impact on their actions or behavior. According to interactionists, people interpret or provide meaning to the input before they do action. The creation and spread of new definitions of reality, according to symbolic interactionism, is a crucial aspect of social change. They say that established meanings of objects, including social values, are constantly subject to change. Behavior that veers significantly from predetermined meanings is viewed as threatening, immoral, and possibly even a little insane. Interactionists investigate how social movements and significant cultural upheavals can occasionally contest long-standing meanings and supplant them with new interpretations of reality. In Nigeria, the enduring traditional values that benefitted previous generations and, to a certain extent, defined our acts and behavior have been weakened. Today, there is little doubt that our country is experiencing a values crisis. Our values are social constructs, and the meanings we give them depend on what people in our society expect of us. As a result, it becomes a national dilemma when our values are no longer advancing our common interests as a nation. Our country is undergoing a period of change. To assure a new and stronger Nigeria, this change also involves value transformation, which is essentially value reorientation.

Conclusion

The family structure helps shape the values that we preserve as a society to some extent since a child cannot fully express what he or she has not partially learned from the family of origin. The issue of socialization, which serves as a vehicle for instilling values, has an impact on how people behave in society. Depending on the type of upbringing or value orientation given to their children, the family structure impacts what happens and whether it will make or break them. Parents in Nigeria must obtain some level of informal and formal education in order to empower them to instill our good traditional values in their offspring without abusing them. They should learn to adopt some beneficial Western parenting practices, such as sending the kids to school rather than having them sell merchandise. As they get older, they should also teach them about sex. We must continue to use our traditional parenting techniques, such as raising children until they are adults and placing a strong focus on internalizing our social standards and values.

Recommendations

Parents must attempt to combine the instillation of our good and worthy traditional values such as respect for elders, hard work, perseverance, etc. with some Western values that are also good and essential for individuals to succeed throughout their lifetimes, such as the acquisition of formal education, democracy, respect for human rights, etc. in order to achieve some degree of effective parenting.

The essential moral principles that have nourished the hearts and minds of people should be reinstated in order to promote the well-being of every family.

Parents should make sure to instill in their kids the social ideals that will be useful to them as adults and warn them about the dangers of engaging in a lifestyle that is harmful to both their personalities and society as a whole.

Nigerians should follow the admired principles that produced the success tales frequently related by elderly and elderly parents and that propelled the nation into the spotlight.

Children should be taught the value of contentment, which is defined as being satisfied with what is on hand and utilizing only legal means to amass wealth or advance.

The most crucial virtue we can impart in order to inspire other family values is politeness. The ability to treat people with respect and kindness is known as civility. Family unity, honesty, integrity, love, education, religion, and culture are all universal family values. Others include but are not limited to, self-assurance, education, joy, inspiration, piety, harmony, wisdom, dignity, peace, compassion, charity, and respect for one another. If we put these family ideals into practice, the kids might be shielded from future problems.

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