**NAME: UKEKPE EDIDIONG UDUAK**

**MATRIC NO: 19/LAW01/260**

**COURSE CODE: SOC 102**

**COURSE TITLE: INTODUCTION TO SOCIOLOGY II**

**ASSIGNMENT**

1. **What is family?**

 Family is defined as a specific group of people that may be made up of partners, children, parents, aunts, uncles, cousins and grandparents. Another definition of the family is a group of people who share common ancestors. An example of a family is a set of parents living with their children, all the descendants of a specific person etc. or sociologists, the family is considered to be the agency of primary socialization and is called the first focal socialization agency. The values learned during childhood are considered to be the most important a human child will learn during its development.

1. **Discuss the functions of the family**

First, the family is the primary unit for socializing children. As previous chapters indicated, no society is possible without adequate socialization of its young. In most societies, the family is the major unit in which socialization happens. Parents, siblings, and, if the family is extended rather than nuclear, other relatives all help to socialize children from the time they are born.

Second, the family is ideally a major source of practical and emotional support for its members. It provides them food, clothing, shelter, and other essentials, and it also provides them love, comfort, help in times of emotional distress, and other types of intangible support that we all need.

Third, the family helps regulate sexual activity and sexual reproduction. All societies have norms governing with whom and how often a person should have sex. The family is the major unit for teaching these norms and the major unit through which sexual reproduction occurs. One reason for this is to ensure that infants have adequate emotional and practical care when they are born. The incest taboo that most societies have, which prohibits sex between certain relatives, helps to minimize conflict within the family if sex occurred among its members and to establish social ties among different families and thus among society as a whole.

Fourth, the family provides its members with a social identity. Children are born into their parents’ social class, race and ethnicity, religion, and so forth. As we have seen in earlier, social identity is important for our life chances. Some children have advantages throughout life because of the social identity they acquire from their parents, while others face many obstacles because the social class or race and ethnicity into which they are born are at the bottom of the social hierarchy.

1. **Discuss the traditional** **African family**

Family plays a central role in African society. It shapes such daily experiences as how and where individuals live, how they interact with the people around them, and even, in some cases, whom they marry. It can determine a person's political identity and the way money and property are transferred. In rural areas, the family typically remains the basic unit of agricultural production.

Each of the many family systems in Africa can be defined in terms of two broad kinds of relationships. Relationships of descent are genealogical—that is, based on the connections between generations. Relationships of affinity are marital—based on marriage. The interweaving of these relationships creates the family that an individual sees every day, as well as the wider network of kinship that surrounds each person.

Everyone is part of some sort of descent system, either patrilineal, matrilineal, or both. In patrilineal systems, property and political power pass through the male side of the family; the female side determines descent in matrilineal systems. In these relationships, senior generations have more power or status than junior ones. Younger people are expected to show respect toward older family members. In the past, this power could take the form of ownership. Among some peoples in the Congo Basin, for example, a man could sell his sister's child into slavery.

MARRIAGE SYSTEMS in Africa are highly diverse. In sub-Saharan Africa, some pairings of men and women are temporary, others permanent. Depending on the culture, a couple may live in the husband's home or the wife's home. Among some groups, such as the ASANTE, each spouse continues to live in the home in which he or she was born. Children may stay with their parents until they marry, or they may spend part of their adolescence in the home of another relative. In some cultures, young people leave their families at puberty to live in villages of adolescents.

African marriage can be polygynous—that is, a man may have more than one wife. In practice, though, only the senior or wealthy individuals in a society have been able to have multiple wives. When polygyny occurs, the family unit is based on mothers. Each wife has her own house and property that are generally transferred to her own children. The mother and child, rather than the husband and wife, thus form the basis of family and kinship in such communities. Christian marriages in Africa, as elsewhere, are generally monogamous, with a man having only one wife.

In some African societies, nuclear families are contained within larger social groups that may include kinfolk, neighbours, people of the same age or gender, and others. The nuclear family does not always have its own property or decide what tasks its members will perform. Rather, relationships between husbands and wives and between parents and children often unfold within larger domestic units called households, which may consist of joint or extended families.

In a household community, several generations and several nuclear families live and work together. In joint family households, all members live together in a single large homestead or compound. In extended family households, the nuclear families within the household each live in separate compounds. A joint or extended family is under the authority of its senior member, typically a grandfather or great grand-father. Such families may be patrilineal or matrilineal.

Most members of a joint or extended family household are born and raised within it or marry into it. Some, however, such as adopted children or adults, may be unrelated to the others. In sub-Saharan Africa, distant relatives are sometimes invited to settle with a household, but they usually have lower status than their hosts. A household might also include servants or, in the past, slaves. The household functions as an economic as well as a family unit. It can be described in material terms—for example, by acres of land, number of buildings, or certain tasks performed by certain members. A family compound among the Tswana of Botswana might include the huts and grain sheds of a man and his wife (or wives) and children, an unmarried brother, and an elderly mother. In rural areas, household members work together to produce food and other goods; in a town or city, the members might work to pay rent and buy groceries. In either case, the household needs to maintain itself, which means that productive new members must be added to replace the elderly, the disabled, and those who die. In this way, households are more flexible and inclusive than other family groups.

However, no single type of family exists in Africa. Societies have defined family in many different ways, and many bear little resemblance to the Western idea of the nuclear family. Furthermore, throughout the continent, traditional family patterns are changing. Colonialism, capitalism, the growth of cities, exposure to Western culture, and increasing opportunities for women are some of the factors that are affecting the shape of family life.

1. **Discuss your nuclear family**

The traditional definition of a nuclear family is a family unit that includes two married parents of opposite genders and their biological or adopted children living in the same residence. However, the term "nuclear family" can mean several things in today's society.

My nuclear family is made up of my father (Dr Uduak S. Ukekpe), my mother (Mrs Rebecca Ukekpe), my siblings and I (Edidiong, Mfonido, Nsikan, Utip, Akan and Inemesit Uduak Ukekpe). We are eight in my nuclear family.

1. **Draw your family tree**

Martilda Siktop

Peter Siktop

Yoyo Sunday Ukekpe

Paul Sunday Ukekpe

Kelvin Siktop

Uduak Ukekpe

Rebecca Ukekpe

Inemesit Uduak Ukekpe

Mfonido Uduak Ukekpe

Edidiong Uduak Ukekpe