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MATRIC NUMBER:19/LAW01/251

COURSE CODE:SOC 102

COURSE TITTLE: INTRODUCTION TO SOCIOLOGY II

****Question****

1 What is family

2 Discuss the functions of the Family

3 Discuss the African Traditional family

4 Discuss your Nuclear family

5 Draw your family tree

1. According to Sociologists, the family is an intimate domestic group of people related to one another by bonds of blood, sexual mating, or legal ties. It has been a very resilient social unit that has survived and adapted through time.The family acts as a primary socialization of children whereby the child first learns the basic values and norms of the culture they will grow up in.

2i)**Social functions:**

1. Socialization
2. Social control

A)When the child & born he is just a biological entity. His character is moulded his family. He leaning the customs manners etc. Farm is a process of socialization. There is the education function. Family's the 1st school for the child. He 1st school for the child. He 1st learns the long of his family.

B)Farm is a mechanism of social control farm has particular customs & traditions some rules & regulations & if the child follows there he is praised or punished if he doesn't follow. This gives him an idea of the difference of good & bad. Some times the family removes bad habits & sometimes even bad habits. Extremes control is there in a joint family because there are too many people of higher status (cha-cha, mama etc).

## 2ii)Economic Function:

A)Unit of production & consumption

B)Division of labour

A)India is a country of village. In these simple farms there is unit of production like those in agriculture. They produce consumption is in both type of farm. Much as well as joint. According to Anderson each man's a member of family & every man is a consumer.

B)Labour is divided in the Farms on the basis of age & sex usually the female has the household work & the man the outside work. The head is the oldest in the farm.

2iii)**Cultural function:**1st School is the family. He learns the long and customs & traditions of his family. Culture is different. from one family to another. This culture is passed on from one generation to the next generation. To exist in society culture is very important to distinguish the society from another. Culture also provides physical security. The duty of the family is to take care of children who are physical & mentally handicapped. Also the old & ill are too the liability of the families. The general notion is that the young ones take care of the old.

2iv)**Recreational Function:**Family is the centre of recreation in a simple family or for the joint farm in this there are journal relations the that of Bhabi & Dewar etc., When the tired member (usually men) return home these are met with a smile & kindness. This gives them pleasure and makes life easy as well as pleasurable

**3.The African Traditional Family**

The subject of “traditional family patterns in Africa” is so broad that it cannot be adequately addressed in one chapter. The cultural and physical diversity added with the dramatic social changes of the last three decades on the continent makes the family pattern situation so variegated as to defy any sweeping generalizations.

This text will briefly explore traditional African family patterns describing the patrilineal and matrilineal families. The case studies presented will be those of the Baganda of Uganda and Bemba of Northern Zambia. Some of the major issues raised will include polygamy, tribe, clan, the extended family, bride price and the raising of children.As the African society has not been static, changes in the traditional family patterns will be briefly alluded to. Lastly, this author will argue that the Eurocentric nature of the descriptions and characterization of the traditional African family patterns by earlier scholars has tended to distort and obscure many of the strengths of the African traditional family.

### Perversity of Polygamy

Scholars of the African traditional family agree that the one widely known aspect that distinguishes the African traditional family, say from the European one, is the perversity of polygamy. Although polygamy is the act of an individual being married to more than one spouse at the same time, the more commonly practiced in Africa is polygyny “….the legal marriage of one man to two or more women concurrently – is permitted.”4 This author argues that because of its perversity, the presence and absence of polygyny was a significant determinant and indicator of the nature of virtually every African social group; whether tribe, clan, or extended family, whether matrilineality or patrilineality was practiced, bride price existed, and how children were raised.

Polygyny was widely practiced in Africa and it often formed the backbone of the traditional African family patterns. According to Mair, “….the polygynous joint family, consisting of a man, his wives, and their children, is the ideal for most Africans.” Studies conducted from the 1930s to 1950s indicate that polygyny was common virtually in all regions of Africa.

In spite of the perversity of polygyny, there was evidence that it was on the decline. The major reason cited is that with increasing modern influences, marrying more than one wife became an economic burden. Even traditionally, ordinary citizens could not achieve marrying more than one wife. Often only Kings, chiefs and men who had wealth could afford it. Polygyny though set the tone and often determined the strength of the society and pattern of social organization of the traditional African family. The Baganda people of Uganda provide the best illustration.

In the late and early 19th century, a detailed study conducted among the Baganda found that, “Polygyny, the type of marriage in which the husband has plural wives, is not only the preferred but the dominant form of marriage for the Baganda.”8 Commoners had two or three, chiefs had dozens, and the Kings had hundreds of wives.The different types of African traditional families are;

### 1.Kinship and Clan of the Baganda of Uganda

The Baganda use “classificatory” system of kinship terminology which seems common to virtually all the Bantu peoples of Central and Southern Africa. Similar systems of kinship terminology can be found, for example, among the Ndebele of Zimbabwe, the Zulu of South Africa, the Ngoni and Tumbuka of Eastern Zambia.

In this system, all brothers of the father are called “father”, all sisters of the mother are called “mother”, all their children “brother” and “sister”. In male-speaking terms, father’s sister’s daughters (cross-cousins) are called cousins. But they are terminologically differentiated from parallel cousins and from sisters. A total of 68 linguistic terms of relationships are used by the Baganda.

### 2.Children of the Baganda of Uganda

Although children among the Baganda are brought up in an unroutinized and casual way with a few rites of passage to adulthood, they seem to go through three distinct stages during their up bringing. Each stage has its own features, some of which are perhaps peculiar to the Baganda customs and system of socialization in their traditional family pattern.

The naming ceremony is very important early in the child’s life. Before this ceremony, the child is not considered a complete member of the clan or society. “…..it is not until this ceremony is completed that the child’s legitimacy is once and forever established.

### 3.Matrilineal Traditional African Family

Among the Bemba people of Northern Zambia, marriage is matrilocal. “That is to say a man goes to live in his wife’s village, at any rate for the first years of his married life.” This is also true of marriage among other Zambian tribes like the Bisa, Lala, Lamba, Chewa, Kaonde, and many others. Among the Chewa of Eastern Zambia, the custom of man living with his wife’s parents temporarily or permanently was known as Ukamwini.

During the period earlier than 1940s, marriages remained completely matrilocal during the couple’s entire life. But however, after a few years of contact with white civilization and subsequent social change, the custom has gradually changed. The husband could take his wife home if the marriage was thought stable especially after the couple has had two or more children.

### 4. Kinship and Clan of the Bemba of Northern Zambia

The Bemba’s kinship is based on descent in the matrilineal line. This again is true among other Zambian tribes like the Bisa, Lamba, Lala, Chewa, Kaonde, Luba, and others. A man’s legal entitlements and rights of inheritance are on his mother’s side. He has no rights on his paternal clan. “A Bemba belongs to his mother’s clan (umukoa), a group of relatives more or less distantly connected, who reckon descent from real or fictitious common ancestries, use a common totem name, and a series of praise titles, recite a common legend of origin and accept certain joint obligations.

1. Nuclear Family can be defined as a family 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 ,mother,and 5 children .