



Contributions of Sociology and Anthropology to the Development of Education and Society

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Abstract

Educational programs consists of different area of study or courses of instruction which are targeted at preparing the students with the requisite tools, skills, altitudes, values, ideals, knowledge and understanding which will aid them in performing their works effectively in the society. Sociology uses education as a part way towards ensuring the overall development and stability of the society which includes peace, order, cooperation and unit. Anthropology is a science of human which deals with mankind in all times and places. In fact, it is the scientific study of human beings-that is, of human creature both male, female, all colours and shapes, prehistoric, ancient, and even the modern species. Both fields of study has contributed and still contributing to the development of Education and Society. Culture which is the core aspect of Sociology and anthropology centres on human existence and their development. Sociology is the study of the interactions and interrelationships that exist in the society. Anthropologists are involved in the development of man-power either as Teachers, Lecturers and Instructors in the academic sphere which showcases the roles of both disciplines in the development of the society. This work also deal with Sociology as a Science, fields of anthropology, the relationship between the two fields of study, contributions of anthropology to development, culture and cultural patterns. Social change which is an important aspect of society was also be mentioned. The study therefore, recommended among others that the study of culture and identity should be encouraged and taught in all levels of education as knowledge of it will help groom or raise child that will appreciate the way of life in the society they belong.

Keywords: Contributions, Sociology, Anthropology, Development, Education, Society.

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INTRODUCTION

Before delving into the definition of sociology, I consider it imperative to explain the concept of sociology of education. Educational programmes consists of different area of study or courses of instruction which are targeted at preparing the students with the requisite tools, skills, altitudes, values, ideals, knowledge and understanding which will aid them in performing their works effectively in the society. It is worthy to note that education cannot exist in a vacuum devoid of family, economic, religions, political and ideological influences as noted by Okujagu (1999, p. 11) “since education does not proceed in a social vacuum devoid of family, economic, political, religion and ideological influences, Sociology of education addresses how issues of sociological character impinge on educational issues especially with regard to the processes of teacher education”. Sociology uses education as a part way towards ensuring the overall development and stability of the society which includes peace, order, cooperation, unity, etc.

In the same vein, Anthropology though, considered a relatively new area of study as the discipline came to be known in the nineteenth and twentieth centuries. The word Anthropology is traced to Greek origin. ‘Arthropods’ means human, while ‘logos’ means science, hence, anthropology is defined by Barnard (2001, p. 1) as “science of human. “In the word of Haviland, Prins Sarlath and McBride (2011, p. 2) anthropology is “the study of mankind in all times and places” In the words of Langness (1974, p. 1) anthropology is “...the scientific study of human beings-that is, of human creature viewed in the abstract: male, female, all colours and shapes, prehistoric, ancient, and modern. Anthropology, then, most fundamentally viewed, is simply the attempt of human beings to study and hence to understand themselves at all times and all places.

The Meaning of Sociology

Sociology is a social science, like psychology, economics and human geography, which attempts to explain the behaviour and relationships that exist among human beings in the society. It is the study of those aspects of the life of man that result from being a member of a society. This implies that sociologists are interested in the consequences of human beings living together, exist in groups and die among other people. A lot of writers have defined sociology in different ways and forms. Turner (1981, p. 6) defined sociology as “the study of human social relationships”. Ezewu (1985, p. 2) sees sociology as “a sequence of roles played by an individual in relation to others at different times and places. Sociology in the words of Schaefer (2008, p. 4) is the “scientific study of social behaviour and human groups. It focuses on social relationships, how those relationships influence behavior and his societies, the sum total of these relationships, develop and change”. Sociology is the study of the interactions and interrelationships that exist in the societies. The network of such relationships is what is seen or described as society and it is only sociology that can concern itself with that study. Horton and Hunt (1980, p. 482) see sociology as “the scientific study of human social life” while others perceive it as the study of social action or social behaviour or group living or interpersonal interaction and relationship or simply as society which is the network of relationships. The above assertion clearly indicates that sociology is a branch of study that evaluates the individuals in their day to day activities with others in the society. This notion is against the understanding that human beings cannot live in isolation and there cannot be any social action unless there are two or more people interacting with each other in a matrix of relationships.

Sociology as a Science

For us to appreciate the assertion that sociology is a science we need to first and foremost understand what that constitutes science. A scientific endeavour is not necessarily the subject matter of the study but rather the methods adopted in both collection and analysis of data of the subject matter. The characteristics of science as noted by Egbezor and Nwaenyi are as follows:

- All sciences have standardized technical vocabulary;
- They possess procedures for cross-checking details and detect errors;
- Science is skepticism and doubt spiritually;
- Science explains what is and not what ought to be

They went further to state why sociology qualifies as a science noting that:

- Sociology tries to use scientific process and method to study and obtain observable uniformities, regularities or variation in social processes;
- Sociological theories are refined and tested by observation and the ideal of objectivity and exactness guide inquiry;
- It is known by its emphasis on empiricism based on facts and reasoning;
- It does not deal on speculation and supernatural revelation.

In support of the above, Okujagu (1999, p. 13) noted that scientific method embodies the following qualities:

- The procedures are public;
- The definitions are precise;
- The data collection is objective;
- The findings must be replicable;
- The approach is systematic and cumulative;
- The purposes are explanation, understanding and prediction.

In addition to the above, he maintained that the scientific method follows specific steps or procedure in doing research. They are:

- Problem is defined;
- The literature on the previous research in the area of the problem is reviewed;
- A hypothesis is formulated;
- research design is planned;
- The data is collected and the hypothesis tested;
- The data is analyzed;
- Conclusions are drawn.

He, therefore, defined science quoting Horton and Hunt (1980) as a body of organized, verified knowledge which has been secured through scientific investigation or as a method of study whereby a body of organized, verified knowledge is discovered.

Sociology is treated and studied as an independent science and not as a branch of any other science. It is considered as a social science because it studies social phenomena. As a subject that belongs to the family of social sciences, it concentrates on man, his social behaviour, activities, interactions and his social life in totality. Like anthropology, economics, political science and psychology, sociology is a social science. It uses research to try to understand the different aspects of human nature and behavior. It adopts the scientific method to try to understand the society. The central focus of sociology is the human social life or behavior.

Sociology of Education

Having discussed earlier the content of sociology, I think it necessary to present or explain what sociology of education is. In every society, there are both formal and informal ways by which the young generation of that society is prepared for adult life. The orientation process is generally referred to as the education process. Education is a universal practice been conceptualized from different perspectives depending on the society or the school of thought that guides the conceptualization process. Etymologically, the term education is derived from Latin words “educere, educare and educatum which means to “learn; to know and to lead out, that is education means to lead out internal hidden talent of a child or person. With the growth of knowledge, the operational meaning of education has changed from one environment or school of thought to another. Fafunwa (1979) defined education as “the process by which a young child or adult develops the abilities and behavioural forms which are of positive or acceptable value to the society in which he lives.” Durkheim in Uchendu (1995) stated that educational system is the means by which society perpetually recreates the condition of its very existence. Okoh (1998) also noted that education is the process of preserving, developing and transmitting the culture of a people from one generation to another. From the foregoing education can be referred as any sort of formalized and semi formalized activity of cultural or intellectual impartation of knowledge involving the teacher and the learner.

Emile Durkheim (1858-1917) a French sociologist was the first sociologist to direct attention of the need for a sociological analysis of education. According to Mahuta in Oni (2012), education is a social thing and he further argues that it is society as a whole and each particular social milieu that determine the idea that education realizes. Society survives only if there exists among its members a sufficient degree of homogeneity; education perpetuates, and reinforces, this homogeneity by fixing in the child from the beginning, the essential similarities that collective life demands. But on the other hand, without certain diversity all cooperation would be impossible; education assures the persistence of this necessary diversity by being itself diversified and specialized.

Durkheim argued that, the profound transformations, which contemporary societies were then undergoing necessitated corresponding changes in the national education. Education helps to mold the people in an acceptable manner. Education guarantees a sound academic mission to the youths by teaching them survival skills such as carpentry, pottery, basketry and other skills which can help them become useful and successful members of the society. Going by the above, Durkheim defined sociology of education as a systematic study of sociological perspectives

Ezewu (1990) defined it as a systematic study of human behaviour in groups having for its aim the convening of regularities and order in each behaviour and expressing their sceneries as theoretical propositions that describe a wide variety of patterns of behavior in learning environment.

Sociology of education focuses on the origins, organizations, institutions and development of the human society. Sociology discusses human beings, society and the relationship between them hence the wide recognition that the interaction of education and society is a symbolic one. It is accepted that society promotes development of education and vice versa. The society provides education (school) with the human beings (students and teachers) so that it can function very well while education prepares them to function and be useful to the society.

Oni (2012, p. 15) holds that sociology of education can be described as “sociology basically in relation to the educational aspirations of the society. It is concerned with all the educational institutions in the society, and the aims and objectives set for them by the people in the society”. Further, he noted that the above is usually done by looking at the society and finding out the basic intellectual and aesthetic needs of the society while the educational needs are then studied for execution in relation to the economy, politics, social mobility and the social changes in the society as it were.

Sociology of education as a course in education explains and examines the different aspects of education with special reference to its aims, methods, curriculum, administration and how it differs from one society to another in response to the way of life and political tones of the society. It is also concerned with the social relationships in the school and the way education shapes the personality of the children. Okonkwo and Agada (1991, p. 3) noted that sociology of education “examines such concepts as society, community, culture, class, socialization, internalization, assimilation, cultural lag, sub-culture, status, roles...” Sociology of education studies the relationship that exists among individuals and the various institutions in the society. On the strength of the above, one can state that sociology of education helps in uniting all the different fields of a sociology together for the good of the society, e.g., family, social stratification, social mobility, organizations and occupations, politics, etc.

The Study of Anthropology

The study of anthropology centres on human population in every part of the world. It is the study of people’s past, present and future with a special focus on the understanding of the human condition culturally and biologically. It strives to determine what human beings are, how they evolved and the differences that exist among them. In the words of Ahmed (1986, p. 13) “the major task of anthropology—the study of man is to enable us to understand ourselves through understanding our cultures”. Anthropology study’s people all over the world, their evolutionary history, their behaviour, how they adapt to different environments, how they socialize and communicate with each other. It is also concerned with both the biological features that makes us human e.g. physiology, genetic makeup, food habit and evolution and also the social nature of man such as the use of language and communication, culture, family, politics and religious life hence, Barreth (1996, p. 3) concluded by saying “Anthropology usually has been defined as the study of other cultures, employing the technique of participant observation, and collecting qualitative(quantitative) data” Based on the above, Anthropology can therefore be viewed as the

scientific study of humanity, their origins, physical characteristics, institutions, religious beliefs, social relationships and cultural developments.

Fields of Anthropology

There are four major fields of Anthropology that will be discussed in this work. They are:

Physical Anthropology: Physical anthropology is the systematic study of human beings as biological organisms. Since anthropology describes human biology in its cultural setting, physical anthropology therefore, concerns itself on some areas such as evolution, primate behaviour, race classification, the relationship between biology and culture and constitutional anthropology. It looks into the evolution and the processes that produce physical changes in man including the classification of people into racial groups. As noted by Williams C. Boyd (1950, p. 3) “physical anthropology is the study of the origin, development and distribution of man’s physical characteristics” Simply put, it is an aspect of anthropology that concerns itself with the biological and behavioural nature of human beings, their related non-human primates and their extinct human ancestors. They want to know how our ancestors evolved or changed overtime to become what we are today. Physical or biological anthropologists investigate the mechanisms of evolution and genetic inheritance as well as human variation and adaptations to different environmental stresses, such as those found at high altitudes and those in places that have extreme temperatures. Physical anthropology itself is further divided into different branches which are united in their common application of evolutionary theory to enhance the understanding of human morphology and behavior. They are:

- Human biology;
- Bioarchaeology;
- Primatology;
- Paleoanthropology;
- Paleopathology;
- Forensic anthropology;
- Human behavioral ecology.

Cultural Anthropology: cultural anthropology can also be called social anthropology. They deal with the cultural aspects of human societies all over the world. Cultural anthropology focuses on the study of cultural variations among humans and is in contrast to social anthropology which perceives cultural variation as a subset of the anthropological constant. Cultural anthropologists concentrate on the way people live in their different societies. They emphasize on social and political organizations, marriage patterns, and kingship systems, subsistence and economic patterns, and religious beliefs of different societies. Cultural anthropology is the totality of the material and non-material products which have been brought into existence by man’s creative nature.

The concept of culture is very important to the study of cultural anthropology because it covers a wide range of human existence and helps in understanding the patterns of existence of man. As noted by Kroeber (1953, p. xiv):

“...and there is one principle that anthropology already has in hand to serve towards a large synthesis of understanding: the concept of culture, this is idea of culture-of human civilizations, whether rudimentary or advanced-as ‘something entirely a part of nature, wholly an evolutionary development within nature, and therefore to be investigated by the methods of fundamental natural science, but an unprecedented, unique, and richly ramifying development of nature... culture is a peculiarly human invention- or windfall; and in man culture, though secondary in origin, over shadows society, to the extent that human society is more affected and molded by culture than culture can be derived from society. Even the individual viewed as abstracted from his society is culturally influenced to a degree that makes it an unending task of the individualizing psychologist to hold his cultural variable constant before he can hope to make ‘pure’ psychological findings... so the principle of culture already gives anthropology a viewpoint of enormous rang, a centre for co-ordination of most phenomena that relate to man”

Anthropologists have argued that culture is human nature, hence, people have a capacity to classify experiences, encode classifications symbolically and inculcate such abstract nature of culture to others. Human beings acquire culture through the learning process of enculturation and socialization; hence, people who live in different places under different circumstances can also develop different cultures.

Linguistic Anthropology: this is the interdisciplinary study of how language influences social life. It explores how language shapes communication, forms social identity and group membership, how language promotes large-scale cultural beliefs and ideology and enhances a unified cultural representation of human in the whole world. The linguistic anthropologists study human communication process. They tend to understand the physiology of speech, the structure and function of languages, the cultural and social influences on speech and writing, gesture, the origin and development of language and how it differs from each other.

Language has been of immense importance to the anthropologists. David Mandelbaum (1949:162) noted that “someday the attempt to master a primitive culture without the help of the language of its society will seem as amateurish as the labors of a historian who cannot handle the original documents of the civilization which he is describing”. Hence, language and or linguistic anthropology helps the anthropologists to understand and appreciate human beings in their social and cultural life through verbal communication and gestures which have developed over time.

Archaeology: Archaeology is an investigation or study of human activity through the recovery and analysis of material culture. Archaeologists are concerned with the prehistory and early history of societies and their cultures. They uncover the ancient remains by systematically excavating, dating and analyzing the artifacts, architecture, biofacts or ecofacts and cultural landscapes of people in the past.

Archaeologists are detectives who use many thousands of pieces of fragmentary pots and ancient remains (artifacts) including environmental data to reconstruct the history of the people of the past. The process of their investigation and analysis makes Archaeology the cultural anthropology of the past. The method of excavation and analysis of human skeletal remains found in archaeological sites relate to biological anthropology. In Anthropological classification, comparison and interpretation of artifacts, physical anthropology and biology help to locate human fossils on the evolutionary scale hence, its interdisciplinary approach. Some writers therefore see an eventual convergence of archaeology, physical and cultural anthropology. As noted by Willie and Phillips (1958:7) “archaeology, in the service of anthropology, moves from one operational level to the next, it is compelled to pay more attention to the social aspect of its subject matter, until there takes places on the explanatory level an actual convergence with cultural anthropology and the possibility of an eventual synthesis in a common search for socio-cultural causality and law”

Sociology and Anthropology Compared

Sociology and anthropology study human society, how the societies are organized, how they behave and the level of interaction that exist among humans. As noted by Kottak (2004:20) “... anthropology and sociology share an interest in social relations, organizations, and behavior. However, important differences between these disciplines arose from the kind of societies each traditionally studied”. In this work, we shall treat similarities and differences of both separately for a better understanding.

Similarities

- Both fields of study are considered as social sciences and humanities. They study humanbeings and human behaviours.
- They are in fact, integrated into social sciences. They even provide the origin of the other social sciences e.g. environmental anthropology, and sociology, political science, women’s studies, etc.
- Some aspects of the two fields of studies integrate with the core sciences such as forensic anthropology, medical sociology, criminology, social work and archaeology.
- Both sociology and anthropology as academic fields have in common some detailed interests in same methodology, theory, historical backgrounds and scientific approaches to issues.
- Both fields of study believe that the nature of human beings is been influenced by the society and culture.
- They share the same view in some aspects of human behavior, their culture and actions in relation to group and or society in totality and also strive to understand how people form social groups or huge societies, work or operate, live, develop their thoughts, beliefs, norms and values. In short, both study human behavior in groups and are science of societies.

In analyzing the similarities of the two fields of study Kottak (2004, p. 20) concluded that “in many areas and topics, anthropology and sociology now are converging. As the modern world

system grows, sociologists now do research in developing countries and in other places that were once mainly within the anthropological orbit. As industrialization spreads, many anthropologists now work in industrial nations, where they study diverse topics, including rural decline, inner-city life, and the role of the mass media in creating national cultural pattern". Both anthropology and Sociology deal with human beings. Though, while anthropology concentrates on man as he is, sociology analyses man as a social animal. Sociologists draw upon the knowledge of the past in an attempt to understand the social phenomena of present time. It is also a known fact that sociologists in their desire to study man and society, make the best use of the invaluable data furnished by anthropological researches. In the same vein, the data obtained by sociologists have benefited anthropologist. The above facts clearly indicate the overlap and of course, the relationship and similarities of both fields of academic study.

Differences

There are some noticeable differences in the study of the two academic fields as shown below:

- Anthropology is interested in the overall culture of a group of people including social institutions, art, history, mythology and common mores. Sociology is more of a quantitative social science. Some of the theories are based on polls, statistical analysis, sampling and data collection of large histories. They are considered as impartial and scientific in gathering of data. The data analyzed by them can be used by both government official and market researchers.
- While sociology traces its origin to the philosophy of history, political science and social survey, anthropology traces its origin to biology, social philosophy and descriptive accounts of preliterate societies and prehistoric cultures.
- Scope of sociology could be considered as limited because it is concerned with contemporary rural and urban societies only. Sociology is partly science since it deals with society and culture of rural and urban populations while the scope of anthropology is considered universal because it encompasses the whole mankind in space and time. Anthropology is completely science because it deals with the totality of cultures, biology and society of all varieties of humankind.
- Anthropology and forensic anthropology is more oriented to the biological, historical and holistic nature of human society and interaction, while sociology looks at the whole picture of human interaction, social structure and social organizations in consideration to quantitative analysis of the causes and effects of individual and group activities.
- Both fields adopt different methodologies. Sociologists make use of statistics, documentary evidences and use the methods of social science in their day to day research and operations. Anthropologists' especially cultural anthropologists use functional methods in their study of the primitive man and his culture. For them, they must live with the people of the society they have chosen for investigation if they must complete the research project. They also employ the methods used by the natural sciences. In support of the above fact, Kottak (2004, p. 20) noted that "different methods of data collection and analysis emerged to deal with those different kinds of societies. To study large-scale, complex nations, sociologists came to rely on questionnaires and other means of gathering masses of quantifiable data. For many years, sampling and statistical techniques have been basic to sociology, whereas statistical training has been less

common in anthropology (although, this is changing as anthropologists increasingly work in modern nations)”.

- Anthropologists use small and static culture of people who belong to the pre-literate period while sociologists investigate the culture of society which is larger and dynamic in nature.
- Finally, anthropology deals with the past while sociology is concerned with the present. While sociology is deeply concerned with the future of social institutions, anthropology do not worry about social institutions and its future as they are only concerned with the past records and history of people and their institutions.

Contributions of Anthropology to Development

The role or contributions of anthropology dated back to the period of the Colonial rule when some of the anthropologists of that time were used as policy advisers to African administrators. They have combined their community or agency- level interactions with people at the level of research on behalf of marginalized or poor people in the developing world. As noted by Nolan (2002, p. 26) “anthropology served European expansion well, as the history of the discipline clearly shows” the knowledge and skills of anthropology were used to improve the efficiency of the Colonial administration. It is a known fact that one of the earliest proponents of modernization theory was an anthropologist. They participated immensely in the early editions of economic development and culture change which was stressed in a journal produced as a result of debate on economic development in poor countries of the world in 1950. Little and Painter (1995, p. 604) supported the above, when they noted that anthropologists played a role In “articulating modernization theory as something that could be implemented as policy... in most cases, anthropologists stated their recommendations in neutral, technocrat language that portrayed as scientific fact assertions that the living conditions of the poor in the Latin America, Africa and Asia would improve through processes of modernization” In consonance with the above, Grillo (1985, p. 17) noted that “anthropologists who were active in the colonial era were inevitably part of the colonial system, whether directly involved in administration or fiercely opposed to it” This is because he perceived colonialism as a power relationship between dominating and dominated cultures which provided a structural context in which anthropology was a subject-discipline.

Anthropologists are involved in the development of man power either as Teachers, Lecturers, Instructors in the academic sphere etc. Because of their vast knowledge, they have ventured into working for organizations of various kinds including civil service jobs. “Even at the World Bank, the bastion of economism, the social science staff grew from the first lone anthropologists hired in 1974 to about sixty today; in addition, hundreds of anthropologists and other social scientists from developed and developing countries are employed each year as short-term consultants” (Cernea, 1995, p. 5).

They have served as brokers or cultural intermediaries between worlds of development and communities. They do this, by collecting the local knowledge and opinion, placing local communities and projects in larger context of political economy. They participate in projects that are carried and executed by non-governmental organizations (NGOS). Wulff and Fiske (1987, p.

10) noted that "... anthropologists design programs that work because they are culturally appropriate; they correct interventions that are underway, but that will be economically unfeasible because of community opposition; they conduct evaluations that contain valid indicators of program results. They provide the unique skills necessary for intercultural brokering; they collect primary and 'emic' data necessary for planning and formulating policy; and they project and assess cultural and social effects of intervention".

The above role and or contribution of anthropologists are particularly important in the areas of resettlement schemes, farming systems, river basin development, natural resources management, etc. Beyond this, they also provide sophisticated analysis of social organizations that restrict projects and hinder the actions of the local people. The activities or contributions of anthropology to development may not be exhaustible here as many anthropologists are getting more involved in both social, cultural, political and economic issues on a daily basis and working out developmental projects to improve the society. For instance, Sollitoe (2002, p. 1) writes "the time has come for anthropology to consolidate its place in development practice, not merely as a post-project critic but as an implementing partner. There are growing demands for its skills and insights to further understanding of agriculture, health, community and other issues".

Meaning of Culture

Every society or group has a way of doing things which are their norms and values and are being shared in common by the people. The above implies that everything that is socially learned and shared by the members of that society constitutes their culture or way of life.

The concept of culture is viewed and used in different ways by different people in different places. Both sociologists and anthropologists use the word culture in different ways because it helps them to analyze the understanding of the society. But the sociologist of education cannot do without understanding properly the concept of culture since the institutions and the people in the institutions he deals with operate within the culture(s).

The Concept of Culture

Culture is the totality of learned, socially transmitted customs, knowledge, material objects and behavior including values, ideas and artifacts "culture refers to configuration of learned and shared patterns of things ideas, emotions, and action which arises out of language communication within a social group and helps the individual as to adapt to his physical environment, his biological nature, and his group life" Okujagu (1999, p. 53). Further, he said that culture is used to refer to aspects of human behavior in terms of his taste, refinement and interests in music and arts. Hence, culture means civilization, development and improvement which are acquired through learning and education.

Ezewu (1985, p. 66) in quoting Tylor (1902) defined it as "that complex whole which included knowledge, belief, art, morals, laws, customs and any other capabilities acquired by man as a member of the society". He noted that Edward B. Reuter (1950) share the same view when he defined culture as the sum total of human creation, the organized results of group experience up to the present time... culture included all the man had made in the form of tools, weapons, shelter and other materials and all that he had elaborated in the way of attitudes and

beliefs, ideas and judgment, codes and institutions, arts and sciences, philosophy and social organizations.

From the forgoing, culture can be seen as a totality of a way of life of a people or society. This includes their members the work, they do, their way of living, the network of relationships and their altitude to life, the way they dance, their food habit, their dressing pattern, greeting style, etc.

Based on the above, the meaning of culture can differ from one society to another hence culture cannot exist without a society. It is distinct and effective within a specific society or environment. This implies that each society has its own unique and distinct culture which is known through history and transmitted from one generation to another. It is learned and not biologically inherited because it is a product borne out of human interaction. It's worthy to note that it is only when an action or behavior is generally accepted in a group or society and transmitted from one generation to another that it can be viewed and accepted as part of the culture of the people.

Okonkwo and Agada (1991, p. 6) in consideration of social aspect of culture noted that different groups or communities are most likely to exhibit different ideas about life. Stressing that differences are bound to occur in their beliefs, norms, interests, values and approaches to solving society's problems. This they referred to cultural variability between societies or communities.

Functions of Culture

Culture through language and symbols serves and or provides means of communication among the people:

- It makes it possible for regularity of behavior or response that can be anticipated.
- Culture provides the methodology of training the young ones into the existing ways of thinking, acting and general way of doing things.
- It provides and equips the members with the knowledge and skills necessary for meeting our basic needs liken food, clothing and shelter.
- It helps in defining a clear way of identification of self and others in similar category and background.
- Culture in a way gives identity to the members of a particular society.

Level of Cultural Pattern

Below are some cultural patterns that are shared by members of the society. They include:

- Cultural Universals: all societies have developed some common practices and beliefs. It can also mean customs and understandings shared by all normal adult members of the society. Many cultural universals are adaptations to meet essential needs like food, clothing and shelter, language, counting system etc. cultural universals can vary from one society to another, and within a society. "Not only does the expression of cultural universal vary from one society to another, within a society, it may also change dramatically over time. Each generation, and each year for that matter, most human

culture change and expand through the process of innovation and diffusion” Schaefer (2008, p. 59.).

- Culture Specialties: This refers to those customs and understanding that are shared by particular kind of people on the basis of their sex, age, race, skills etc. These can be shared in exclusion of others in the culture e.g. specialization.
- Cultural Alternatives: These are socially acceptable ways of behavior from which members of a group may choose freely. Alternatives may arise as societies become more complex.
- Cultural Innovations: This has to do with the process of introducing a new idea or object to an already existing culture. This is of interest to the sociologist because of the consequences of introducing something new in the society. There are two forms of innovations: discovery and invention. The former involves making known or sharing the existence of an aspect of reality. What is important in the process of discovery is the sharing of new found knowledge with others. While the later results when existing cultural items are combined into a form that did not exist before e.g. the bow and arrow, the automobile, television etc. These can affect the living pattern of the people.

Social Change

Social change is used to indicate the changes that take place in human interaction and interrelations. It can also be seen as change inherent in a society, which has an effect on the culture of the people. When we refer to a society as changing, it is not the society as a geographical entity rather it is the institutions of the society that change. The world we live today is characterized by modes of life and social institutions that are radically different from those of the recent past. Social change can be seen or perceived as the differences in the society between different times. Changes take place in all societies all the time. Sometimes, it is sudden and catastrophic as when a system of government is destroyed by a revolution or a coup de tat and replaced with a different one. Sometimes, it could be gradual and hardly noticed or perceptible, so that even the members of the society themselves lives scarcely notice it.

Social change occurs all the time. There is no human society that is static they are subject to change. Oletola and Ademola sited in Okonkwo and Agada (1991, p. 86) defined social change “as the alteration, rearrangement or total replacement of a phenomenon, activity, value or process through a succession of events.” For example, one can assess the changes in education today by comparing it with the period before and immediately after independence. The process whereby the patterned network of rules or social institutions are modified or transformed radically and sometimes readjusted in order to produce new set of guideline for social behavior and social structure is called social change.

The regulation or control of human relations is served by what may be called the regulative structure which includes the machinery of law, the moral and religious codes as well as conventions and fashions. The above social structures cannot remain unchanged or unaltered, therefore, those unstable situations experienced in the societies that affects their way of life is called social change. Change can be positive or negative, depending on the perception of the people. We may consider the role of women in the society before now and their role today in the society. The attitude, roles and values of women have changed over time as they are no longer limited to the role and responsibility of serving men as wife and woman.

Today, women through education have engaged in more economic tasks and activities to assist in provision of income to the home. They can finance the education of children and the management of the home especially, where the husband is unable to play his role as the head of the home. Women through education and enlightenment have taken to white collar jobs. They are now teachers, doctors, lawyers, economists, politicians, other civil service jobs etc. hence shifting them away from the traditional role of farming, domestic activities and rearing of children.

War, social unrest and restiveness in a society can also bring about change which in most cases may be considered negative. Take the recent case or situation in Ogbia Kingdom where almost all the communities have been deserted because of restiveness. The society may never be the same again even when situation is brought under control.

Characteristics of Social Change

Some characteristics of social change will be mentioned in this work. The writer of this work noted that some changes in human society are not permanent hence, they are subject to change. There is no human society that does not experience change as long as there is human activity going on in that environment. Interpersonal relationship between people can bring about changes in the system. Keeping of records through the invention of writing has led to changes in the perception of people about history and keeping of track of actions. "With the advent of internet, communication has become much faster and distance is less of an obstacle. It has also generated a more effective sense of global society than previously, which is one important aspect of globalization" Giddens (2009, p. 122). It is worthy to note that small change in one aspect of human relationship can initiate or effect changes in other areas of human life in the society.

Social change is one institution in the society that can cause changes in other institutions in the same society. For example, the combined problem in the political and economic sector in the country today has led to loss of jobs by so many people as ministries and oil companies cannot pay their staff. Increment in the price of petrol has affected the cost of food stuffs in the market and difficulty in payment of school fees making it impossible for parents to cope with the education of the children and wards in the school. It is glaring that when people are jobless and cannot cope with the hardship, there is the tendency of taking to crime like stealing, robbery and other social vices. When crime is on the increase, safety of lives and properties can no longer be assured. So the problem in one institution of the society has led to instability in other sectors. Social change has a rate or pace. It can be fast or slow depending on the situation. When change becomes too fast, it will look like an imposition hence, may lead to anarchy and instability. Various elements of the society can change at a faster rate especially when we consider the material and non-material aspects of peoples' culture.

Factors Responsible for Change

Some of the factors which are capable of causing change will be discussed below:

- **Population Changes:** It is a known fact that when population increases or decreases, there is the likelihood of changes in other sectors of the societal activity. When a thinly populated area becomes over populated, the people's way of doing things including their hospitality pattern will change. Institutions and its structures will grow in an elaborate manner and more changes will follow. When population explodes, settlement patterns will change rapidly and productivity will also grow. Development, productivity and other institutions will be static or even decrease when the population is not growing. Unemployment, pressure on food supplies and public facilities, overcrowding and many more can be immediately observed when there is rapid growth.
- **Physical Environment:** major changes in physical environment can cause compelling change in a society. Many human groups throughout history have changed their physical environment through migration. Industrialization can also bring about this type of change. When there is an oil exploration and exploitation in a society, lands are taken away, people from different parts of the world troop into that society to source for daily bread, new technology and manufacturing system to produce goods and services are introduced hence making the society to wear another look. Other institutions in the society including education, religion, etc. are likely to be affected by this change.
- **Education:** education introduces new attitude and behavior which are capable of affecting the already existing way of life in the society. The more people get educated the more certain attitude and behavior are noticed because he or she is expected to have being exposed to new ideas, experiences and pattern of doing things. Education offers an opportunity for a better job and complete exposure to money hence, the need to get a car, a good house, a good environment and all the like. All these can ensure rapid change in the society.
- **Attitude and values:** when education, industrialization and population change in a society, the attitude and values of the people are also affected. The greeting pattern will change as many visitors and non-indigenes will strive to socialize and adapt to the society by learning rapidly their way of life. Marriage system will change and even food habit. Some traditional cultures will be affected hence a desire to experiment other innovations especially by the educated members of the society. This is because every changing society has its liberals and its conservatives. The literate and educated ones tend to embrace change faster than the illiterate and uneducated ones.

Culture and Social Change

In the forgoing chapters, we have tried to discuss culture and social change. Here we are going to consider some of the relationship that exists between them. As noted earlier, cultural change are changes made in cultural elements both material and nonmaterial. All important changes have cultural aspects with them. Cultural change includes changes in technology like advanced appliances, automobile and machinery. It covers changes in the ideology, beliefs, administrative system of a society and communication. As noted by Giddens (2009, p. 122) "a particularly important cultural influence that affects the character and pace of change is the nature of communication systems. The invention of writing for instance, allowed for the keeping of records, making possible increased control of material resources and the development of large-scale organizations".

Social change could be seen as the sum total of all the change that takes place in a society. This is because of the belief that everything changes all the time. It is glaring that every day is a new day and every moment in our life is a new start. The fact that both cultural change and social change dwells in the society, makes it difficult to separate. This is why some writers like Giddens and Gillin (1954) and Dawson and Gettys (1948) noted that there is no difference between cultural and social change. Dawson and Gettys maintain that “cultural change is social change, since all culture is social in its origin, meaning and usage”. In the same vein Gillin and Gillin posited that “social changes are variation from the accepted modes of life, whether due to alterations in geographic conditions, in cultural equipment, composition of population, or ideology”. For them, they are of the opinion that social change is a part of cultural change and society a product of culture. Culture gives direction and momentum to social change and sets limits beyond which social change may not go.

On the contrary, Maclver and Page (1959) noted that “social change is a distinct thing from cultural or civilization change... Cultural change includes change in ideology, administrative system, technology, etc”. Cultural change indicates changes in the accepted mode of life, habit pattern, and the life-style. Such change may include invention of the Automobile, Television, Concepts of Property and Morality, Style of Music, Art and Dancing patterns, Food habit etc. In the view of Davis (1949) “social change is only a part of a broader category of change called ‘cultural change’. Cultural change refers to all changes occurring in any branch of culture including Art, Science, Technology, Philosophy etc. as well as changes in the forms and rules of social organizations”

Social change is a continuous one as no human society is static. As long as there is human activity in a society, there must be changes. As noted earlier, these changes may not be dramatic. The process of such change may also be imperceptible and can also be cumulative. Okonkwo and Agada (1991, p. 87) stated that “social change involves not only wide societal processes and mechanisms but can also occur in interpersonal relationships between people. In other words, while social change refers to noticeable changes in phenomena, we must not lose sight of the fact that small changes in human relationships can also initiate changes”.

From the foregoing, we can note the following:

- Cultural change connotes a broad and dynamic change
- Social change represents a part of change that occurs in a cultural change.
- Cultural change covers change in ideology, belief and administrative system of a society.
- Social change implies change in social relationship among people in the society.
- Cultural change gives new direction to social change.
- Social change refers to all improvements made to upgrade a particular life style.
- Cultural change is both material and nonmaterial.

Social change can therefore, be seen as alterations in social relationships among people in groups while cultural change can be referred to as change in material and non-material elements of the society. Social change implies changes in the social structure i.e. status and role of persons, social institutions and interactions that characterize the society i.e. modifications in the process of making a living, family organization, religion, traditional administration (institutions), process of educating the members of the society, folkways and mores, father/child and husband/wife relationship, etc.

In conclusion, it may not be wrong to say that social change and cultural change are inseparable. The difference cannot be clearly stated because of the overlap in some cases. Almost all the changes that take place in the society involve cultural and social aspects. Hence, the two words are interchangeably used. Society is the laboratory used by both cultural and social change. If there is no society, obviously there will be no culture and social changes hence the societal actions are what ignite the activities of both.

CONCLUSION

This paper “contributions of sociology and anthropology to the development of education and society” is geared towards the understanding that both Sociology and Anthropology even as separate disciplines works in synergy to develop the society. Their contributions are immense hence, Parents, leaders, students need to work towards a sanitized society.

The culture of the people is sacrosanct and a guide to human actions and behavior. The changes that take place in human interaction and interrelations help the developmental process inherent in a society which has an effect on the culture of the people and the totality of life. In the same vein, anthropologists’ who studies man and their process of development also ensures the sustenance of the society in the development of humans as administrators, Teachers, Lecturers, Instructors in the academic sphere and other areas of human endeavors. It is worthy to note that without a combined effort of the two disciplines, society will not be a good place to live and that’s if there will be something to be called a society.

Recommendations

The study of culture and identity should be encouraged and taught in all levels of education as knowledge of it will help groom or raise child that will appreciate the way of life in the society they belong:

- The course, anthropology should be made more popular and included in the school curriculum to enable students learn how to become good leaders of tomorrow.
- Government and School administrators should ensure they sanction both teachers and students who contravene the culture of the school as this measure will help to sustain the school and society otherwise, our social norms and values system as a people will erode away and the society will not be a good place for habitation.
- There should be a link between the two disciplines so that our younger ones will be properly guided and trained as good and responsibility future leaders

Some Key Terms and Definitions about Culture

- **Culture:** Totality of learned, socially transmitted customs, knowledge, material objects and behaviour.
- **Cultural Lag:** A period of maladjustment when the nonmaterial culture is still struggling to adapt to new material condition. Simply put, when some segments or sections of a society are unable to be carried along in a situation where change is occurring in other sectors.

- **Culture Shock:** The feeling of surprise and disorientation that people experience when they encounter cultural practices that are different from their own.
- **Culture Traits:** Traits are the smallest elements or unit that can be used to describe a culture e.g. greetings, dressing, and objects such as scarf or earring.
- **Cultural Ethos:** These are some vital or fundamental things that can distinguish a particular social group from others. For example: idea or law, belief system, greeting system, style of art and food habit.
- **Cultural Universal:** A common practice or belief found in every culture.
- **Cultural Relativism:** The viewing of people's behavior from the perspective of their own culture. This can also refer to an attitude of respect for our cultural differences. Not seeing one's culture as being better than others.
- **Cultural Changes:** Even though culture is said to be stable and enduring, it is also dynamic and subject to change. Culture changes quite often but the rate of change may differ from one society to another. So many things can be responsible for this changes e.g. war, technological or scientific innovation, colonization, outbreak of disease like the period of Ebola which necessitated an adjustment in the society's way of life especially in our food habit and interaction habit.
- **Subculture:** A segment of society that shares a distinctive pattern of mores, folkways, values, and norms that is different from the larger society e.g. University students, Clubs, Religious group, etc. Simply put, something practiced by a section or faction of society.
- **Diffusion:** The process by which a cultural item spreads from one group to another or from society to society.
- **Discovery:** the process of making known or sharing the existence of an aspect of reality.
- **Dominant Ideology:** A set of cultural beliefs and practices that helps to maintain powerful social, economic and political interests.
- **Acculturation:** This is the act of imbibing the culture of another people instead of one's own. The feeling that other people's culture is better than one's own.
- **Enculturation:** This is opposite of acculturation. It is a situation of proper socialization where a person imbibes the customs, tradition, cultural practices and way of life of his people as against that of others.
- **Ethnocentrism:** The word ethno means the nation. Ethnocentrism is nation centeredness or consciousness. It is a belief that one's culture is superior to other hence treats strange group beliefs or practices with suspicious, carefulness and some measure of hostility.
- **Individual Idiosyncrasy:** this is a pattern of behavior an individual develops for himself which he did not learn from group culture and it's not part of their culture. E.g. phobia for darkness which is not part of the cultural legacy.
- **Counter Culture:** A subculture that deliberately opposes certain aspects of the larger culture.
- **Argot:** Specialized language used by members of a group or sub culture.
- **Bilingualism:** The use of two or more language in a particular setting, such as the workplace or school environment which allows each language as equally legitimate.
- **Innovation:** This is the introduction of new idea or object to a culture through discovery or invention.

- **Invention:** The combination of existing cultural items into a form that did not exist before.
- **Language:** An abstract system of word meanings and symbols for all aspects of culture which includes gesture as and other nonverbal communication used in passing message from one person to another.
- **Material Culture:** These are physical or technological aspects of our daily life.
- **Non Material Culture:** Ways of using material objects as well as customs, beliefs, philosophies, government and pattern of communication.
- **Norm:** An established standard of behaviour maintained by a society.
- **Formal Norm:** A norm that has been written down which specifies strict punishment for offenders.
- **Informal Norm:** A people's way of life that is not recorded.
- **Society:** A fairly large number of people who live in the same territory and participate in a common culture. It can also be defined as a large, permanent, self-sufficient, self-perpetuating group of interacting persons who share common values and beliefs.
- **Value:** What is collectively perceived or considered as good, desirable and proper in a culture. It could also be perceived as bad, undesirable and improper by all.
- **Anthropology:** This is the scientific study of humans, their behavior and societies in the past and present. Succinctly put, it is the study of what makes us the human that we are.
- **Anthropologist:** A person engaged in the practice of anthropology.
- **Education:** This is the process of impacting or facilitating learning which enhances the acquisition of knowledge, skills, values, beliefs, habits and a general way of life of a people.

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