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Editorial Note

Undoubtedly, the human family is one of the most threatened units of our individual and communal existence. Many have argued that the family's failure or success reflects the order in the development of society. This unvarnished truth and the consequences of ignoring it account for establishing a journal devoted exclusively to family life - *International Journal of Family Life and Societal Development*. This journal, conceived as a means and avenue to express concern and interrogate pressing family issues and proffer solutions, is not a confessional one; it takes discursive and practical approaches to issues on family life from interdisciplinary perspectives.

In this maiden volume, Stephen Ayankeye argues that there is a nexus between family integration and societal development. Inversely, a disintegrated family will lead to the underdevelopment of society. He further argues that there are factors that engender family integration but that those factors are now being challenged. He recommends ways of ensuring that the challenges are tackled. Benson Igboin interrogates the effects of social media on family life. He argues that society is dynamic, and globalisation has ambivalent impacts on family life. While it is now practically impossible to insulate family life from social media, he concludes that reasonable and responsible deployment of social media will enhance family unity and connectedness. Sharon Slater's article examines the integration of family and the family's protection in Nigeria and Africa. Slater argues that the assault on children and families in Nigeria is propelled by the global sexual revolution, to which many parents in Africa have not given sufficient attention. She notes that this revolution should be viewed from a human rights perspective to challenge its causes and effects on African families, particularly young people. She thus recommends that parents and the African government have critical roles to play in safeguarding the sexual health of their children.

On his own, Elijah Adeyinka examines the effects of postmodernism on the African family system. He points out that postmodernism's tilt

towards relativism adversely impacts family life. In order to stem the tide of postmodernism's inroad into the family, he suggests that family life should be guided strictly by enduring biblical principles. Oluwakemi Amuda's article intervenes by highlighting the critical role of effective communication within the family. She argues that when there is adequate and mutual communication in the family, faith is developed, which results in the development of the whole person. For Abosede Ayinde, violence against the female gender in the family and society has remained unabated. Ayinde notes that contemporary society has been unable to arrest violence against the female gender. She also examines the biblical basis of violence against the female gender and recommends ways to ameliorate it. John Oladapo echoes the argument that the challenges of the modern family system directly link with societal development. He argues that the African family system is being critically neglected, and the consequences are dire and visible. He, therefore, recommends the need to pay urgent attention to those values that sustained the family system before modernity unleashed its forces on it. Princess and Raphael Idialu reaffirm the argument that effective communication in the family has a way of dispelling and resolving conflict. They examine effective communication skills to demonstrate that family health will be maintained and sustained when emplaced. Foluke Odesola articulates that parenting is critical to the healthy growth and development of the child. Effective parenting, she argues, leads to arresting juvenile delinquency. As a result, she recommends that effective parenting is a sine qua non for guiding the child through the challenges that the teenage period of development poses.

Ogbeni Sylvester examines the role of education in the development of the family. Although education costs are high and hardly affordable, he argues that education is essential to the family and society. He suggests ways through which parents could navigate the challenges the cost of education has posed in contemporary society. Michael Otun introduces the ethical and religious dilemma many Christian couples face in deciding whether or not to resort to IVF in

their quest to procreate. He argues that the decision is not easy because of many interpretations of scriptures and pressures that are brought to bear on couples. He thus concludes that couples should weigh the moral implications of IVF before taking their final decision. Finally, Andrew Itakorode Olanrewaju examines the causes and effects of drug abuse among youth. He argues that despite concerted efforts to discourage the youth from engaging in substance abuse, the reality on the ground shows an increase in the number of those involved. He recommends that parents and government should intensify efforts towards ensuring that the youth are dissuaded from abusing drugs because of their harmful effects on them and society.

Benson Ohihon Igboin
Editor-in-Chief

THE CHALLENGES OF CONTEMPORARY FAMILY INSTITUTION AND SOCIETAL DEVELOPMENT

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Abstract

This paper seeks to examine the challenges in the contemporary family being a muddle to the development of society. The family is a social institution and the most important in society. It is full of experiences, paradoxes, and different varieties from time to time and is subjected to the interconnectedness of people in an environment across the African continent. The family life system has passed through phases from the past generation to modern times. Several developments have been taking place at the family level, and imputable virtues in the early centuries have been passing through changes since then till now. Hence, this work examined the complexities that the loss of values in the family setting has brought to society. It will identify the difficulties in society due to the absence of integrity and dignity, the problem of zero level of intimacy and affinity in the family, and the collapse of the extended family structure. Therefore, the family is becoming a more complex institution in contemporary times, and it is becoming harder for parents to control their children, which negatively affects the family unit and results in societal turmoil. These problems become the interest of this paper and how they will be ameliorated. Therefore, the work is premised on descriptive research methods to harness the subject matter. It was discovered in this study that family complexity is a reality threatening the integration and transformation of society. The long-run results of this complexity are that it generates a society where children grow up with high levels of emotion and deprivation with a strong desire to get back through all kinds of vices that may be detrimental to the society, socio-economy and religion. The paper concludes with recommendations necessary for curbing the complexities in the contemporary family and fostering the development of society.

Keywords: Family, challenges, Society, Development, Integration.

Introduction

This paper investigates the challenges the contemporary family institution has posed to societal development. In order to have developed in society, it is therefore essential to pay attention to the smallest unit of society, the family. It emphasizes personal and sensitive life issues as every human is born into a family, which is the place of the first relationship, first group, or experience a child will have in life. Man is conceived and trained as he grows, and hopefully, all the life cycle of a man is within the family. Life's events of man as captured in the larger frame of the society involving the socio-political context and religious disposition of individual is generated within the activities of the family life. Life is shaped by the events within and around the family life because the phase of family life is the natural context from which an individual's identity and development is formed. Because of the State's priority of respect for strong family ties, it has been discovered that there is hardly a community where people are not interrelated, just like in a typical African setting.

The concept of challenges in this work means the muddle that has come to the family front due to contemporary societal situations. These challenges have led to a gross loss of values in the family setting, and respect is no longer seen as a virtue as it used to be; the dignity of labour, loyalty, dedication to duty, and family intimacy have not been taken seriously as in the past years. These have significantly led to the complexity we now experience or witness in society. Family affinity has been corrosive to the extent that family ties are weakening. The complexity of the contemporary family institution has brought much confusion to family integration and societal development. The complexities that loss of values in the family setting has brought to society, the difficulties in society as a result of the absence of integrity and dignity, the problem of zero level of intimacy and affinity in the family, as well as the collapse of extended family structure cannot be overemphasis.

The family structure has dramatically departed from the known norms, bringing corrosive to family values. An analysis with various

parameters shows that different types and family forms in sociology have been classified as per world norms. Diverse types and structures of families in society have been classified in many ways, such as polygamous and monogamous, patrimonial, and matrimonial, among others. This family structure has a place in advancing societal development if it is well followed and allowed to safely guide the family institution that is as old as human existence. The rot that has permeated every aspect of society does not just come in a day; it is an accumulation of negligence from different units of the society, whereas the family setting is the common denomination to all in respective of background and community, and everyone is from the family, hence, the importance of the family unit of the society.

Family complexity occurs when legal ties, marriage, parenting, and living arrangements are not coterminous, resulting in diverging roles and relationships in family structure. The family has always been the smallest unit for the sustainable development of society with its physical, social, hereditary, and material endowment. The issue with family complexity is that it affects the composition, character, and resource-sharing in the family and society at large. The focus of this paper is to examine the challenges of contemporary family institutions and their adverse effects on societal development. To achieve this, the study will examine types and forms of family, highlight the functions of the family, and discuss the complexity of the contemporary family as it relates to societal development. The study used a descriptive research method to present the subject matter understandably. The findings of this study are relevant for contemporary family integration and social development.

Types and Forms of Family

Family is the unit of persons connected by residence, kinship, and close emotional attachment and provides for the nurturing and raising of children and other human needs. A family consists of a married man and woman with unmarried children harmoniously living together. Sociologists have opined that the family is the essential institution of society because the survival of the human race is related to it. The family is responsible for an individual's

upbringing, and by this, takes care of and trains him. An individual spends most of his time in a family, affecting his personality, particularly among other things. The family is the centre of society and is a source from which culture springs. Nonetheless, family structure is under culture and is in harmony with its demands (Rempusheki, 1990, 48).

The definition of family in sociological concept is summarized thus. The family unit is about parents and their children and a set of relatives or descendants of common ancestors. Its life system varies from society and culture. Therefore, this is a factor in deciding the structure and function of a family, as can be seen in the following views of scholars on the family from different angles of life, which are also relevant. “The family is a kin-based cooperative unit.” (Broom and Selznick, 2014). “The family is a social group characterized by common residence, economic cooperation, and reproduction” (Murdock, 2014). (A set of persons related by blood, marriage or adoption who shares the responsibilities for reproduction and caring for members of the society”(Schaefer, 2014).

There are different types and forms of family, and these types of family in sociology have been classified as per world norms. Diverse types and structures of families in society have been classified in many orders, such as families based on polygamous and monogamous marriage. On the basis of marriage, the family has been classified into other significant types:

1. Polyandrous family: in this type of family life, a woman marries not just a husband but many at a time. It is a woman and several men at a time. The choice of where she lives then depends on her. She may live with all of them alternatively or as she pleases. This family system is found with the Toda's, in the Kashmir to Assam area, and among the Eskimos.(Peter of Greece, and Demark H. R. H., 1962). The Bible prohibits polyandry. This way of life is regarded as adultery and sin before God and man; therefore, it is against the societal practice (Kapoor, 2008). This kind of family form is not

practised and never promoted; instead, it calls for punishment for any woman who practices such in Nigeria.

2. **Polygamous Marriage:** The practice of one man being married to multiple wives simultaneously is a typical family structure in many parts of sub-Saharan Africa. Before Christianity's era, this was common in Africa, but with the light of the Gospel in the lives of many believers now, the practice is not as prevalent as before. However, the polygamous family life system has not been totally eradicated. There is another new phase to polygamy, which differs from the pre-Christian era, and many men have lovers they are married to in secret as they also have their lawfully wedded wives at home (Kunhiyop, 2008, 224).
3. **Monogamous Family:** This is the practice of monogamy which consists of a family with a man and a woman in a conjugal relationship. It is not allowed for any of them in the relationship to engage in extramarital relationships. Unfaithfulness in this marital relationship is prohibited. It is considered the ideal type of marriage all over the world today because of its enormous advantages (<http://www.yourarticlelibrary.com>).

Classification of Family

The nature of residence is also a factor for the classification of families; therefore, in this regard, the family can be classified into three primary forms. The first one is the Family of Matrilocal residence, where the husband leaves to live in his wife's house (Richards, 2007). Another class of family is a family of Patrilocal residents, which indicates that the wife goes and lives in the house of her husband. The Patrilocal type of marriage is common in most places in the world, which is the view Africans subscribe to. It is the wife that moves and lives with the husband in line with the Bible (Matthew 19:12). Also, bi-local or family of changing residence is the type of family in which, after marriage, the married couple

changes their residence alternatively. Sometimes, the wife joins in her husband's house, while at other times, the husband resides in his wife's house (<http://www.sociologydiscussion.com>). In contemporary times, for expansion or economic status, or to announce a new status, every new couple usually changes location to move to a new place.

The need for relocation in most cases arises when the groom's accommodation cannot accommodate the bride, but if the groom is comfortable or has a more spacious space as accommodation before marriage, there may not be a need to relocate. It is, however, a typical lifestyle among young people to change location after marriage. The reason for this should not be for fashion only but for plans based on economic concerns. Motunrayo Adegbilero subscribes to this submission that couples should consider their status before deciding whether to change location after marriage (Adegbilero, 2022).

Another major classification of family type is based on ancestry or descent family, which are two main types:

(i) **Matrilineal family:** Matrilineal family is just the contrast to the patrilineal family. In this family system, the mother line determines the family's descent. The property and family name are also inherited through the mother line. The right is transferred from the mother to the daughter. A woman is the ancestor of the family. This type of family is found among the Garos, Khasis, and Nayers of Kerala (Richards 2007, 207).

(ii) **Patrilineal family:** This is a typical class of family and a prevalent type of family worldwide. The father is seen as the ancestor. The family descent is through the man and not through the woman. The property and family names are also inherited through the father line (<http://www.sociologydiscussion.com>). In another dimension of the sociological sense, the family can be based on size or structure and the depth of generations of the family, which can be classified into two main types; Nuclear family and extended family.

(1) Nuclear Family: A nuclear family comprises the husband, the wife, and their unmarried children. The nuclear family is a minimal size and is referred to as an autonomous unit. Control or influence is absent of the elders because newlyweds create separate residences for themselves, independent of elders. It is always tagged the primary family and the ideal family all over the world as it is characteristic of modern societies. However, urban societies have a family structure that resembles the nuclear family structure. The nuclear family is famous in the Western world and Africa.

The nuclear family has global characteristics: the husband, wife, and children are the only stable members with no external interference and close and deep social interactions. It is familiar with the nuclear family that there is closeness and individuals get attention, there is no cultural rigidity in their affairs, and there is an excellent level of innovation and acceptance of the recent happening in society. Also, in the nuclear family setting, mental regard and harmony form the relationship between husband and wife as they give weight to each other's opinion and form the correct opinion of the children. This form of family setting has the best platform for family economic cooperation and dependence on each other. (Sharma, 2013, 306)

(2) Joint or Extended Family: This family consists of the parents, their children, and near relations like a grandfather, grandmother, uncle, and so on living in the same house. This was current in traditional families. The agrarian economy demands the rampant extended family system in Africa and Pakistan. In India and Pakistan, the extended family commonly has parents, their children, grandchildren, aunts, and uncles. Such a family exemplifies practical unity and love, as elders are God's blessings (Jaeger, 2012, 22).

An extended or joint family is large and consists of some nuclear families, including members of three to four generations. It is an extension of the parent-child relationship. Close blood ties are what the relationship is based on in this family structure. It is a prototype of the joint family in Hindu society. In this family structure, the eldest male person in the family is the head of the family, and the

tie is much among family members comprised of father, mother, their sons, and their wives, their unmarried daughters, grandchildren, grandfather, grandmother, uncles, aunts, and their children. (<http://family.lovetoknow.com>).

The characteristics of extended families are related to these: Its number is more, consisting of three generations which include parents, children, and grandchildren. There is the eldest, in most cases, men that decide for the family, and all other members follow their orders because of the reverence. The head of the family controls every aspect of their economic, agricultural, and social lives; their collective responsibility and income are commonly used. Elders are in charge of cultural traditions, social values, and customs. As the custodians of traditions, the elders coordinate all matters relating to death, marriage, and naming. There is a collective responsibility as it concerns educating the children in such a family (Rempusheki, 1990, 48).

Functions of the Family

Family Functions may be different from culture to culture, but some essential functions include these:

1. **Reproduction:** The family is an institution in which the human race survives through family reproduction, which functions to make the social life continue with its activities. A family is therefore conceived as an institution that reproduces children in an agreed way of marriage to maintain social and cultural life. (Schaefer, 2014).
2. **Regulation of Sexual Behaviours:** One of the gifts of God to every family is sex, which is the celebration of love between legally married partners. A family makes the sexual needs to be met in society with the selection of proper mates and organization of engagement and marriage ceremonies. There are spelt-out restrictions on the way or any irregularity in this respect because if any exists, it will affect the social setup of a society. The role of sex in marriage is of great essence because, after food in the home, sex ranks next as an excellent sexual act that is inspiring, relaxing, and revitalizing (Oladapo, 2013, 107).

3. **Security or Protection:** Unlike animals who can help themselves survive within hours or weeks of birth, human children rely on parents and relatives for social, economic, and physical protection. In a family, it is a matter of fact that protection with responsibility is to be provided. These give room for education, economic needs, old age care, and treatment. Human children are not socially mature until many years into life, unlike many animals that can care for themselves within a few hours or days after birth. So, the family is a sure source of protection (William Smith,

4. **Affection and Companionship:** Affection and companionship are part of what the family is to provide to create love and passion and create a pleasant environment to free an individual from fear of separation. Therefore, there is a need for total commitment, affection, and companionship for every home to succeed in the family. The emotional needs of individuals in the family are to be met, and there should be a platform for mutual relationships that makes others attend to people's problems and help in their time of need. There should be an individual effort not to make conflict thrive in the family (Oladapo, 2013, 82).

5. **Socialization:** The family comes to the forefront regarding the network of human relationships to meet man's social needs. The family setting is a significant way a child can learn socialization and cultural values and understand language, dress, norms, traditions, habits, skills, and social interaction. The family is a significant institution to provide a child with economic understanding and opportunities for good interpersonal relationships in society. The family is in the position of making necessary and advantageous decisions for the individual group in life (Martinson, 1970, 10).

6. **Provision of Social Status:** Social position and background determine the inherited ascribed role in society. The family offers as a gift to a child his race, descent, and ascribed status, which now determines his social position in society and social stratification. The

family's economic conditions affect the child by pointing to his chances of higher education and helping him improve his social position—the family bridges the child and the great society (Hortwitz, 2005, 669).

7. **Transmission of Culture:** The most crucial underlying function of the family is the transmission of culture informally from one generation to the other. A family teaches children about dressing, regards, cultural values, folkways, and more. Events such as marriage ceremonies within a family teach customs and relate to long-served relations and their compliments. By observation, learning occurs, and other generations follow suit with what has been passed to them informally.

8. **Religious Functions:** Tradition believes that the family should be the first platform where spiritual discipline is inculcated into a child. The scripture makes God's position known about the importance of bringing up a child in the way of the Lord (Proverbs 22:6). Parents serve as stewards of God in the training and godly upbringing of children; hence, they have the responsibility of praying for their children and every member of the family for them to grow in fear of the Lord and be responsible members of the society to the glory of God (Oladapo, 2013 114-117). Children in the family learn religious activities by imitation, which enables the religious values to be conveyed to individuals to follow the religion. The individual's personality reflects the family's propensity towards worshipping God. A family has an imprint of a religious impression on the minds of the children.

9. **Personality formation:** A good family has a social identity and solidarity that extends through generations in a heritage of responsible citizenship. There is a social identity on every excellent family and family camaraderie through generational chains that a responsible citizen has as a heritage. From birth, a child possesses some physical and mental abilities through inherited qualities, but his

growth gradually takes effect in the environment the family has provided (Martinson. 1970, 123-124). the manifestation of self-concept and its completion comes from social interaction and relationships within the family level. This is a significant issue in personality formation and character development. A loving family provides a well-adjusted environment for the growth of a child's personality forming in him a sense of responsibility and buoyancy.

Conversely, the less attention and love a child gets from a family can make him fall prey to an inferiority complex that makes him rebellious and go farther from his first and parent's environment. The child, from there, may begin to go from committing one crime to the other. Therefore, a family plays an essential role in a child's personality development (Ghlum, 2014).

10. Provision of Recreational Facilities: Beyond the characteristic of the family in society, maybe agrarian, traditional, or industrial, the provision of recreational chances is the family's responsibility. It ensures standard health and interest in the domestic environment as there are different games and moves to recreational centres for which the family should prepare. There can be toys for children, get to the swing and make children walk in a park. There is also the provision of recreation through the radio and television. A family takes the bold step of eradicating boredom among its members as monotony too has no way as recreational activities keep the relationally healthy. A traditional village setting has some peculiar strategies for recreation after the day's work, which brings relaxation and maximum enjoyment when the people come together (<http://www.recsports.michiganstateuniversity.edu.>).

Challenges in the Contemporary Family Institution and Societal Development

Some of the challenges in the contemporary family institutions that affect societal development are mentioned and explained in this section.

1. **Loss of Values in the Family:** the family is considered the fundamental institution for social integration and development. It provides values such as discipline, hard work, respect for elders and constituted authority, credibility, a sense of belonging, support, responsibility, and integrity to its members. In essence, it can be said that a good family promises a good society. The values of the family have undergone a tremendous paradigmatic shift in contemporary society. Today, there is a high pregnancy rate among unmarried teens, and baby abandonment has increased. This condition usually condemns many mothers and children to be emotionally, financially, and paternal care deprived (Carlson and Meyer, 2014). The long-run results are that it generates a society where children grow up with high levels of emotion and deprivation with a strong desire to get back through all kinds of vices that may be detrimental to societal development. Such vices include youthful delinquency, drug abuse, high levels of criminality, disregard for hard work, addiction, disregard for elders and constituted authority, the get-rich syndrome, lack of integrity, credibility, responsibility, and corruption. All these are harmful to societal development and integration.

2. **Absence of Integrity and Dignity:** The lack of integrity and dignity in this contemporary society can be traced to the complexity of family institutions. Complexity in family institutions usually results in a lack of integrity and dignity in society. The concept of integrity and social development are mutually intertwined. Many developmental problems in society today are attributed to the failure of leadership in light of integrity and dignity. The absence of integrity and dignity is a major impediment to societal development. The absence of integrity and dignity is not hidden in this contemporary society. However, it is essential to note that individual quality is the major determinant factor for social integration and development (Uzodimma, n.d.). Integrity and dignity are integral and central to social development. This is because development is the advancement through qualitative and progressive modification of economic, social, cultural, and technological, which cannot occur without accountability and transparency. In other words, the absence

of integrity and dignity could hinder growth and development, which are aftermaths of complexity in family institutions.

3. **Zero Level of Intimacy and Affinity:** One of the significant consequences of complexity in the family is the lack of intimacy and affinity among the parents and children. The parents would no longer have time for the children. As a result, the children could be deprived of the natural emotional support the parents need, affecting their character, composition, and resource-sharing within families (Marcia and Meyer). The family is generally regarded as the lynchpin of the social cohesion, order, and structure that embodies society's moral health. One form of social growth and development is a relationship of intimacy and affinity among people in the family setting. Complexity in the family usually affects the level of intimacy and affinity among children. There cannot be a stable society amid family complexity. Stability and development in society come from families that are responsibly run through intimacy, peace, affinity, love, cordiality, healthy communication, and growth (George and Ukpog, 2013). As such, family complexity is a disease of societal integration and growth.

4. **Collapse of Extended Family Structure:** The complexity of the family institution has disintegrated the extended family system to a level of imminent collapse. The prevalence of family complexity in society affects the communality and social integration of the people. Because such families become less focused on the mutual life course of the people and instead pursue an individual life course, it is essential to note that the extended family was an African most reliable way of building family and kinship relationships and affinity, which was then used to build community. The extended family in Africa includes grandparents, cousins, uncles, and aunts living together. The essence of an extended family is expressed in living together and the sense of community among brothers, sisters, and other relatives. This relationship guarantees social security, one of the African milieu's most admired values. It also provides her members with the necessary economic, physical, and psychological support and decreases

individual stress (Charles, Aigbovu, and Ajayi, 2013). In other words, extended family is a fundamental and essential building block of societal growth and development in Africa because it provides the fundamental responsibility of educating and instilling the ethical and cultural values crucial for social development. Therefore, family complexity, which manifests in the aspects mentioned above of African family life, is detrimental to societal growth, integration, and development.

Conclusion

This paper has examined the complexity of the contemporary family institution as a disorder for societal development. The study highlighted the types of families and the essential functions of the family. The study also investigated family complexity in light of social development. From the foregoing, it is necessary to state that the disorder in contemporary society reflects the complexity of the family institution. The family is an essential constituent of society. To a large extent, family stability determines societal integration and growth. Regrettably, many families are experiencing complexity, resulting in a loss of values, lack of integrity and dignity, absence of intimacy and affinity, and collapse of extended family structure, among others. The long-run results of this reality are that it generates a society where children grow up with high levels of emotion and deprivation with a strong desire to get back through all kinds of vices that may be detrimental to society, socio-economy and religion. Such vices include youthful delinquency, drug abuse, high levels of criminality, disregard for hard work, addiction, disregard for elders and constituted authority, the get-richsyndrome, lack of integrity, credibility, responsibility, and corruption increase. Complexity in the family can also lead the parents to separation, divorce, and re-partnering. Therefore, the study makes the following recommendations to curb family complexity and ameliorate family life to promote social development and growth.

Recommendations

1. Parents to be available for their responsibilities: one of the reasons for the increase in family complexity is parents' negligence to their responsibilities. This has led to an increase in single parenting. Building a stable family and raising children is a mutual task involving strenuous efforts from the parents. Therefore, parents should mutually respond to the task of childrearing and caring.

2. Pre- Marital counselling to be taken seriously: The family is the central unit of society, and its nature needs proper understanding from the onset for it to remain stable. The family's complexity and capacity to disrupt the very foundation of society and its values makes pre-marital counselling imperative. Counselling is crucial to building a stable family and playing preventive, remedial, and rehabilitative roles. Therefore, pre-marital counselling should be taken seriously.

3. Family integration is essential to pursue: integration is one of the major characteristics of a developed and stable society. Family integration through extended family structure is fundamental and crucial to social development and the sustenance of ethical and cultural values. Therefore, parents should promote family integration through extended family and African heritage.

4. There should be concerted efforts of all stakeholders toward social development: building an economy-integrated society requires the intensive involvement of all stakeholders through a stable and blissful family institution. Therefore, parents should intensify their effort to strengthen the intimacy and affinity of their family to foster social integration.

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