IMPLICATIONS OF SOCIAL COLLECTIVITY ON SOCIAL DEVELOPMENT IN SOUTH EASTERN NIGERIA.

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Abstract
The study examined social collectivity as a strategy for promoting change that can lead to improvements in human well – being, social relations and social institutions that are equitable, sustainable and compatible with principles of democratic governance and social justice in social development in traditional Igbo society. It is a clear demonstrations of the theories and applications of the Igbo cosmology and community development efforts in Igbo land as "Igwe bu ike" as opposed to "Ike otu onye". The study highlighted far reaching influential implications of social collectivities in social development among them were; provision of rescue to troubled communities, introduce change in the routine of daily life of communities and provide peaceful atmosphere in time of breakdown of social controls, and influence government policies in times of emergencies and unanticipated situations. The study therefore recommends that governments churches, organizations and peace loving and high profile individuals should encourage social collectivities to develop into permanent structures on the societies.
Keywords: implications, social, collectivities, development.

Introduction

In a typical Nigerian society, social collectivities play critical and indispensable role in social development. Historical evidence indicate that socio – technical transitions are likely to bring change to the conditions under which established actors operate, giving way to new types of actors often with radical repercussions in the society. Firms of action emerged in form of industrialization in the late nineteenth century which gave rise to new social movements and technological challenges which gave birth to influential societal entities (Blake and Hess, 2010).

Today, the extensions and differentiations of actors and actions of modern societies are determined by core social conflicts, denied social controversies. Online technologies seem to function as "organizing agents" as technological tools that enhance connectivity among people. (Benneth and Alexandra, 2012). Today, social collectivities change into social movements or communities who have deliberate shared objectives, rules and identity attributes with more or less informal patterns of organization which represent collective actors capable of intentional, strategic action. The social collectivity emerging from collective behaviour develop a separate group identity, and stabilize through institutionalization process that allow for the reproduction of group structures. Some become differentiated internally between activists and hangers on which develop into power asymmetric which together renders them capable of developing and implementing strategies and mobilizing across a wide range of situations (Maxwell and Oliver, 2007). Social collectivity or collective behaviour of a group of people in response to the same event, situation or problem. A crowd of people in social collectivity, of these events do not conform to typical structures, that other events are formed but are not necessarily deviant in nature either (Blumer, 1993).

Collectivity is a group of people who think of themselves as belonging to an identifiable social unit. Social collectivity is the state of being collective or whole. It means the quality or condition of being collective where people are considered as actors attributed to primary integrative function to social system. The dynamic change and development leads to dispersed collectivity and localized collectivities.

The social framework of rural society is not as easily and readily identified as is the relationship structure that compose rural society. No singular human relationship can exist singly but as a part of the total structure of rural society. Without one or more of these components, the social structure would not exist any more than would rural society as a whole with a physical and social structure (Ekong, 2010). Temporary collectivities may result in permanent structures in society. Collectivities often call attention to undesirable situations causing society to organize itself in more permanent ways to prevent reoccurrence of such incidents (Mgbada, 2010).

Statement of the Problem

Irrespective of their heterogeneity and diversity, communities of interest and social movements have features which distinguish them from volatile non-organized collectivities and that raise them into the ranks of empowered collective actors. Thus; institutionization dynamics, which allow structure and stabilize collective action on the bases of their own, primarily informal, rules, norms and organizational patterns; the building of a collective identity that orients the group's vision and actions

and that defines its activities to the outside: internal differentiation processes that spawn the emergence of organizing cores and opinion leading activists, alongside their respective networks and support bases. While non-organized collectivities develop on the basis of available infrastructures of the collective, successive institutionalization of the collective actions which finds its expression in independent movement. The institutionalization dynamics are part and parcel of the creation, consolidation and establishment of each community and movement have traditionally been understood and analyzed as purely social processes. The emergence of social rules, social identities, social organizations patterns and social differentiations.

However, the significance of technical infrastructures for the institutionalization of collectivities actors and collective actions have received little research attention until only a few years ago. (Marwell and Oliver, 2007). But with the internet this changed significantly much of what distinguishes movement and communities collective opinion forming and voting, political campaigns and mobilization, organization and coordination of activities, professional exchange and collaborative production has now moved into the online realm.

Conceptual Framework
The framework is a cognitive boundary to keep the writer within certain limits as he examine a phenomenon. It prevents deviation and channels the writer. The basic definitions adopted are; sociologists defines collectivity, relatively spontaneous and temporary, transitory category than a group or its boundaries are much less clearly defined. Collectivity is a large number of people whose minimal interaction occurs in the absence of well defined and conventional circumstances. There is localized collectivity of people who are physically close to one another, and dispersed collectivity defining itself and going public. The common examples of collectivities include; a gathering of all the people in a town, the church or congregation of worshippers people attracted to a rock concert, mobs, riots and crowds in localized collectivities. The forms of social collectivities are the crowd, the public, the mob and the social and the riot collective action, social movement and crowd. Collective action takes place when members of the group are face to face. Mgbada (2002) defines social collectivity as at times of emergency or crisis behaviour of people which differ from the norms, such as relationship that are created at such time of emergencies. Social connotes society and the way it is organized. It refers to activities in which people meet each other. Social is the ability to talk easily to other people.

However, society means people in general living together in communities. It is a group of people who join together for a particular purpose. Rural is defined as an area or settlement in which half or more than half the adult male working population is engaged in farming, then a greater proportion of the country is included irrespective of settlement pattern (Ekong, 2010). Rural Nigeria is connected to life and social relations or organizations in farming communities. Rural in Nigerian context, refers to farming communities and those settlement with less than 20,000 persons (Ekong, 2010).

Development is a change in the economic, social political and technological growth whereby the benefit of the growth are shared among the populace in such a way that the obstacles to the development are reduced to the barest minimum or if possible totally eliminated (Inyanga, 1998). Development calls for new attitudes fundamentally different from those that prevail in a traditional society whereby each household produces mainly for itself and each member has a known place. Development involves creating conditions conducive to growth of people's self – esteem through the establishment of social, political and economic institutions. Development refers to the improvement in economic well – being and the social welfare of the people as well as the infrastructural status of the area in which they live.

Social Development during the 1960s and 1970s reffered to social infrastructure to support economic development which corresponds with the mainstream "development" during this period focusing on economic development. In 1980s, social development extends to include satisfaction of human needs using new development strategies with people's participation. Conceptualization of human needs development broaden the choices of people to the foundation of the social development concept, (Nishikawa, 1997; Sakamoto, 1997). Balance (1997) defined social development as the promotion of a sustainable society that is worthy of human dignity of empowering marginalized groups, women and men to undertake their own development to improve their social and economic position and to acquire their rightful place in the society. According to United Nations (1995) social development is defined as enhancing those living in poverty to exercise their rights, utilize their resources and share the in responsibilities that enable them to lead satisfying lives and to contribute to the well – being of their families, their communities and human kind. The UNRISD (2011) defined social development as processes of change that lead to improvements in human well – being, social relations and social institutions that are equitable, sustainable and compatible with principles of democratic governance and social justice. This definition emphasizes social relations. Institutional arrangements, and political processes that are central to effort to achieve desirable development outcomes. These outcomes are; good health and education, access to goods and services, necessary for decent living, and social, cultural and political achievements, like sense of security, dignity, ability

to be part of a community through social and cultural recognition, and political representation. Social development also indicators are available and include gross domestic product (GDP) per capita, which is the value of all goods and services produced within a region over a given time period, averaged per person. Next is the Human Development Index (HDI) which considers life expectancy, education and Gross Domestic Product (GDP) as indicators of social development. The basic indicators of social development are food security indices water and sanitation; education and employment and Gender literacy rates) (ILO, 2011). The primary objectives of social development are ensuring poverty eradication, full employment and social integration. The three main pillars of social development cooled to (10) ten commitments of the social summit; such as; creating an economic, political, social, cultural and legal framework to enable social development, promoting social integration based on protection of human rights, non – discrimination and participat on of all people. The articles of the social summit also includes gender equity, universal education, health, respecting and promoting our common and particular culture. The purpose of these activities are to eradicate poverty, promote full and productive employment and foster social integration including increased resources allocated to social development and improved frame work for international, regional and sub – regional cooperation for social development (United Nations, 1995).

Forms of Social Collectivities
There exist localized and dispersed collectivities. Social collectivities can be characterized as being; short – lived in nature, having no clear organization within the group and having no guidelines or procedures/constitution to follow. Social collectivities may be in form of a crowd, church, riot, mob or a group of people gathering around a preacher in a street, wide spread, interest in a new fad or product or fashion. The first type consist of non-organized collectivities, whose main attribute is the implementation of decisions and behaviours of individuals social collectivities have no organized and action – guiding core, but have shared perceptions, approaches to consumptions or ways of perceiving of problems which consolidate into a mass behaviour. The forms of mass behaviour is laid down by individual lines of activity and not by concerted action.

The crowd is defined as a large number of people in close proximity to each other is referred to as localized social collectivities. The crowd is the most common type of collective behaviour and consist of a temporary collection of people reacting to stimuli. A crowd consist of; a number of people with focused attention, physical presence at a particular place and an affinity between the members creating cohesiveness. Crowd is defined as a gathering of people who share a common purpose. Crowd can be defined as a relatively large number of people in close proximity to each other and otherwise known as localized collectivities. Crowd reacts at once to a common focus or concern. The characteristics of crowds include; they do not define how to behave or share clear expectations on what will happen, they always felt that something must be done right away to address common concern, they go along with actions of others and ideas about common concern, spread quickly among crowd members. There are four different types of crowds namely; casual crowd, conventional crowd, expressive crowd and acting crowd. Causal crowds are loosely organized and emerge spontaneously and members have little interaction and not familiar with each other. Conventional crowd result from more deliberately planned with norms that are defined and acted up on. Expressive crowds are formed around an event that has an emotional appeal while acting crowd refers to a crowd where the members are actively and enthusiastically involved in doing something that is directly related to their goal (Mayntz, 2010).

Theoretical Framework
The theoretical base for this study anchors on contagion theory, convergence theory, and emergent norm theory of crowd behaviour. Guslave Le bon, the founder of crowd psychology explained why people do things they do in groups. The crowd attributed to crowd behaviour to the collective racial unconscious of the mob overtaking individuals sense of self and personality and personal responsibility. He asserted that by the mere fact that he forms part of an organized crowd, a man descends several rungs on the ladder of civilization. The contagion theory stated that crowds cause people to act in a certain way. Theory suggests that crowds exert a sort of hypnotic influence on members. The hypnotic influence of belonging to a large group of people results in irrational, emotionally change behviour or the frenzy. If the crowd is somehow contagious. Contagion theory assumed a life of its own, stirring up emotions and driving people toward irrational and violent action (Blumer, 1993). Whereas the contagion theory states that crowd cause people to act in a certain way convergence theory states the opposite. Convergence theory states that people who want to act in a certain way intentionally comes together to form crowds. Convergence theory assume that when a critical mass of individuals with the same desire to effect change come together collective action occurs automatically. The theory believes that there is strength in numbers and assumes that his own individual action cannot make a difference. When they can convene with individuals who have similar goals, the potential for successfully changing a policy becomes more of a reality. This relieves the fear of realization ofss individual consequence of any kind, and they all feel closer to being heard and having their issues

addressed (Andre, 2012). This theory agrees with the systematic and professional application of what is known in Igbo cosmology and community development efforts in Igboland as "Igwe bu ike" (Unity is strength) as opposed to "Ike otu onye" (One man show) (Mgbada, 2010). Emergent Norm theory – states that crowd behaviour or social collectivities are guided by unique social norms which are established by member of the crowd. Emergent norm theory is the combination of the contagion and convergence theories. It explains that it is a combination of like minded individuals and shared emotion that leads to crowd behaviour. Emergent norm theory states that people come together with specific expectation and social norms but the interactions that follow the development of crowd new expectation and norms can emerge.

Implications of social collectivities on social development

Social collectivities have far – reaching social development effects. The aggregate effect result in individual choices but not any one's purposeful choice. Non-organized collectivities do not act as one entity. They are characterized by spontaneous and volatile forms of collective behaviour. Different situations produce social collectivities but all aimed at fighting and eradicating common ills or common problem in the society. Based on this weakened the influence of social development in the Nigerian society. In order to salvage the Nigerian society, there is a need to have recourse to the social collectivities.

Social condition that produce collectivities has far reaching implications on social developments distrurbance in the normal routine of daily life. Collectivities are formed because normal pattern of life have been distributed hence collectivities provide rescue to distributed or troubled communities. Deliberately planned variation in the routine of daily life. Collectivities provide introduce change in the routine of daily life of societies including rural Nigerian society. Due to weakness, lack or collapse of social controls when a society has weak social control or break down in of law and order resulting request crimes such as threat to life and properly petuated by robbery, collectivities may form their own norms and ways of handling the situations. The behaviour expressed by collectivities when social controls collapse completely and the collectivity assumes control. Collectivities develop in a context of social unrest. In a context of social unrest collectivities emerge to remove causes of discontext, frustration and desperation and provide a fertile ground and peaceful atmosphere for the society.

Collectivities are often expressed in the formation of social movements which provide solutions to emergencies and unanticipated situations and influence by the opinions of the people.

Rural Nigerian society stated forms of social collectivities originate and evolve not rather in presence of social and technical infrastructures that allow the emergence of similarly oriented individual actors and the collective behaviour that coordinate, guide, monitor and control those collective activities. It described infrastructures of collective as virtual and material arrangements that enable the convergence of a collective to organize. The circulation of goods, people and information. This idea is important in the study of non-organized, collectivities and collective behaviour on the web. Viewed in this angle or perspective, new forms of social collectivities and collective behvaiour results directly from the selective and individualized appropriation of existing technological possibilities and infrastructures by their users.

Many vibrant non-organized collectivities in the internet are based on the offered digital services and technical infrastructures help in the highly frequent social networking platforms for example, web infrastructures have enabling characteristic. These web – platforms expand the procurement of information, facilitate the mutual observation of the behaviour of other individuals, increase the interactivity and speed of collectivities of communication and take votes independently of locations. All this facilitate the situational formation of non-organized collectivities and expand their sphere of activity. Again, web infrastructure develop coordinating and regulatory characteristics fix and reproducible applications, functions and conditions of their platforms contribute to the social structuring of non-organized collectivities and their gradual stabilization. These structuring and coordinate in services provided by web – based platform can be useful by each.

Web – infrastructures generate new means of social control allowing to observe, evaluate and judge motion profiles of non-organized collectivities and forms of collective behaviour much more accurately and effectively than before. (Fuchs and Smythe, 2012). This social control can be exercised by the private operators of the platforms and governments intelligence agencies who perform a near total surveillance of user activities. Today the institutionalization of social collectivities can no longer be represented as a purely social and technical organization and structuring services. According to Mgbada (2010). The role of social collectivities on social developments include; promoting peace and security, providing interim palliative measures in areas of road rehabitations, payment repair and maintenance of electricity transformers and prompt payment of electric bills by communities and neigbourhoods. Providing information to members of the community and social change agents to the communities.

Moreso social collectivities protect and defend the communities in times of emergencies by collectively

coming together to fight a common enemy or common social ills social collectivities provides the voice the power of individuals in a community which cannot be done or solve individually. Social collectivities express the opinion and interest of the individuals of a community on government policies and programmes.

Conclusion and Recommendations

The study examined the implications of social collectivities as a strategy for the promotion of positive change which leads to improvement in human wellbeing, social relation and social institutions that are sustainable in social development in traditional Igbo society. The study also highlighted far reaching influential social development. Among them were provision of rescue to troubled communities and provision of peaceful atmosphere in time of breakdown of social control and influencing of government policies in time emergencies and unanticipated situations.

The study therefore recommends that governments, churches and non-governmental organizations should encourage the existence of social collectivities to develop into permanent structures in the society for positive change.

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