

AN APPRAISAL OF THE SOCIOLOGICAL SCHOOL OF LAW IN THE CONTEXT
OF CONTEMPORARY NIGERIA

Joseph Paul Essien
University of Calabar, Calabar

Abstract

This paper seeks to appraise the sociological school of law in the context of the contemporary Nigerian society. This school of thought argues that there is a close relationship between the law and the conduct of the people in the society which motivates members of the society to obey the law. Nigeria is currently witnessing an upsurge of violent crimes with the law incapable of protecting the members of society, a situation which necessitates this paper. This paper explores the qualitative research method and discovered that most Nigeria legislations are not addressing the societal problem plaguing the Nigerian society today. It concludes that the law should be seen as a resource to be used by the citizenry for handling various situations and solving societal problems.

Keywords: *Corruption, Crime, Law, Punishment, Sociology*

Introduction

Corruption is understood as an act of being dishonest with a given responsibility for a selfish end. For Theophilus Okeke, corruption is understood as “all actions that temper with or compromise justice and fairness” (116). Hence corruption is endemic attitude that has permeated into the very fabric of our society and distorts the norms, principle of a given society. Accordingly, the sociological school of law explicates that the society’s conduct determines the rule lay down in legal sources such as statutes and decided cases. Therefore the society’s value and conduct, which determine what the law is and not the rules, lay down by the sovereign.

Crimes, succinctly put, “are harmful conducts or omissions that are prohibited, on pain of threatened sanctions, by the laws of the state” (Curzon 11). Marshall simply defined crime “as an offence which constitutes breaking prohibitory rules or laws, to which legitimate punishment or sanctions are attached and requires the intervention of a public authority i.e. the State or a local body” (17). Henslin defines “crime as the violation of rules that have been written into law” (24). Crime is also understood as a “proscribed conduct which is condemned as wrong by some authoritative social norm” (Franca 214). In the same vein, it is reasonable to assert that crime is not merely “private affairs which properly concern only those directly involved in them, the community as a whole, in this case the political community speaking through the law, claims the right to declare such action wrong” (Franca 211).

The term “Law” does not lend itself to an easy and precise definition because of the complexity of the phenomenon. Various philosophers and jurists have proffered divergent definitions of law, each stressing the perspective of law that corroborates their theoretical convictions. Cicero defines law as “right reason in agreement with nature”, which is of universal application, unchanging and everlasting “and which summons to duty by its commands and averts from wrongdoing by its prohibitions” (1). Austin posits that “A law ... may be said to be a rule laid down for the guidance of an intelligent being having power over him” (Freeman 251). On his part, Feibleman defines law as “an established regulation which applies equally throughout a society and is backed by force” (39).

Punishment is one of the controversial topics in the history of human thought as there are likely to be meanings and interpretations as there are people and places. Uche underscores the fact that “punishment is widely used to express the reward people received for crime related cases” (425). Ikegbu and Patrick attest that; “Punishment which may be viewed as a complete loss of one’s freedom at that material time enjoys a dual connection between the punisher and the punished. This implies that the agent who carries the sword of punishment must have the legitimacy of authority over the punished and secondly, the offence or the act committed must be weighed to conform to the degree of punishment in line with the existing degree or standards of such offence” (178-179). Dambazau defines punishment as “simply the infliction of pain or suffering or deprivation of something of value in relation to someone who has committed crime, violate rules, societal norms or regulations.”(298). For Emile Durkheim, “punishment is a passionate reaction of graduation intensity that society exercises through the medium of a body acting upon those of the members who have violated certain rules or conduct.”(102)

In general, the human society administered punishment to offenders to avenge against wrong doings and to prevent further crime. Thomas Hobbes in the *New Leviathan* perceived “punishment as an evil inflicted by the public authority on him that has done or omitted that which is judged by the same authority to be a transgression of the law to the end that the will of man may be better disposed for obedience” (27). Punishment could then be seen as a legitimate action of a constituted authority on an offender in the violations of the rule of public safety and other.

Sociology is the scientific study of society, including patterns of social relationships, social interaction, and culture. Sociology is the study of how society is organised and how we experience life. For Denga, Sociologist studies all things human, from the interactions between two people to the complex relationships between nations or multinationals corporation. Sociology is the study of social behaviour or society, including its origins, development, organisation, networks and institutions. Durkheim famously described law as the visible symbol of social solidarity.

In the face of ever increasing acts of lawlessness, social disorder, armed robbery and assassinations in Nigeria, it has become necessary to look for causal explanations that go beyond superficial semantics. This research work is therefore intended to add to the body of literature that go to substantiate the claim that the law is an instrument for control and placement of behaviours in the society and it’s there for the safety of lives and property

of the society especially in the contemporary Nigerian. Additionally, this work will lend credence to the view that the present obstacles in the way of effective societal policing in Nigeria is an inevitable aftermath of a corruption, lack of adequate legislative enforcement of constitutional provisions. Nigeria needs to shade off the apron of corruption that has stymied progress and embrace innovative approaches geared towards combating the obstacles in the way of a detached professionalized legal administration.

The philosophers and jurist of the sociological school of law have divergent views of what law is or what should constitute law. But the common features that could be gleaned from their theories are that the law is a tool of social control which endpoint is always the society and that the Law is not autonomous but interdependent on other social institutions in the society. This work attempts to draw out the implication of this understanding of law on contemporary Nigeria. Contemporary Nigeria is replete with a lot of social problems, ranging from poverty to ethno-religious clashes. This is an indication that law is not solving the social problems of Nigeria. This means that the tenets of the sociological school of law are yet to take root in the Nigerian society, if the tenets of the sociological school are employed in Nigeria, it will transform Nigeria into a better society. This work further advocates for a complementary approach to the formation and implementation of law as is implied in the sociological school of thought. The sociological school is of the opinion that there is an intrinsic interplay between law and other social institutions, thus, according to them, law and other institutions influence each other in turns and should be allowed to do so.

Study Methodology

The study methodology is based on qualitative designs which emphasizes the understanding of social phenomena through direct observation, communication with participants and the analysis of text and also stress contextual and subjective accuracy over generalization. It also includes ethnographic observation of events and analysis of Nigerian newspapers and magazines, academic journal articles, books and internet-based documented source materials.

The Sociological School of Law

The sociological school of law unlike the other schools is concerned more with the actual functions of law and its end result than with its nature and origin. Proponents of this school of thought tend to capture law in a broad social context rather than as a separate and distinct phenomenon that is independent of other means of social control. The sociological school of thought is therefore, “a systematic, theoretically grounded, empirical study of law as a set of social practices or as an aspect or field of social experience” (Denga 4). The sociological school is rooted in the works of sociologists and jurists like Max Weber, Emile Durkheim, Leon Perozycki, Eugen Ehrlich, George Gurvitch, Roscoe Pound, Leon Diguez and others.

Durkheim in his work *The Division of Labour in Society* argues that “as society becomes more complex, so also the body of civil law that is concerned primarily with restitution and compensation took over from criminal laws and penal sanctions “(156). He articulates that as the society evolves, law undergoes a transformation from repressive

law to restitutive law, which operates in societies with a high percentage of individual variation. Restitutive law emphasizes personal rights and responsibilities. For Durkheim therefore, law is an indicator of the mode of integration of a society, which can be mechanic (i.e. among identical groups) like in small communities or organic (i.e. among diverse groups) like in industrialized societies. Durkheim sees law as a tool of social integration in industrialized societies that has a high degree of individualism. Repressive law is more functional in mechanical societies where breaking of law; no matter how minimal leads to serious punishment. However, in industrialized societies where diversity is the hallmark, law seeks to bring order and promotes diversity in thought and actions; and allow for restitution and integration in cases of bridge of the law. Law to him is a measure of a society's morality. Durkheim distinguished between positive law, which consists of the compulsive norms of state that is enforced officially and living law, which consists of rule of conduct that rule social life. This living law according to him emerged on its own as people interacted with one another. Therefore, he concludes that it is from the society that law actually belong and not the state.

Eugen Ehrlich supports Durkheim's view by his assertion that "the centre of gravity of legal development therefore, from time immemorial has not lain in the activity of the state, but in society itself, and must be sought there at the present time (390). For him every society is made up of varying associations of human persons possessing an inner order which dominates and control life itself. He was therefore of the view that lawyers need to know this internal working and not merely the positive rules. The sociological school therefore, sees law as institutional practice which has evolved through interaction with cultural, economic and socio-political structures and institution. Law is intrinsically connected to other institutions like religion, social groups, polity et cetera. One main objective of sociology of law is to devise an adequate methodology that would better describe and explain modern's law interdependence with other institutions. Here law is seen and studied as "important constituents of social institutions and structures, groups and communities.

For Ibinga "the fundamental tenet of the school is that we cannot understand the nature of law unless we study what it does" (26). This is the reason Pound conceive law not as a set of abstract norms, but as a process of balancing conflicting interests and the satisfaction of societal wants with as little friction as possible. Pound in sociological jurisprudence was concerned primarily with the effects of law on the society. He believes that there is a need for jurists to study the actual social effects of legal institutions and thereby try to make legal rules to solve societal needs. Law according to him is a tool for social engineering. Therefore, the primary reality of the sociological school of thought is the society, where law is expected to revolve. Morphy argues that "the organs of government are intelligible, not in themselves, but in their organic connection with the social milieu, in which they arise and which sustains them (49). Thus, for the sociologist, the society is and should be the central focus of law.

An Overview of Contemporary Nigeria

Eze Onyekpere in the article "Tackling the Insurgency" in Punch Newspaper of Monday, May 5, 2014, x-raying the crime and security situations articulate that;

Nigeria is under siege; the people are distraught and hope seems to be scarce commodity in the land. No arm of government seems to inspire hope anymore, stories of bombs, deaths and rumours of bombs abound everywhere. This sounds like the biblical apocalypse. Is it already here with us? Boring re-affirmations of what shall be done without lifting a finger to get it done follows another and many more continue to perish in the rain of bombs. Kidnappers are on the prowl taking innocent children away from school. Sadly, the leaders do not simply care, it is business as usual accentuated by the focus on the 2015 elections (16).

This view is also stressed by Asokan when he stated that:

it seems that the leaders do not mind if the population is decimated before the elections in as much as they would have the opportunity to run for political positions. Is anyone out there listening? Can Nigerians scream? Would screaming do the magic of reawakening the leadership from their slumber? If we scream, will anyone listen to us? Where are the statesmen, nation builders, bridge builders and the bi-partisans? Where the men and women who understand that life are is the most fundamental of the fundamental rights? That right, positions of authority are only for the living, if we are on this auto pilot, as it were, of mutually assured destruction, who the leaders would rule over (116).

Onyekpere further asserts that;

Mothers who have experienced the pain and agony of child-birth cannot but feel pain with all the terrible happening in the country, especially as they concern the lives of innocent children. One naturally feels numb and emotionally cold when tales of acts of man inhumanity to man are being discussed. To some of us who listen regularly to news and read newspapers, each time one comes across or hears appalling news about the country, one cannot but shed tears for our dear country, except for the incurable optimist or hypocrites whose daily routine is deception, our future as a nation looks bleak, especially in relation to the plight of the youths and children who obviously are the main victims of the various unfortunate acts of adults who have sold their hearts to the devil (18).

Nigeria is a country where corruption and fraudulent practices assume frightening dimension. General M. Buhari describes this in the following words: “nowhere else in the world can one find a society tolerating the theft of its precious resources in broad day light with nothing happening to the thieves ... few societies seem to reward embezzlement with ‘honours’ as does our own, instead of putting rascals on trial, we put them in position of leadership” (Arewa House Lecture of May 15, 1998). Nwala also observes: “today, the nation is hostage to corruption. Materialism has taken charge of the soul of the nation. Corruption and materialism have become our religion and have permeated our sacred institutions including the religious, educational and traditional institutions” (169). Ekwuru on his part posits that “today, various forms of fraudulent

activities characterize the normal life: exploitation, extortion, embezzlement of public funds, looting of private and collective properties, awarding of false contract mostly the vicious culture of bribery and corruption” (100). Johnbosco Ekanem laments “daily the citizens are keeping dates with violence, hunger and insecurity, as security forces brutalize, maim, kill, assassinate ... helpless citizens who dare to express curiosity, about the evaporation of the millions of dollars accruing from crude oil every day (76). Ekwuru summarises Nigeria as a place where people have lost the basic orientation for a meaningful existence, where evil deeds and actions have been gradually installed as acceptable values; where criminals of all ranks are hailed and crowned for “making it”, a situation where the social patterns and structures for organized meaningful co-existence have been dissolved (86). This mad quest for wealth has become the matching order for most Nigerians. And like cancer, this quest has infected all aspects of our social lives, “from the public service, the police, the judiciary, the school system to the mass media, the traders on the street and even the family which forms the nucleus of the larger society, the effect of this inordinate lust for vanity is seen to reverberate” (Inoka 132). The lust for wealth has resulted to a point where it is no longer the work one does that is important but the money one makes. The norms and values of decent social life have been replaced with avarice and greed.

The police force which is supposed be the enforcer of the law is not free from these shackles that hold Nigerians bound. The Human Right Watch reports that “on a daily basis countless Nigerians travelling on the country’s road, buying or selling at markets, running daily errands or working in their offices are accosted by armed police officers demanding bribes” (<http://www/hrw.org/2010/08/17nigeria-corruption-fuelling-police-abuses>). The Human Right Watch also reports that “police officers have on numerous occasions severely beaten, sexually assaulted, or shot to death ordinary citizens who failed to pay the bribes demanded” (<http://www/hrw.org/2010/08/17nigeria-corruption-fuelling-police-abuses>). Most of these monies are passed up the ladder to their superiors who usually demand that they meet up the bribe quotas if they must remain in a juicy duty post.

The judiciary too is not different from the police force. Jiti Ogunye pointed out the deficiency inherent in the judiciary making it unfit to wield the wheel of justice. He wrote: it is also plain that our courts of justice have varying operational difficulties, ranging from inadequate infrastructure, insufficiency of judicial and non judicial personnel, debilitating delay in hearing and determination of cases and appeals, inadequate emolument, and lack of a reliable research resource. The judiciary is also beset by serious ethical problems, including an increasingly nepotistic mode of appointment of judges and elevation to the higher judicial benches and cases of corruption and perversion of justice (Ogunye <http://www.saharareporters.com>). The laws in Nigeria therefore, lack that coercive force because the agencies involved in the implementation of the laws are corrupt and therefore inefficient.

The agricultural sector which accounts for about 80 percent of employment in the country like other sectors is not in a laudable position. According to a Participatory Rural Appraisal (PRA) carried out in Ogoja Local Government of Cross River State in Nigeria, agricultural output has decline. This it was reported was due to extensive land

use, lack of essential farm inputs and extension services (Abue & Baldeh 35). In Ogoja as well as in the whole country met its waterloo in the 1970s when petroleum was discovered. During this period, the small scale farmer who was the cornerstone of food supply was neglected. This neglect has continued till date, resulting in inadequate supply of stable food items, because the current prices of these stables food are beyond the reach of the majority of the people. According to a UNICEF sponsored study on children and women in Cross River State, “the majority of people in Ogoja, Cross River State, especially the rural dwellers spend less than 3 dollars on food annually. Precisely over 80% of rural dwellers are in that predicament (UNICEF – Nigeria, 26). Agriculture therefore, has suffered tremendously in Nigeria as a result of neglect and poor government policies. For instance, Nigeria is no longer a major exporter of cocoa, groundnuts (peanuts), rubber and palm oil. Cocoa production is now stagnant at around 180000 tons annually; whereas 25 years ago it was 300000 tons. An even more dramatic decline in groundnut and palm oil production has taken place (<http://en.wikipedia.org>).

Because of the deplorable state of agriculture in Nigeria, the poverty level is constantly increasing; this is because agriculture still accounts for about 80% employer of labour in the country. Thus, if agriculture is depleting, it means the poverty level of the people is increasing. According to Sanusi, over 90% Nigerians live with less than two dollars a day and over 70% are living with less than one dollar a day (The Nation 4). Because of this chronic poverty in Nigeria, majority of Nigerians have poor access to health facilities and thus, in their struggle for survival, they take a lot of health risks (Abue & Baldeh 22). The Central Bank of Nigeria data showed that between 1980 and 2004, poverty level increased from 13 percent to 35 percent of the population of the South-South; 13 percent to 27 percent in the South-East; 13 percent to 43 percent in the South-West; 36 percent to 72 percent (<http://www.nairaland.com/307986/nigeria-po>).

Politics that ought to be a remedy to these problems has become a means to steal money intended for incubators, schools, wages, roads, electricity, railways, waterways, sanitation, and other aspect of national life. These politicians have made money the *summum bonum* in Nigeria and at the same time closed the legitimate means (like hard work, merit, talent etc) of attaining this *summum bonum* to those who do not ‘belong’. Only a few who belong or are opportune to have some powerful individuals who belong are allowed access to this *summum bonum*. In Nigeria, it is now almost impossible to get a good job, contract and even admission to a good course in the university on merit, everything is on man know man, what a jeopardy.

The Sociological School of Law vis-à-vis Contemporary Nigeria

The sociological school of law holds that law should serve the need of the society. Iwe as quoted by Uduigwomen puts it succinctly thus: “law is a reasonable, juridical and enforceable social ordinance ... for the achievement of the common good of all members of the society as a whole is the primary and direct purpose of finality of law” (199). To this Ibanga adds “law remains a means of securing certain values and also helps to maintain them” (97). For Ndifon, “law cannot be divorced from the daily occurrences in the political, social and economic spheres ... laws are based on identifiable social problems (287, 289). When this understanding of law is applied to the Nigerian society, it

would mean that the law of the country must be constructed in such a way that they would thaw out desirable values from the individuals that make up the society. Law therefore must aim at propping desirable values out of people. A law that fails in this regard is not law per se; a law that fails to bring desirable behaviours and values from the people is not functional and thus, is not law in the sense of the sociological school of thought. If this is so it could be claimed that Nigeria has no functional legal system because its laws are not bringing desirable changes in the areas of needs of the country. The country is neck-deep in insecurity challenges; poverty level is continuously on the rise; quality of education is worsening; unemployment is on the high even agriculture which is still the major employer of labour is in a sorry state. It is a pity therefore, that Nigeria after so many years of independence cannot provide the basic food chain for its teeming population. All these show that the laws of the country are defective and need to be reformed to meet the daily challenges facing the people.

Since the needs of any society are constantly changing, it means the laws of a society should reflect these changes too. Going by the sociological school of thought therefore, the present laws of the Nigerian society must be revised to meet the present needs of the society. The problem of insecurity for instance, persists because adequate and specific laws have not been formulated to tackle it. If this problem is looked at squarely and laws are formulated specifically to tackle it, insecurity would drastically reduce and the likelihood that new forms of insurgency would arise would reduce. There would need to be laws that would enhance the effective operation of the police force; there would need to be laws that would position the court to perform optimally; there would need to be in existence, laws that would enable the education to improve both in quantity and quality. These laws are either absent or are toothless in Nigeria, giving insecurity the chance to gnaw at national unity. When specific laws are properly formulated and targeted at solving a particular social need, this need would be solved. Laws that are no more functional need to be repealed and functional ones enforced. This is because as the society unfolds, it faces new set of problems which the existing laws may not adequately solve. The laws therefore need to be continually responsive to the changing needs of the society as a legal system that is adaptable to changes in the society becomes moribund and toothless and exposes the society to a lot of mishaps.

Also, unlike the positivist school which portrays the legal system as autonomous and independent of the other social institutions, the sociological school holds that there is a relationship between law and other institutions of the society. Dennis Lloyd wrote: “the law is a great social fabric constituted by human behaviour in all the mass of transactions which have legal significance ... in our own day when the worldwide spread of Western ideas and technology has brought to light so many ideological conflicts and created many more new ones, it is not difficult to grasp the fact that law which is after all one of man’s main social artefacts is inevitably deeply embedded in the ideologies of the society in which it operates” (218, 219). This is in consonance with Asouzu’s resounding dictum “anything that exists serves a missing link within the framework of the totality (*Progress in Metaphysics: The Phenomenon of Missing Link and Interdisciplinary Communication* 83).

Missing link according to Asouzu is the “mode through which being can be grasped within any given framework of finite determinism, as it can only be grasped through relations” (*Ibuanyidanda* 266). Missing links are all conceivable ways being expresses itself in history and all possible future mode of expression of being as far as there can be grasped as forming a complementary whole. He holds that for anything to claim existence, it must exist in complementary relationship with other missing links. This means that for law to claim existence, it must exist in a complementary relationship with other social institutions. Any law that divorce itself from this complementary relationship ceases to be law. For nothing can exist in isolation and claim existence. This implies that no law is isolated from the society, it tugs on the society and the society in turn influences it. It also, implies that for a law to be functional it must take inspiration from the various social institutions. This means that law should accommodate inputs from other social institutions like religion, traditional rulers association, trade unions et cetera, for it to be effective. The present call for a Sovereign National Conference (SNC) is indicative of the fact that Nigerians are willing to heed the advice of the sociological school of law. The sociologist would always applaud this move as the best way to form effective laws that would meet the needs of the people.

Recommendations

The Nigerian society has been threatened by increasing wave of violent crimes and disturbing rate of wild and condemnable acts of terrorism, gang rapping, mob actions, vigilante extremism, assassinations, armed robbery, ethnic and tribal violence. These forms of criminal provocations have been powdered by series of unmitigated politicization of corruption in all its forms. Crime control in a country already bedevilled by series of crimes calls for a consensus and collective responsibility and such that will integrate and apply necessary models and procedures to confront this cankerworm, hence the following recommendations;

1. There must be a clear identification of what really constitute our national problem and effort undertaken to establish clearly the primary causes and the extent of challenges posed by this problem with the determination to advance practical and theoretical models that will aid in the speedy resolution by all stack holders. To pretend that there is no problem or attempt to proffer hypothetical excurses on the event of security provocations is to indirectly demonstrate helplessness and the lack of political will. Consequently, this work calls on the government and all Nigerians to live up to their constitutional responsibilities.
2. The task of nation building pioneered by our national heroes is still a collective responsibility. There must a balanced collaboration among the different tiers of government to eliminate this social vice of crime upsurge. This collaboration will accommodate the traditional, religious, state and federal apparatus. Hence, it is here recommended that there should be a functional integration of the traditional and ethnic leadership in the fight against corruption and crime escalation.

3. The right to life is a right for all humans of all classes and race, nationality and tribes, nobody has the right to take another life and it is the essence of the government to protect this right. Hence, he who takes other lives has to pay for it equitably and in line with provisions of the law.

4. The course of functional solution to the problem of crime escalation and the need for an adequate method of the war against this cankerworm of the society needs the goodwill of all Nigerians. As principal actors and stakeholders, there is a compelling need to invest in peace education by establishing peace academy in institutions of higher learning in Nigeria. This is expected to promote peace initiatives aimed at dealing with international confrontations, capital offences and terrorism; this envisaged training will also promote new orientations, innovative policies, strategies, tactics and technologies for crises intervention, mediation and most importantly incidence of terror.

5. The Nigerian Police Force, specifically, should be adequately staffed, equipped and mobilized to combat the wave of violent crimes in the country. This is important because the onus of detection and apprehension of criminals lies with them.

Conclusion

The sociological school sees law as institutional practice which has evolved through interaction with cultural, economic and socio-political structures and institutions. Accordingly, Law is intrinsically connected to other institutions like religion, social groups, polity et cetera. One main objective of sociology of law is to devise an adequate methodology that would better describe and explain modern's law interdependence with other institutions. The sociological school of law sees law as a tool for social control, as a solvent that dissolves societal problems. In Nigeria laws have not functioned in this way, as the myriad of social problems affecting the country attest to. This paper has argued that if laws are made to follow the positions of the sociological school, Nigeria would change for good.

The truth about the social situation in Nigeria today is that we are currently witnessing an upsurge in violent crimes; many innocent lives have been mowed down by gunmen, the activities of kidnappers, political assassination have assumed a horrifying dimension. To cap it all, the frequent terrorist and violent attacks on innocent Nigerians have brought miseries and hardship on the people and families alike and rendered the Nigerian society very uncomfortable. This tension packed situation necessitates the clarion call for the application of functional penal laws as one of the means to tackle the present hydra-headed problems across the country. The justification of this call is to procure a substantial solution to the ever increasing menace of terrorist attack and similar social vices. This has become imminent as the perpetrators of this violence have appeared unrestrained, unremorseful following their calculative and determined intent to waste innocent lives in the fanatical pretence of religious bigotry. From here it becomes apparent that the option of punishing criminals in the manner in consonance with their crimes for the safety of the general public becomes a matter of societal necessity.

This paper attempts to draw out the implication of this understanding of law on contemporary Nigeria through the sociological school. Contemporary Nigeria is overwhelmed with a lot of social problems, this is an indication that the Nigerian penal law

is grossly inadequate in solving the social problems of Nigeria and that this means that the tenets of the sociological school of law are yet to take root in the Nigerian society. It is the opinion of the sociologists that the tenets of the sociological school if integrated into the main stream of socio-political activities in Nigeria, the Nigerian society would be transformed Nigeria into a better society for the preservation of lives and property and the enhancement of commercial, industrial and technological development of Nigeria.

Works Cited

- Abue, Peter & Charles Baldeh. *Participatory Rural Appraisal in the Catholic Diocese of Ogoja*. Abuja: The Lord's International, 2000.
- Asokan, S. Nigeria's kidnapping Culture on the Rise'. www.globalpost.com. 2011.
- Asouzu, Innocent. "Progress in Metaphysics: The Phenomenon of Missing Link and Interdisciplinary Communication". *Calabar Journal of Liberal Studies*, 2.2 (1990): 82-91.
- Ibuanyidanda: New Complementary Ontology Beyond World-Immanetism, Ethnocentric Reduction and Impositions*. Zweigniederlassung Zurich: Litverlag GmBh & Co. KGWien, 2007.
- Attoh, Franca Rethinking Crimes and Violent Behaviour in Nigeria: An Appraisal of the Challenges and Solutions. *British Journal of Arts and Social Sciences, Inc. Vol.8 No.II (2012)*
- Austin, John. *The Province of Jurisprudence Determined*. Glasgow: UP, 1977.
- Cicero. *The Republic and Laws*. Cambridge: Harvard University Press, 1928.
- Curzon, Larry B. *Criminal Laws*. London: MacDonald and Evans, 1973.
- Dambazau, A. B. *Criminology and Criminal Justice*. Ibadan, Spectrum Books Limited, 2007
- Denga, D. I. (1986). *An introduction to foundations of education*. Rapid Educational Publishers Ltd. Calabar, Nigeria.
- Durkheim, E. *The Division of Labour in Society*. G. Sampson(Trans). New York: Macmillian Publishing, 1933
- Ekanem, JohnBosco. "Politics of above in Nigeria: Political Domination in the Postcolony". *The Oracle* 1.3 (2003), 43-52.

- Ekwuru, Emeka. *The Pangs of an African Culture in Travail*. Owerri: Totan Publishers, 1999.
<http://en.wikipedia.org> <http://www.nairaland.com/307986/nigeria-po>.
- Ehrlich, E. *Fundamental Principles of Sociology of Law*. London: Harvard University Press, 1936.
- Feibleman, Jekh. *Justice, Law and Culture*: Dordrecht: Kluwer Academic Publishers, 1985.
- Freeman, Michael. *Lloyd's Introduction of Jurisprudence*. (6th ed.). London: Sweet and Maxwell, 1996.
- Henslin, J. '*Sociology: A Down-to-Earth Approach*'. United States: Allyn & Bacon. (2008)
- Human Right Watch <http://www/hrw.org/2010/08/17/nigeria-corruption-fuelling-police-abuses>. Retrieved March 7, 2014.
- Ibanga, M.E. *Learning Legal Theory and Legal Method*. Calabar: Calabar Associated Publishers, 1996.
- Inoka, Victor. "The Anomic Condition of Sharp and Fraudulent Practices in Nigeria". *The Oracle*, 1.3 (2003), 129-137.
- Lloyd, Dennis. *The Idea of Law*. London: Sweet and Maxwell, 1975.
- Marshall, Seth and Duff, Anthony. "Criminalization and Sharing Wrongs". *Canadian Journal of Law and Jurisprudence*. 11(1998):7-22.
- Morphy, C.F. *Modern Legal Philosophy: The Tension between Experiential & Abstract Thought*. New York: University Press, 1978.
- Ndifon, C. O. *Contemporary Studies in Nigerian Legal System*. Uyo: Heavensgate Publishers, 2002.
- Nigeria Millennium Development Goals 2005
- Nigeria National Economic Empowerment and Development Strategy. Abuja: National Planning Commission, 2006.
- Nwala, Uzodinma. *Nigeria: Path to Unity and Stability*. Nsukka: University Trust Publishers, 1997.
- Obilade, A.O. *Nigerian Legal System*. London: Sweet and Maxwell 2007
- Ogunye, Jiti. <http://www.saharareporters.com>. Retrieved March 7, 2014.
- Okere Theophilus, Philosophy, culture and society in Africa (Nsukka, Afro Orbis publications 2005), p. 116
- Pound, R. *The Society Reality of Crime*, Boston; Little Brown, 1970.
- Sanusi, Lamido. "90% Nigerians live on less than \$2 per day". *The Nation*. March 24, 2014.
- Uduigwomen, A. F. *Studies in Philosophical Jurisprudence*. Calabar: Ultimate Index Book Publishers, 2010.
- UNICEF – Nigeria. *Situation Analysis of Children and Women in Cross River State*. Nigeria: Ministry of Health, Cross River State.