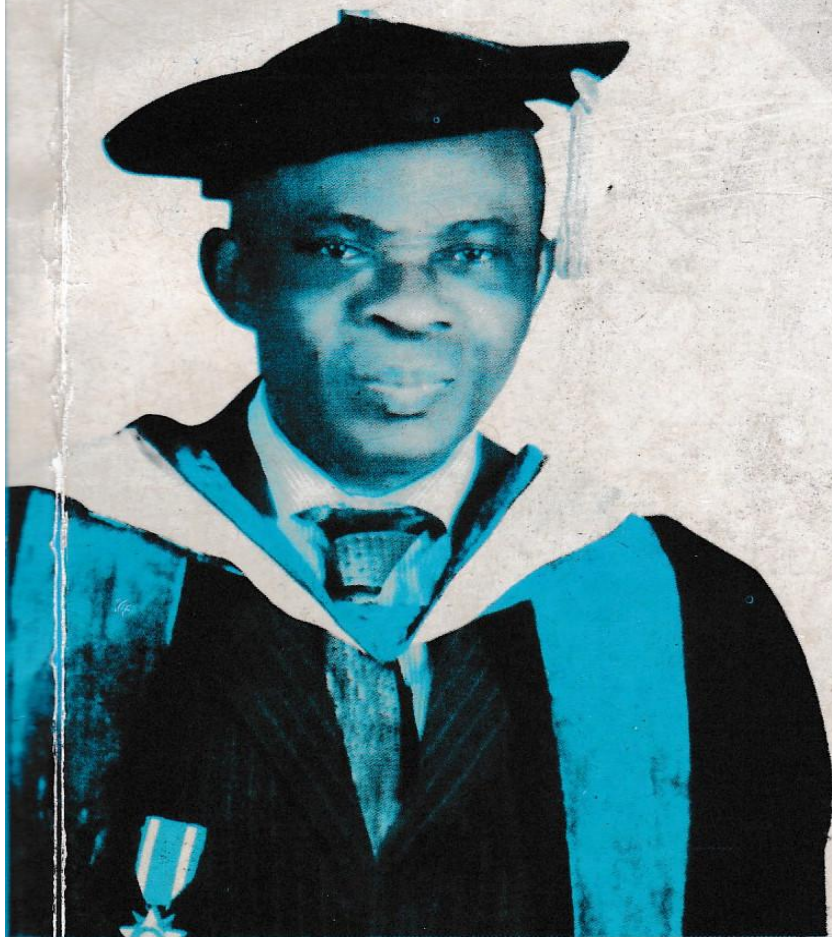


SOCIOLOGY ON THE ASCENT

A FESTSCHRIFT

In Honour of
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WEBER'S BASIS OF LEGITIMATE AUTHORITY AND THE NIGERIAN STATE

By

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Introduction

In broad terms, sociology as an academic discipline, seeks to investigate the happenings in the human society. A basic question from this immediately agitates the mind of a social thinker. What is Society? A society is not a tangible entity or a system that exists independently of the behaviours of the people who constitute it. Rather, as postulated by Elias (1970:17), society is the set of forces exerted by people over one another and over themselves. And sociology, our enterprise, is concerned with the source and form of these forces. Stephen Ekpenyong (2003:1-15) aggress no less.

As a science, sociology is concerned fundamentally with the search for knowledge about society. It involves the study of people who, as members of a society, generate their own sense of truth about the social world Sylvia Hale (1990:7). Since people have always questioned the nature of the social world, Sociology has always been. But, as a scientific discipline, sociology emerged in the 18th century.

The social upheavals that occurred during this era brought such profound transformations that was hitherto taken for granted, assumptions about society and social relations were thrown into doubt. A democratic revolution occurred in America in 1776 as immigrants to the new world fought for independence from the colonial domination of Britain and then sought to found a society based on new principles of equality. In 1789, the old feudal structures of European society were shaken by the French Revolution in which traditional social order (a.k.a. the Aristocracy or feudalism) was overthrown by the landless peasants and industrial labourers. Earlier, the Industrial Revolution in England had set a leap for social realities to be explained with Reason.

The foregoing, generally referred to as the Period of Enlightenment, marked a watershed in Europe. Quite a number of

Social and Scientific phenomena or realities were to be explained based on Reason. It was a great departure from the old order or era of Romanticism. Scientific Revolution and Industrialization had now pervaded Europe and scholars cum political thinkers had to turn attention in search for the issues or variables that set Europe in turmoil.

The advance and respect which science had attained made social thinkers such as Thomas Hobbes, John Locke, Jean Jacques Rousseau, (1712 -1778). August Comte, (1798 -1857) Herbert Spencer (1820 -1905), Emile Durkheim (1858 -1917), Ferdinand Tonnies, Vilfred Pareto (1848 -1923), Robert Michels, Karl Marx (1818 -1883) and Max Weber (1864 -1920), Georg Simmel (1858 -1918) to seek to explain events in the civil society using or devising theories that befit the events which occurred in the 17th, 18th, 19th, and 20th century Europe. One of the foremost in the hall of fame among scholars and theorists who sought to explain life in society was Max Weber whose Basis of Legitimate Authority this chapter attempts to analyze in relation to the Nigerian State.

Max Weber: His Birth, Family and Intellectual Backgrounds

As explained in Iwaremie-Jaja (2000:88-111); Timasheff (1967:169ff), Wiseman (1967:49ff) and L. Coser (1969:140ff), Ritzer (2012, 2008), Max Weber was born on April 21, 1864 in Erfurt, Germany. He was born into a decidedly well-to-do upper-middle class family (Radkau 2009). Although his parents were refugees, he gained insight into his protestant religious background from his parents, who suffered awfully from catholic persecution, for their protestant convictions.

He was the first of seven children of Max Weber (his father) and Helen Weber (nee Fallenstein), his mother. With a sound socio-economic background, Max Weber received excellent early training in Law and Economics. As a young child, he was known to be shy and withdrawn but had no respect for authority. The literature aver that he was given to disobeying his teachers at school and most often father at home.

At 18, Weber gained admission into the University of Heidelberg to study Law. As a student, he took his studies seriously and showed great interest in Roman Law and Roman Institutions. He was

also interested in Theology and being encouraged by his aunt, Ida, he got himself deeply involved in theological and religious reading. His intensive reading and personal associations with the Calvinists, made him to develop a profound sense of appreciation for the protestant virtues -like his mother and aunt unlike his father -the senior Max -who was a hedonist and a front liner in German Politics -being a member of the Reichstag, belonging to the National Liberal Party.

In 1884, Weber graduated from the University and returned to Berlin to his parents to attend school at the University of Berlin. In 1889, Max Weber obtained the Ph.D from the University of Berlin having presented his thesis on "History of Commercial Societies in the Middle Ages" As a student, he was much liked by his lecturers and fellow students. He was a bourgeois politician and was fond of associating self with persons in power and authority positions. As he witnessed the exercise of power, and authority by his associates, this influenced his research into writing on the subject matter of Power, Authority and Legitimacy which formed a significant aspect of his sociology of social action.

Weber was appointed a Professor of Economics at the University of Freiburg in 1893 and soon thereafter moved to a similar post at the University of Heidelberg-his alma matter.

He got married to his cousin-Marianne Schnitger in 1893 having earlier broken a six year old courtship to another cousin Emmy, who developed psychotic problems and was confined to a sanatorium.

However, his marriage to Marianne nor courtship with Emmy, never yielded any known offspring(s) except the one gotten from extra-marital affairs when he voluntarily returned from the national service during World War 1.

Weber became one of the most outstanding figures in the German intellectual circles. He was a very prolific scholar-having to publish papers on Christian and Socio-Political issues of his time. Most of his intellectual and academic views were published in a translated work entitled **Max Weber on the Methodology of Social Sciences**. He traveled to different parts of the western world such as Switzerland,

Italy and America. In America, he was fascinated with the level of civilization there. This impression led him to formulate ideas on the emergence of capitalism, the political structure of America, the organization of political institutions and bureaucracy (Iwariinie-Jaja 2000:90-91).

Before his transition (death) in 1920, Weber had influenced the patterns of intellectual dimensions through his publications as attested to by Giddens (1989:694), Ritzer (2012: 112-157) in the areas of democratic orientations, bureaucracy, the development of cities, systems of laws, types of economy and the nature of classes. Long after his transition, Weber's ghost still "walk" the lecture rooms globally in Industrial Sociology, Political Sociology, Sociology of Religion, of law, "Vestehen" or Ethno methodology which Alfred Schutz's "Lebenswelt" gave elaborate treatise as Phenomenology.

Distinguishing Power from Authority

Thomas Hobbes, a renowned British political philosopher (1588 -1679) wrote extensively on power. He commented in his *The Leviathan* that "everywhere in society, there is anarchy and that anarchy is the state of human nature" Ezeadi (1990:16). He was of the view that the natural end of man in the state of nature is selfish, brutish, nasty, ugly and short-thus degenerating into a relatively permanent state of aggression. This opinion compels man to search for means to grab power. The Hobbessian belief was that power must exist to control man and maintain order and social control-because life as we see and experience, is not generally like this since social structures impose order on us.

What is Power?

Betrand Russel once suggested that the concept of power does for the social scientist (Political Scientist and Sociologist in this case) what energy does for the Physicist and as money to the Economist. That implies that the concept of power becomes a central organizing force in the social sciences. Power is a crucial concept. There is no organization without power. This is why the anarchists cannot ever be taken seriously for advocating the abolition of power in organizations which in itself contrasts sharply Robert Michel's Iron Law of Oligarchy which stresses that 'whoever says organization, says oligarchy' implying power relations exercised by a few over the many in any social setting.

Power therefore as conceptualized by Max Weber (1947) in Timasheff (1967: 179-186), is the probability that A's command to B will be carried out despite resistance. This portends the use of force. For Weber (1947), David Easton (1956) and Anthony Giddens (1989; 2006:2010) the exercise of political power is ever there in political society. There are many types of power -political power, economic power and religious power. The exercise of power in almost all cases leads to social control.

Although Sir Alfred Tenyson once maintained that “power corrupts and absolute power corrupts absolutely” (in Essoh, 1994:74), there is need for power in society. Every government, social groups, family organization uses power and force to compel the citizens, group members, wife and children in their birth order to obey the laws and regulations of the state (government), social groups, families or organization (establishment). The Government for instance, uses power as a means of social control to checkmate defaulters to its rules of payment of taxes, bills, etc. Although the Police, the army and other state agencies are saddled with the responsibility of enforcing law and order under the government, yet the government (the state) has limited powers. This is so because for any effective political control, the government needs the transformation or change of power into authority.

It need, however, be stated here that social scientists in the moulds of Political Science and Sociology, have identified the sources of power for any given system i.e. society to include:

- a. **Force, - arms or barrels of the gun can be a veritable source of power.** Such source emboldened one like Chairman Mao Tse Tung of China to declare that “power flows from the barrels of the guns.” This is not far from correct as Post-Colonial African, Asian and Latin American States witnessed insurgency and counterinsurgencies when the military which the civil society set up, turned around to over throw their governments and proclaim themselves to power positions through the barrels of the guns. This is equally true as we witnessed the pounding and routing of Afghan Taliban forces by the US led coalition in the wake of Osama Bin Ladin's Al Ghedda Terrorist attack on the World Trade Centre in New York, USA September 11, 2001 or the brutal murder of Nigeria's Minister of Justice -Chief Bola Ige, on 23' December 2001 and of the invasion of Ikot Udo Uruan by Ikot Ayan Itam in Itu Local Government Area of Akwa thorn State in the wake of boundary dispute of 38 years.

b. **People:** The people are another source of power. It is the people, who give power to the rulers. They (the people), become sovereign because of their power to elect or recall their leaders at the polls.

c. **Other sources would be ideology, technological power, economic power and military power.**

Having clearly delineated the concept of power which social scientists and Weber himself gave vent, it becomes imperative to conceptualize Authority and Legitimacy before zeroing in on Weber's basis of Legitimate Authority.

What is Authority?

Simply stated, authority is transformed, transferred or delegated power to act on behalf of a body assigning that authority. Power is transformed into authority by means of legitimacy.

However, one of the basic questions to sort out according to Anthony de Crespigny's "AUTHORITY" in 'Power and Its Forms' (1968) is the relationship between power and authority. One might say and one is correct to so say that Authority is legitimate power. It is just one form of power even though other scholars like R.S. Peters (1958) contrasts power with authority.

Authority is often times defined as right to obedience. That implies a more sort of de jure problem of authority meaning the right is there and it is enshrined somewhere. But right to obedience in its de jure form usually implies power to enforce obedience which is now the de facto basis of authority. The right to exact obedience presupposes a system of rules. As we know from Max Weber, there are three systems of rules or authority which invest rightness to pronouncement, commands, orders and instructions of certain people i.e. people with right to issue orders, etc. These are the Traditional, Legal-Rational and Charismatic systems of authority. An elaborate discourse on these follows anon.

In the interim, it becomes necessary to locate the sources of authority in society. These are:

1. **The constitutions:** This is a document that contains the rights, privileges and duties of citizens. It also contains the process of governance setting out the functions of the arms of government Legislative, Executive and Judicial. The constitution may be written or unwritten as typified in Nigeria, USA and Britain respectively.

2. The Customs and Tradition: A leader may derive his authority from the custom and tradition of the society of which he is a part or in which he imposes himself.

3. Decree: A new phenomenon came into the lexicography of political sociology during the years of military adventurism in African Societies and elsewhere. Rather than the law making process and their applications, upon intervention in the political machinery of state control, military regimes codified their laws in the forms of decrees which served as basis of authority for public officers acting in their behalf e.g. Land Use Decree of 1978 in Nigeria.

Arising from the womb of this chapter on the celebrated scholar-Max Weber and his conceptualizations of power and authority, we see how power grows or evolves into the point or level of acceptability or acceptance.

It grows from a naked brutal force to authority when converted or transformed thus becoming an acceptance of a right to obedience in the form of legitimacy. Authority therefore becomes legitimated power because the governed or the ruled have given their consent or approval to the rulers to rule over them.

A brief comparative annotated schema is tabulated here under to show the distinction between power and authority.

S/N	POWER		AUTHORITY
1.	Power is force par Excellence	1.	Authority is transformed power and force not necessary
2.	Obedience and consent are obtained by force	2.	Obedience and consent derived from the people voluntarily
3.	It does not last long and therefore not durable.	3.	It is durable and lasts long
4.	The peoples support may not be required	4.	The peoples supports are the necessary ingredients of authority
5.	The danger is tyranny in a state (society)	5.	Authority breeds legitimacy and good government
6.	It is a means of violently changing a bad government or a means to revolution	6.	Change of government is gradual and it is after thorough elections.

On legitimacy as used by Weber (1947), David Easton (1956), Almond and Verba (1963), Hale (1990:504-522) and Haralambos (2000:588-594), it is a term used to express a system of expectation that what the government, civil society, group, organization, does is good,

correct, lawful and justified by the people of a given state, society, culture or civilization e.g. of the collection of taxes, punishment of offenders, passing of a new legislation or change of government.

Legitimacy implies that there must be participation of the people to bring about political order and peace. The people must be inducted through proper socialization process to believe in sanity, justice and wisdom in what the political authority (government) is doing. That kind of approval on the part of the people means LEGITIMACY. In the thought of Weber and other conservative and bourgeois scholars, legitimacy breeds stability, social order and control. Any government or social groups or family heads, need legitimacy to strengthen their actions. The state, individuals or group(s) need not rely exclusively on the use of force or power alone. If such happens, the system fails or collapses as did Gen. Sanni Abacha of Nigeria, Field Marshall Idi Dada Amin of Uganda or of Louis XIV of France -who once said "I am the state and the state is me." Legitimacy involves the full participation and involvement of the people in the running or management of societal (or state) affairs i.e. via the committee system as in Universities, programmes aimed at alleviating the suffering of the peoples e.g. NDE, DFRRI (though moribund), FSP, FEAP, LEEDS, SEEDS, NEEDS, in Nigeria under President Obasanjo's democratic leadership (1999 - 2007), community development project, - Roads, hospitals, water, schools, SURE-P, party organization and mobilization as in Presidents Yar'Adua (2007-2010) and Jonathan (2010 - 2015) and his Transformation Agenda, etc. With the above considered, legitimacy equates with authority. Both concepts could be used interchangeably. They can be used interchangeably. Therefore both authority and legitimacy come from and belong to the people.

Weber's Systems of Authority

Although the "silvery hands" of Weber (i.e. by virtue of his circumstance of birth being of upper middle class) were felt in major areas of sociological theorizing, he preoccupied his energies on the Sociology of Social Action. As he conceived it, Social Action called for the method of the ideal or pure type. As indicated in his *Economy and Society* (Wirtschaft cum Gesellschaft), Ideal Type is more commonly associated with Weber's name. Nicholas Timasheff (1967:181) notes that one of the most famous illustrations of the ideal type procedure is Weber's depiction and reflection of three types of legitimate authority, each resting on a distinct mode of claiming legitimacy.

Thus Lenski (1966:298ff), Eteng (1973/74:11-14), Iwarimie - Jaja (2000:93-97), Coser (1977:223) all agree with Weber's ideal type construct of Legitimate Authority to be Traditional, Legal-Rational and Charismatic.

Weber's analysis of types of legitimate authority is an example of his application of the ideal type construct. According to him, an organized group may be subject to imperative co-ordination, defined as the possibility that certain specific commands (or all commands) from a given source will be obeyed by a given group of persons.

It is in this light that Weber's three systems or ideal types of legitimate Authority are highlighted.

1. Traditional Authority

Weber said that there is in society traditional authority. If one went to a village or rural community and attended a village or communal meeting and found himself arguing against the systems of Community action of pouring libation to the gods or ancestors, planting methods, succession rights and other traditional sanctions, the elders would simply refer to tradition and norms, values and practices handed down from time immemorial. Actions in Traditional Authority are regarded as the Warrant of the Ancestors. The validation of Political action is based on the acceptance and belief consistent with the transmission of authority from the past (ancestors) regarded to be just.

At this point, it becomes expedient to summarize the basis of Traditional Authority which to me are that:

- a. Legitimacy is claimed on the basis of the sanctity of orders and the attendant powers of control dating from time immemorial.
- b. Persons exercising authority are designated according to traditionally transmitted rules and norms.
- c. The object of obedience is the personal authority of the individual enjoying the virtues of traditional status e.g. the Obong of Calabar, Nsomm of Uruan, Obi of Onitsha, Emir of Zaria (Zauzzau) or Olubadan of Ibadan, etc.
- d. Organized groups exercising authority is primarily based on relations of personal loyalty.

- e. Those subject to authority are not members of an association but either traditional "comrades" or "subjects"
- f. Traditional authority may be (a) Patriarchal in which case administrators' closely approximate to the position of palace servants under total power and supervision of the ruler; or it may be (b) Patrimonial in which case authority is decentralized and the vassals are bound to their lord by a voluntary contract of obedience fealty.

2. Legal-Rational Authority

Weber expressed that this type of authority is grounded and subsumed in rationality, and anchored on impersonal rules which have become legally enacted or contractually established. This type of authority possession characterizes hierarchical relations in modern states (governments with bureaucracy) where the institutional structures are heavily assigned with rules, roles and responsibilities.

It is to be noted that whereas traditional authority is common in Africa, Asia and Latin America, Legal rational authority is exemplified by bureaucratic rules characteristic of the Western world. Weber's thesis' on Rational-Legal Authority can also, like its predecessor, be outlined as follows:

- a. Legitimization is claimed on the basis of belief in the legality of impersonal normative rules which are clearly documented and preserved such as G. O. and F. I. (i.e. General Order and Financial Instructions) as obtained in the civil service of the country -Nigeria for example or its component -the States.
- b. It is the authority of an official-the one who holds or occupies an office as public servant, the President, the Registrar, Vice-Chancellor, etc. The office claims the authority not the person of the occupant.
- c. The office is separated from the person
- d. Offices are arranged in hierarchical order -each officer being responsible to the one above him/her.
- e. There is rational division of labour-an officer's area of competence is clearly delineated.
- f. Selection of officials is according to rationally defined criteria of

suitability and quite characteristically by examination and by rules or seniority which apply universally.

- g. Examples where the rational legal (bureaucratic) authority applies include the civil service, large private business concerns (e.g. MNCs' -i.e. Multi-National Corporations), political parties, the University and other complex organizations.

Anthony Giddens (1971:158) lists five other criteria of the legal-rational authority which in addition to the ones outlined above include-fixed salary, security of tenure for the role occupant, etc.

3. Charismatic Authority

Charisma is literally translated as the GIFT OF GRACE. It was a religious concept which reflected itself in the early churches e.g. in the Acts of the Apostle-Peter, Paul, etc had this gift of grace to reach out to the flock.

Also, charisma has reference to the Catholic Church. A charismatic leader is one believed to have the gift of grace to lead people in crisis situations. Charismatic Authority therefore means an individual exercises certain amount of authority which his followers believe that the power and authority so exercised is super human, extra-ordinary or God given. Jesus Christ, - the Greatest Teacher that walked the earth, Prophet Mohammed of Arabia and Bhudda of India are reputed to have had charismatic authority.

From time to time, society has often had leaders who claim not traditional nor legal rational authority but charismatic authority in the political and ecclesiastical realms. Examples are bound in Nkrumah of Ghana, Rt. Hon. Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo in Nigeria, Nehru and Ghandi of India, Adolf Hitler of Germany, Vladmir I. Lenin of Russia especially during the Bolshevik's inspired revolution in October 1917, Russia, Winston Churchil of England, Roosevelt, the Kennedy clan, Bill Clinton and Barak Obama of USA, Joan of Arc and in the religious realms Benson Idahosa, Bonke, Enoch Adeboye and Olumba Olumba Obu - the Sole Spiritual Head of the Brotherhood of the Cross and Star.

Weber deposed that Charismatic authority can occur in several situations but most of them are crisis situations when there are no clear cut beliefs any more or situations sometimes in which there is a breakdown in legal or traditional authority.

Therefore, charismatic leadership or authority is not something that lasts or remains forever. Weber argues that since the charisma cannot remain forever, there often results ROUTINIZATION OF CHARISMA as time goes. This becomes imperative when the leader or charisma crosses the threshold and a need arises for a successor. This makes charismatic authority to be a Transitional Type of Authority. The highlight, however, of the charismatic authority are as follows:

- a. Legitimacy is claimed on the basis of the devotion to endowed heroic, super-natural, super human, extraordinary powers of the leader.
- b. There is no career, no promotion, no salary or personal benefits accruing to the leader; there is only a call. Material needs of the leader and followers are met by sporadic gifts of the faithfuls.
- c. There are no established administrative organs. No systems of formal rules and no legal wisdom related to judicial precedents.
- d. In its purest form, charismatic authority is outside the conventional routine of the structure of society. It is essentially unstable and irrational being neither legal- rational nor traditional type of authority.

Weber's Basis of Legitimate Authority and Implication for the Nigerian State

When we set out on a discourse on Weber's Legitimate Authority, it was obvious that we were going to dig into Weber's biodata and intellectual backgrounds.

In the process, we found that his birth, socio-economic status, the flux that pervaded Europe-particularly Germany of his time, and his association with the men of power politics, influenced his stream of thought on the need for legitimacy when men exercise authority or “naively” power.

An excursion through this chapter would show that what was important in Weber's thought was that each type of authority consisted of specific characteristics all of which configured into the given type for public or social order to assume form.

No empirical system approximated any of the ideal types. Rather, concrete systems of political authority tend invariably to incorporate two or more elements of the three types. However, in establishing the basis of Weber's systems of Legitimate Authority, it need be noted that Weber, like all bourgeois scholars and other conservatives wanted a society of men characterized by peace, order

and tranquility -indeed, a return to Romanticism.

For him, motives for obedience are many and include:- simple habituation to obedience resulting from internalized conformity for rules, fear of negative sanctions, need for positive, affective responses and material benefits or personal advantages. The belief in legitimacy is one that the person or groups who give orders, issue instruction, settle disputes have the right to do so. Based on his encounters and experiences in the social world of politics, Weber embarked on a political analysis of authority.

He asserts that people mask their interests in legitimate authority. In this respect, individuals dominate others or submit themselves to the valid principles of authority.

It is also important to draw attention that Weber's types of authority were an attempt at establishing the basic ways of *stabilizing* social action. It may be said also to apply to the basic ways of administration in bureaucratic organizations. But be that as it may, we need to make summary statement on Weber's basis of legitimate Authority.

Hale (1990:512) and which Ritzer (2012:128-141) agrees no less notes that Traditional authority is the simplest and historically the most prevalent basis for authority. Orders are accepted as legitimate when they come from traditional incumbents of hereditary positions. The authority of an elder and patriarch and the divine rights of Kings rest on such legitimation. Persons exercising power enjoy authority by virtue of their inherited status like Saad Abubakar -the Sultan of Sokoto who was demobilized from his elite military career to succeed his father -after the plane crash that claimed his father's life in 2006. Such authority is likely to have force only in relatively stable and unchanging societies as obtained in the Caliphate of Northern Nigeria since the 1804 Jihad of Usman Dan Fodio.

For Charismatic authority, legitimation is based on the emotional response of followers to a leader who appears to have extraordinary gifts or supernatural virtue and power. Great figures in history such as those named earlier have had such Charismatic authority and moved thousands and millions of humanity to follow them. Thompson (1968:42 1), for example, described the Charismatic power of prophets

such as **Jonna Southcott** whose aura of spiritualism and extra ordinary revelations drew a large cult following in England at the turn of the 18th century. Or of Evangelist **Reinhard Bonnke**-a German-with his Gospel Crusade around the world with multiples following him without a winker. Or remember **Nostradamus** - The Man Who Saw Tomorrow?

Weber saw Charisma as the most dynamic and free expression of individual creativity, but also the transitory of all forms of authority. The rise of Charismatic figures is associated particularly with periods of trouble and emergency when people are already predisposed to respond to calls for change. A Charismatic leader is always radical in challenging established practices and going beyond the rules of everyday life toward new and messianic visions. Did President **Muhammadu Buhari** of APC in Nigeria come to fulfill that after his defeat of PDP in 2015 and in 2019 General elections In Nigeria? Further researches in this aspect of political sociology will take on this question after or just before the close of 2023.

As already noted, the problem with Charismatic authority is that it is inherently unstable, lasting only as long as the leader survives and continues to manifest the extra ordinary qualities that initially drew the followers. However, the inevitable crossing of the threshold of the leader gives rise to the problem of succession since no successor can hope to command the same charisma and as would be seen in the Brotherhood of the Cross and Star when Leader **Olumba Olumba Obu**-the Sole Spiritual Head-shall have passed on. Weber suggested that succession can only take two basic forms: Either

1. it can relapse into hereditary rule based on traditional authority

Or

2. it can be formalized by elections and rules of organization that shift toward legal-rational authority. (Hale 1990:5 14).

As could be discernible from the outline provided earlier, the Rational-Legal authority is the most important basis for legitimation of authority or power in Weber's model. He saw it as the pre-condition for the emergence of a modern state and the fundamental legitimation for bureaucratic administration. Rational-Legal authority is based on acceptance of the utility of the rules themselves. Orders are obeyed without concern for the personality of the authority figure who sets such rules. eg. Members of the National Assembly and State Houses of

Assembly in Nigeria who make laws that are binding on them irrespective of whether they made it.

However, as remarked in the introduction to this chapter, we need to note that because of the turmoil which beset Europe of his time, it was necessary for Weber and early functionalists to use their superior academic positions and opinions that were highly sought for and respect in Germany and other European nations to forestall the type of social change which Eastern Europe witnessed from October 1917 -i.e. the Bolshevik Revolution which was anchored on Marxist-Leninist ideology that ushered in socialism-itself a transitional phase to communism. Even this was truncated when President Michel Gobachev introduced Glasnost and Perestroika towards the close of the 1980s in Eastern Europe. This was trapped in the emergent globalization and socialism packaged itself into moribund and Oblivion after a luxuriant seventy four years (1917-1991) sambre dance on the world stage.

He (Weber) was therefore a functionalist of sort who believed in social homeostasis or equilibrium of the social system.

Conclusion

Max Weber (1864-1920) made very useful contributions to the evolution of sociology as a discipline. He is most often credited by a generation of his successors as one of the most outstanding Masters of Sociological Thought or Theory. Max Weber's sociology is so different from other sociological systems that it is not easy to single out from its answers to the basic questions which sociologists choose as guides in studies of sociological theories and social phenomena.

Although he never defined society per se, one may infer that he considered society to consist of a complex of human interrelationships characterized by meaningful behaviour of a plurality of actors. He made penetrating studies of the ideal type construct especially those which dealt with human Social Actions.

To this end, he produced systematic arguments on the three types of legitimate authority, which this chapter addressed. The three types-Traditional, Legal-Rational and Charismatic Authority-are merely mental constructs as no known society exhibits each in their pure form. Even as Africa may exhibit much of the traits of the traditional

authority. modern Africa and Asia adopt modern systems of government, which call for political adherence to the legal-Rational elements which is part of the political culture of Western Europe and North America. Weber's studies provided very useful guide for fieldwork which characters in real life are found where they are located.

In all, Weber made profound impacts on Sociology, Political Science, Law, Philosophy, Religion and Economics whose heritage spill into our day. The three levels of government in Nigeria —Local, State and Federal-derive their legitimacy as equated with power-from Weber's well laid out characterization as analyzed in this chapter and for which Scholars like David Easton (1956), Anthony de Crespigny (1968), Almond and Verba (1963) and myself lend credence.

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