THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

Role of Social Institutions and Environmental Solidarity for Climate Change Adaptation and Mitigation

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Abstract:

Individual choices when it comes to consumption are mainly the bosom of the woes the world is facing on climate change issues. Our choice for choosing to leave our light on even when not in use or in broad daylight, making beef the preference and having have to satisfy our large cravings for chocolate has in one way or the other contributed to large emissions of greenhouse. However, it is undeniable that social institutions are the ulterior motives behind human consuming lifestyle. There is large research and literature on the link between institutions and climate. In modern times, there have been introduction of institutions to buckle climate change and global warming issues. However, attention has been shifted from ancient institutions; incorporating the pillars of already existing social institution is insightful as they have been in existence and have seen society through various transitions. It is high time workable strategies are employed by social institution as the family, economy, education, health and government for climate change adaptation, mitigation and sustainable consumption. This paper emphasizes the family and government institutions roles for climate change adaptation and mitigation and orienting the world into sustainable consumption. Further, the scholarship employs theories from the three main sociological theoretical perspectives: structural functionalist, conflict theory and symbolic interaction to establish that solidarity is core if we've got a shot for adaptation and mitigation.

Keywords: Climate, social institution, family, government, solidarity, sustainability, climate change adaptation, classical sociology, environment

1. Introduction

In the year 2018, there was a conclusion made that 'the climate of earth is now fast changing as a result of human activities than has ever occurred in world history'. The United States National Climate Assessment made this deduction.(Jay et al., 2018)What we face now is as result of the consumption habits of humans.Our actions for choosing to leave our light on even when not in use, making beef the preference and having have to satisfy our large cravings for chocolate has in one way or the other contributed to large greenhouse emissions. The industrial revolution brought the largest trend as clearly shown in Graphs of historical emissions. The industrial revolution period was the time in history when fossil fuel energy was first harnessed on a mega scale to support production activities. This led to the emergence of Capitalism(Marx & Engels, 1988)with industrialization(Chandler, 1990). Although we have seen earth climate to be dynamic, significant changes now seems overwhelming for earth to adapt.

Interesting, there have been minimum attention given to environmental issues that contributes to climate change, hence we have arrived at a scholarly gap for dealing with social norms, values and beliefs that mold environmental exposures on different levels- whether at the individual, groups, communities and societal or globe level.(O'Rourke & Lollo, 2015a)(Grabs et al., 2016)(Schanes et al., 2016)Our equality and differences have broadly come into light through globalization. Through this an opportunity has been given for people in the world to collaborate so that collectively, we can buckle climate warming. (Blau, 2017a)Decoupling which has been on continuous focus prevents essential sustainable consumption and hence contributes to social problems.(O'Rourke & Lollo, 2015b)

If we've got a shot to buckle climate change and make it a thing of the past then solidarity is to be employed. Climate change and global warming will threaten social development and advancement. In modern century, anthropogenic of humanly caused climate change is one of the challenging topics and issues discussed and assessed. Continuous industrialization and globalization coupled with our consumption lifestyle is gradually disrupting the climate. Nonetheless, what is at the central of the socialized process that shape the needs and choices of individuals in society are social institutions. In as much as, consumption is often considered to be individual choice and preference, what it is, is that these lifestyles and tendencies of people to prefer one thing over another are one way or the other deeply ingrained in cultures, customs, societal behaviors and institutions whilst also being fueled by corporate and government practices.(O'Rourke & Lollo, 2015b)It is undeniable that human-caused climate change is regulated underlying by social institutions.There is growing work on the relationship between these(O'Riordan et al., 1998) actually modern social institutions have played great roles jumping into the scene and employing strategic mediums to counteract climate change. For example, the formation of the Intergovernmental Panel on Climate Change (IPCC) in 1988 byas in agreement the United Nations Environment Programme (UNEP), the aim of the IPCC is to cater for governments across with

scientifically induced information to aid in development of climate policies. (*About the IPCC*, n.d.) However, emphasis seems to be shifting from how much already identified social institutions can do to serve this course. This scholarship seeks to add a voice to reply two questions which have been asked of old as 'How do sociologically identified institutions and to some extent structures in society modify human consumption choices and what is their role for climate change adaptation and mitigation.'

Native social institutions include the family, the economy, the government, the health and education. However, the study only accesses the essentials of family and government institutions in this literature. Further, the study explores classical sociological theories to implore that environmental solidarity is key to combat climate change.

2. Methodology

To qualify the integrity of a theoretical work, and directed by the idea to make authentic theoretical contribution, (Whetten, 1989) qualitative research approach was used guided by methodic literature review. (Bryman, 2012), again, coding (theoretical) (Saldaña, 2013) was applied. This collaboration allows for analyzing ideas and removing biases through objective review. (Onwuegbuzie et al., 2012)

Materials which were read and analyzed were mainly original articles and book chapters and general news and media report on the subject. Materials were selected and used by keying in peculiar keywords mainly in reputable journals search facilitators as Scopus, Annual review and Google Scholar. The central keywords have been 'climate', 'institutions', 'solidarity' as well as chosen combination of 'social institution' 'global warming' and 'adaptation' 'mitigation strategies' terminologies as search items. Current media reports on current happenings in the news were further checked. Emphasis on theoretical coding (Saldaña, 2013) the outcome collected was first of appraised to identify pertinent strands and exclude variables and repetitions. This makes reports trustworthy to be used by policy makers. (Nowell et al., 2017) The paper also used keywords consisting of 'sociological theory', 'theoretical perspectives' 'classical sociologies' terminologies related to classical sociology to select materials which was used to inculcate theories from the three sociological perspectives. These have been reviewed to come up with pertinent theories to back the paper.

3. Results

3.1. How Social Institutions Shapes Consumption Lifestyles

In the view of the layperson, the word 'institutions' refer to churches, hospitals, jails, police stations among others. However, to sociologist institutions means more than this. In the sociological context social structure comes to mind when social institution is being mentioned. Many social thinkers have thought of social institutions in diverse ways. Institutions, according to Samuel P. Huntington, are 'the stable, valued and patterns of behaviour that is recurring' (Huntington, 1968) Further, institutions denote means through which behaviour of a group of individuals within a community are regularized. Also, institutions have a social purpose which surpasses the individuals by mediating rules which govern behaviour. (*Social Institutions*, 2007)

Geoffrey M. Hodgson proffered in contrast that an institution is a form of behaviour. He emphasizes that institutions are system of rules that structure social interactions. (Hodgson, 2015) To add that, Anthony Giddens says: institutions are features of social life. He considers institutions as orders, modes of discourse, political, economic and legal institutions. (Giddens, 1993)

According to Sumner, institutions are involving around mores and folkways. Sumner, he thinks of institution not only in regards to its idea, concept or interest. Sociologists agree that institutions arise and persist because of a definite felt need of the members of the society. (Sumner, 1907) Social institutions are mechanisms or patterns of social order focused on meeting social needs some examples of social institutions include family, government, economy, education, religion and health care among others. Social institutions regulate societal issues as transmitting of knowledge, communication, distribution of goods and services, and the use of power among others. This help build society itself, giving it a sense of purpose, holding society together and enabling it to adapt. The family and government as social institutions linkage to mitigate and adapt climate change are discussed below.

3.1.1. Family

The word family has no definite definition. The family institution has been resilient and evolved and adapted overtime. Historically, the family as a social institution has undergone several changes, to Burges and Locke it has gone from a hard and fast social structure or institution to a more flexible relationship between humans. (Schnepp et al., 1946) Burgess and Locke sees family to be a group of people who are united by bonds of marriage, blood or adoption involving a single household, interacting and communicating with each other in their roles as husband, wife, mother and father, son and daughter, brother and sister and creating a common culture. (Schnepp et al., 1946) The family is the most immediate social environment a child is exposed and develops basic attitudes. This makes the family a powerful unit of social organization. Kingsley Davis asserts that the family has the role of procreation, sustenance, arrangement and socializing of the young. (DAVIS, 1937) The family provides environment suitable for the development of personality and development of self-concept in relation to others. It also confers social status. Humans consumption habits are in reality not solely fueled by individual needs for food, clothing, housing, and transport, but also by desires for being refreshing novel, status, social comparison, honor and respect' (O'Rourke & Lollo, 2015a) This is because this is what we have been born and raised into. Household consumption alone have been estimated to be accountable for 72% of carbon emissions on a global scale. (Hertwich & Peters, 2009) Many researches have shown that a key determinant of this is increasing income.

However, there have been other factors driving this which include household size and composition, rural and urban location, diet and type of energy supply, among others.(Druckman& Jackson, 2015)

John Locke's idea of 'Tabula rasa' translated as 'blank slate' explains that the human mind receives knowledge and forms itself based on experiences alone, without any pre-existing knowledge as starting point. (Petryszak, 1981) Truth to this the family is the first point of social institution that helps young one's form tangible perceptions and adopting necessary strategies. The family will be central to expose its members to consumption behaviors which are more environmentally sustainable oriented. This will be a first workable step in dealing with climate change the world is now facing. Numerous insights have emerged from many social science disciplines as social psychology, consumer behaviour, and behavioral economics research over the past twenty years. Currently, a well-drawn(Kahneman, 2013) shows that people are not solely rational players.(Simonson, 2015) On the other hand, human consumer decisions are related to context and cognitive processes including social norms, habits, peer influence, among others.(Abraham & Michie, 2008)

Therefore, when sustainable consumption is ideally registered in the mind of individuals by their families from scratch then people might possess a default sustainable choice and preference. Socializing generations born to families into sustainable lifestyles will make choosing sustainability the lifestyle other than a hard option to resort to. In Ghana myths are one of the indigenous knowledges to protect the sacred relationship between humans and environment. These myths are handed on from families to their generations. For instance, among the Asantes living in the southern part of Ghana, the forest is believed to be the home of a spiritual ferocious beast called Sasabonsam who works in close alliance with witches and is believed to reside in the thick forests in the society (Opoku, 2013) Sasabonsam is believed to kill and inflict chronic pain and diseases on individuals who abuse the natural resources. (The flora and fauna) When culprits are stricken by Sasabonsam they are eliminated from the status of ancestors because they have been cursed (Adom, 2019) Families who want their members to do well continue to socialize their members into this and employ needed guidelines for them not to commit and incur the wrath of Sasabonsam. (Adom, 2019) Though it is a myth and has no scientific backings this sells to put members of this society on their toes to live in harmony with their green environment to ensure sustainability.

Moreover, families provide social status for its members. These statuses at times are associated with over consumption lifestyle and un-sustainability consumption. Therefore, there is the need for behavioral intervention focusing on social influence.(Salazar et al., 2013) Conjuring clearly norms guiding what people should do is potential enough to move people in a positive direction. (Thomas & Sharp, 2013) this intervention ideally can be administered by the family. The family as the basic unit organization is trusted and can resort to influence individual members to make the norm and lifestyle, all that is sustainable oriented. It is when the family that all individual members of the society belong to start to frown on un-sustainable lifestyle that we can begin to say that climate change issues will be a thing of the past. Also, families have to re-socialize its members. Re-socialization is necessary for members to learn new helpful behaviors. The process of re-socialization is typically more stressful than normal socialization because people have to unlearn behaviors that have become customary to them. However, in our world today there is the need for such modification.

3.1.2. Government

Government is the institution which is entrusted with the rules and administration of a society. It is the government that regulates relations with other societies. The idea of government first sprung up as people noticed that protection was easier communally and if some persons have more powers and responsibilities to help organize their society.(*The Nature of Government*, n.d.) Previously, the sole role of governance over individuals in a given society was predominantly done by the family institution. However, as society evolved to be complex and increased, it was necessary for the institution of government to emerge. The Commission on Global Governance sees governance to be the sum consisting of the many ways individuals and institutions and institutions manage their affairs common affairs. Here, it denotes a continuous process where conflicting interests are accommodated and cooperation used to ensure some stability. Government is made up of formal institutions and regimes that have been empowered to enforce compliance. Also, a collection of informal institutions where there have been some form of agreement which is in the interest of all.(CGG, 1995)

Government operations involve those activities for running a state for the purpose of bringing development to the people. It has already been established that our consumption lifestyle is what has put us in our terrible climate disruption situation. Interestingly, human consumption has been centered and supported by corporate bodies and governments across the globe. Though, 7 tons per year is considered to be the average emissions per person, (EDGAR, 2019) this needs to be reduced to meet the global carbon budget. Yet still, some governments have not initiated or instituted and strict regulation or laws to govern emission excesses. Many economists have identified pricing on carbon methods such as carbon tax or an emissions trading system to be most efficient and effective medium to reduce greenhouse gas emissions. This method is now being employed around the world.(*State and Trends of Carbon Pricing 2016*, 2016)

Government as an institution depends on taxes mainly generated via consumption. These taxes support the running of states on the whole and local government agencies. This gives power to government and ensures economic and social stability,(Knight et al., 2013)(Keynes, 2017)(Jackson, 2009) eliminating poverty(Martínez-Alier, 2012) and even social progress (Spangenberg, 2010) are largely considered dependent on economic growth.

It is through activities of economic systems that the government is able to generate funding for its course. Industrialization and Globalization as well as Capitalism resulting to the rise of markets for structuring economic relations (Smith, 1776) has consequences. Our consumption lifestyle, fueled by the economic system has contributed to where we are today. We live in a global world in which the economic system of capitalism dominates. The activities of continuous

capitalism and globalization by wealthy nations and market systems have led to continuous depletion of our environment. Frederick Jameson (1998) stated that it seems simple to picture the mayhem of earth as we continue to engage in activities that result in climate crisis than to breakdown late capitalism.(Jameson, 1998)Naomi Klein also proposes that it is easier to continue with or profit seeking Capitalism. (Klein, 2014)

Governments around the world have not been readily able to execute climate change mitigation because funds are generated from the economic system to fund government activities, and the economic system is also the root of the problem.(O'Riordan & Jordan, 1999)The issue of environment protection definition within the organization is dependent on how it is defined outside the organization.(Hart & Hoffman, 1998)For instance, the major source of carbon pollution in the United States is the coal, oil and gas, electric utility and agricultural industries. These organizations have powerful lobbies in Congress. It seems the government is the agent to principal market organizations with respect to policies regarding global warming.(Perrow, 2015)Government can institute price on carbon measures to protect the environment, however this has been blocked in the United States.An effort to pass the cap-and-trade legislation in the US failed.The Environmental Protection Agency attempt to limit emissions from power plants and refiners might come off later because it is under series of attack legally and congressional.(THE POLITICS OF AMERICA'S FIGHT AGAINST GLOBAL WARMING, 2013) On the other hand, Australia which is another liberal market economy, has initiated a carbon tax in 2011.(Peters et al., 2012) In addition, we have seen current initiatives in Eastern and Southern Africa. A key function of government as a social institution is to draft and implement policies to protect our environment and climate. There are many facts that point to the existence of climate change and this has to pressure government interventions to help reform some extremities which aid in the course and also put in place measures to serve as a check.

If industrialization not be checked the world will be at risk. Again, without the comforts as a result of industrial growth, many people in the world will be of second class status.(Yildiz, 2000). Also, government may lack funding to support its projects. What can be done is to employ a more sustainable approach through the means of production and consumption. It is not until governments around the world strictly enforce and advocate for sustainability that we have indeed taken a bold step to tackle climate change. Governments in particular can advance policies—such as the elimination of subsidies for existing unsustainable regimes, stricter regulation of dirty industries, taxing pollution, etc.—while investing in research and development for sustainability niches. Governments can also reduce risk for innovators, procuring sustainable innovations, and advancing transparency and public participation in policy setting, potentially through new metrics of progress.(O'Rourke & Lollo, 2015b)These processes require active coordination and intervention at multiple levels by diverse stakeholders to identify and overcome infrastructural, behavioral, economic, and institutional barriers to niche development (Forrest & Wiek, 2014)This significant transition has been supported by collaborated effort of state, city and federal policymakers(Jones & Kammen, 2014)and even non-state actors. (O'Rourke & Lollo, 2015b)

Fortunately, governments across the globe have decided to work together which birthed the Paris Agreement. The Paris Agreement is a legally binding international treaty on climate change. Its goal is to limit global warming to well below 2 degrees Celsius, preferably 1.5 degrees Celsius, compared to pre-industrial levels. Under the Paris Agreement, each country must determine, plan and regularly report on the contribution that it undertakes to mitigate global warming(UNTC, 2015)However, there are no laid down mechanism forces (Eric Reguly, 2015) a country is to set a specific emissions target by a specific date.(Kinver, 2015)

If the recent development on climate change has taught us anything is that solidarity. There have been numerous calls for sociology to get on board on the topic of climate change. Truth to this, one key area sociology can prepare the world to mitigate climate is on the grounds of solidarity. This study through the lenses and theories of the three main sociological perspectives posits how climate change can be mitigated through solidarity.

3.2.1. Environmental Solidarity as Adaptation and for Mitigation Strategies for Climate Change- Sociological Approaches

Our society is not new to the fact that humanity is very equal as well as very different. Our differences are obvious in many ways as for example, we speak different languages, have different interest, parents, ages and lifestyle. On the other hand, we are equal in regard that despite our differences we are entitled to dignity and security.(Blau, 2017a)

Overtime, the depleting nature of our climate has become a common problem for all humanity, because whatever status and wherever one may be in the world,we share a common climate which is fast disrupting due to our activities. This concerns all of humanity so we can no longer sit back passively but have to come together to battle it out. Sociology has long studied the mechanisms by which large-scale cultural and social change is produced (Rohse, 2017). Sociology has theories from three major perspectives which can be used to draw knowledge for environmental solidarity for climate change mitigation. The initiation of the Paris Agreement where nations, both wealthy and poor alike come together to tackle issues of climate change is a giant step; however, there is much to be desired. International Solidarity can be employed to be to support each other on the course of climate change adaptation and mitigation.(Dandan, 2012)

We discuss and synthesize theoretical perspectives from sociology onhow solidarity is essential to adaptand mitigate climate change.

3.2.2. Structural Functionalists Perspective Approaches

Emile Durkheim (1858-1917) is known to be a contributor to the structural functionalist perspective. His writings endorse interconnectivity of elements. To Durkheim, society was greater than the sum of its parts. He believed that individual behaviour was not the same as collective behavior(Durkheim, 1982)With regards to climate change vulnerable nations are bound to suffer more and will need special protection. (Blau, 2017a)There is a part to play by all to see to this. The wealthy nations can model developing nations, while developing nations will have to collaborate. It is undeniable that

the activities of world manufacturing countries have brought us here. However, it is time we quit accessing their damaging and get on board to resolve this disruption. Durkheim said an act is criminal because it offends the consciousness (Durkheim, 1982). Following the ideas of Comte and Spencer, Durkheim likened society to that of a living organism, in which each organ plays a necessary role in keeping the being alive. By this all-social institution must align and work together. Even the socially deviant members of society are necessary, Durkheim argued, as punishments for deviance affirm established cultural values and norms. That is, punishment of a crime reaffirms our moral consciousness. It is true that the continuous modernization, industrialization, and globalization mainly by the Global North project's strains on the environment. A recent study cites that one wealthy person's emission of carbon in a developed country is possibly equal to the emissions made by 70,000 people in a poorest country (Harlan et al., 2015). These biases have led to a damage on ozone layer, public health, creatures in the ocean. (Rockström, 2016)

However, our focus should not be divided by this unjust course against who should interventions be duly prepared for. As an observer of his social world, Durkheim was not entirely satisfied with the direction of society in his day. His primary concern was that the cultural glue that held society together was failing, and people were becoming more divided. He distinguished between mechanical solidarity and organic solidarity. In smaller societies (mechanical solidarity) due to their shared interest and social integration, there was order and stability. He proposed in advanced societies (organic solidarity) there should be interdependence from specialization for cohesion and order. In application, the establishment of various modern social institutions (for example IPCC), already social institutions (as the family, education, government) should complement each other for climate change adaptation and mitigation. (Durkheim, 2016) Much like Durkheim, another structural functionalist writer known as Talcott Parsons concerns himself with order in society (Adams & Sydnie, 2014) that is he wondered if there could be anything achieved if individuals, institutions acted on their own. For Parsons, the parts which make up the whole are concerned in many systems of actions. (Adams & Sydnie, 2014) Systems constitute parts which are interdependent or at equilibrium and have the tendency to achieve the boundaries and relations of the parts to the whole. These relate to structures and institutions that make up the society as a whole (economy, legal system, religious institutions), or smaller subsystems (family or individual) that form part of society. Structural functionalists advocate for the institutionalization of social institutions to regularize activities within the society revolving around climate change. Further, is calling out for solidarity of these social institutions to integrate. Parsons claim that these institutions are action systems in the sense that they involve social action, and each system has certain needs or conditions that are necessary for the survival and continued operation of the system. Systems also have goals that may be created as a result of needs and desires of members of these systems. (Barrett et al., 1962) (Durkheim, 2016) In application to adaptation of climate change as a matter of fact family institution, economy, education, government among others should become viable actors in adopting and socializing climate change adaptations.

3.2.3. Conflict Theorist Perspective

This perspective is a macro level perspective which had much to do with the German sociologist and philosopher Karl Marx (1818-1883) and his compatriot Friedrich Engels. Marx and his conflict theory perspective saw society as consisting of different social classes of people who always compete for material and resources in society. There was always struggle or competition for food, housing, employment and even leisure time. To Marx, the major driver of environmental vulnerabilities is as result of class struggle between the rich and the poor (Malešević, 2010). Marx and Engels in the Communist Manifesto emphasize that due to capitalism, society is gradually splitting up into two hostile camps. He identified the rich camp to be bourgeoisie and the poor camp to be proletariat (Marx & Engels, 2016). To the conflict theorist social institutions such as the government, education, and religion are means through which this societal inequality and injustice are maintained. These institutions facilitate the competition. Few individuals obtain societal resources and use the power of owning greater part of societal resources to run the social institutions to enable them acquire more resources.

For example, the major sources of carbon pollution in the United States are coal, electric utility, oil and gas and large agricultural industries. These industries hold powerful lobbies in Congress. It can be deduced that here regarding global warming, market organizations are principals and the government is the agent. (Perrow, 2015) Initiation of carbon pricing will allow for a possibility to limit greenhouse gas emissions in the United States. This will involve carbon tax or a cap-and-trade program. (Rohse, 2017) Nonetheless, such legislations have been hindered in the United States. An effort to pass cap-and-trade legislation failed. (*THE POLITICS OF AMERICA'S FIGHT AGAINST GLOBAL WARMING*, 2013)

Interestingly, the one tangible work to check greenhouse gas emissions by the Environmental Protection Agency is under attack and might take place later in the year. (Velasquez, 2017) However, Marx propagating for some amount of solidarity in his Communist Manifesto endorses how much can be achieved when working together. They endorse and make a clarion call for workers of the world to unite! Saying they have nothing to lose than their chains! (Marx & Engels, 1988) The essence of this is that some amount of cooperation and collaboration is needed to defeat a disruptive cause. Although Marx view is relation to class system it can be applicable as a start to defeat climate justice. In the year 2016, The President of the United States; Barack Obama and the President of China Xi Jinping committed their respective countries to adhere to the initiated Paris Agreement. As the world's leading sources in greenhouse gas emissions and responsible for huge contemporary emissions that cause global warming, this act of theirs was truly important (Blau, 2017b). Role model countries are needed to lead this transformation. On the contrary, the withdrawal of the United Nations from the Paris Agreement was a huge blow. (Tollefson, 2017) With the United States withdrawal from the Paris Agreement it now more necessary for other nations to work with their integration to check this inequality to bring down excesses of the United States on climate warming and climate change. It is only through integration with the greater number of unified states

who is still in the Paris Agreement that can bring forth potential mitigation strategies. Again, activities of climate change movement shave a role to play. The IPCC posits that they influence policies through advocacy, research and political reforms.(Adger et al., 2007)

Another conflict theorist writer is Max Weber (1864-1920). He however, does not support Karl Marx materialistic point of view but asserts that modern life is raised on science, technology and bureaucracy. These are needed for efficiency in modern societies. He argues that in the era of globalization competitive markets and modern lifestyles are abstract social procedures. These include mores and folkways and are called rationalization.(WEBER, 2020) He clarifies that this rationalization depends on setting goals and defining strategies.

His idea of bureaucracy gives the world a lead that we can start by dispensing adaptation from the bottom to top. There should be clear strategies on limiting greenhouse emissions from local, national and global levels.To add to the above, Georg Simmel (1858-1918) believed that conflict can help bring society together and stabilize society. Simmel preferred that the degree of emotional involvement of the parties shows the intensity of conflict and the degree of solidarity within the opposing groups. Simmel also showed that people working together creates a form of internal solidarity and reduces dissent.(Simmel, 2017) Taking steps to resolve conflicts is also mentioned by Simmel. In application, conflicts resolved reduce tension and hostility and creates avenue for future agreements. Making some agreements can facilitate climate change adaptation.

3.2.4. Symbolic Interaction Perspective

Symbolic Interactionist perspective is considered to be a micro level approach. This approach focuses on relationships among individuals in a society. The central point is on interaction through communication. Communication here involves the exchange of meanings through language and symbols. This is considered to be the manner in which individuals form sense of their social worlds. Symbolic Interactionist emphasizes that the process of reciprocal communication is arrived at because environmental social change is within actors in different social context and settings who shape prosumer behaviour.(Wittmayer et al., 2017).

The father of symbolic interactionism is considered as George Herbert Mead. (1863-1931 (LaRossa & Reitzes, 2008)His student known as Herbert Blumer is acknowledged to have coined 'symbolic interaction' and also noted to publish the works of Mead. Blumer highlighted these themes humans interact with things based on the meanings which have been ascribed to those things; interaction and social contact are the means through which we get these meanings.People interpret the meanings which have been ascribes in specific circumstances (Blumer, 1969). In application, symbolic Interactionist believe that a child who grows in a family where they are energy conserving conscious will grow up to internalize this. Hence even when the child is outside of the home, the child will endeavor to switch off lights and electronics when not in use. Also, considering a child who grew up in a sustainable lifestyle home a symbolic Interactionist will propose that sustainable lifestyle will become endearing to such child. Therefore, we always look for clues and materials to behave appropriately (Boström et al., 2017)Knowing the world fate on climate change is high time all socializing agencies as family institution, education institution, government, among others in solidarity make it the norm to 'initiate' sustainable living and earth conscious lifestyle from generation. The responsibility should not be left with a part alone but all social actors, stake holders and policy makers have to make a conscious effort to interact and socialize their members on environmental healthy consumption lifestyle. It has already been established that individual consumption choicesare rooted in cultures, norms, beliefs, and institutions. The focus on the importance of symbols in building a society led sociologist Erving Goffman (1922–1982) to develop a technique called dramaturgical analysis. Goffman employed the theater as inference. He recognized that interaction within the society had cultural scripts'This is because it is not always clear which part a person is to play in a given context. Hence he or she has to improvise as situation demands(Goffman, 1959). Here much of social cohesion is required from the grass roots: families, communities, religious groups among others to instill environmental friendly behaviors in their members.

4. Discussion

This paper has considered how social institutions can be inculcated for climate change adaptation and mitigation. Sociologists perceive social institutions as social structures; mechanisms and procedures for addressing societal needs. To sociologists, social institutions include economy, education, family, health, government among others. With the establishments of modern institutions to address issues of climate change, focus is being shifted from these basic social institutions. This paper has discussed how the family as the oldest social institution and main socializing agent can socialize and re-socialize their members towards a more sustainable consumption lifestyle. Individual choices are shaped by social institutions and the family can shape its members to have default preferences for goods and services which are environmental protecting conscious. Family can also shape their members to be energy conserving conscious. Also, the family as institution which confers social status can be used to model and set trends of healthy environment oriented and sustainability as the norm. By so doing, people will come to will not see sustainable choices as a hard option to resort to. Also, due to growth and expansion, there are certain mediums which are beyond the individual and family to pursue for adaptation and mitigation. For instance, it is the government that has been given the authority and power to set laws and regulation to govern. Hence, the government can use these powers to make laws and legislation which will restrict and check extremities which lead to high carbon emission. The study has also employed theories from sociological perspective to emphasize that solidarity is necessary for adaptation and mitigation. All social institutions should get involved in this cause. Also, there should be advocacies and initiatives springing from local, national, and global scenes. All agencies, movements, stakeholders, institutions, individuals among others should be integrated and align forces for this cause.

However, further studies can access to check for initiatives going on local, national and global levels and their challenges which do not align them for solidarity with others.

5. Conclusion

All sociological paradigms examine social institutions, or patterns of beliefs and behaviors focused on meeting social needs, such as government, education, family, healthcare, religion, and the economy. Social institutions as identified by sociologists as mechanisms for meeting social needs have to take their place and help society adapt and mitigate climate change. Sociologists identify the family as the oldest and critical social institution for socialization among other roles. There exist social institutions as economy, education, family, government and health. However, family and government institution have been under the light in this paper. We examined that family as a social institution has to socialize and re-socialize its members into environmental healthy traits in hope that individuals will cultivate them as habits. Also, government as social institution with core authority and legitimate powers has a big move to make in adopting mitigation strategies. Nonetheless, although the works of social institution ensures social order and meet social needs in the long run, it is not until they work in solidarity especially that any greater work can be achieved. The paper highlights some theories from the three main sociological perspectives to initiate for environmental solidarity for climate change adaptation and mitigation. This paper endorses the Paris Agreement, although United Nations has withdrawn, involvement of all the other nations second the need for solidarity.

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