Comparative Social Institutions

SOC 309

University of Ibadan Distance Learning Centre
Open and Distance Learning Course Series Development

General Editor: Prof. Bayo Okunade

Vice-Chancellor's Message

The Distance Learning Centre is building on a solid tradition of over two decades of service in the provision of External Studies Programme and now Distance Learning Education in Nigeria and beyond. The Distance Learning mode to which we are committed is providing access to many deserving Nigerians in having access to higher education especially those who by the nature of their engagement do not have the luxury of full time education. Recently, it is contributing in no small measure to providing places for teeming Nigerian youths who for one reason or the other could not get admission into the conventional universities.

These course materials have been written by writers specially trained in ODL course delivery. The writers have made great efforts to provide up to date information, knowledge and skills in the different disciplines and ensure that the materials are user-friendly.

In addition to provision of course materials in print and e-format, a lot of Information Technology input has also gone into the deployment of course materials. Most of them can be downloaded from the DLC website and are available in audio format which you can also download into your mobile phones, IPod, MP3 among other devices to allow you listen to the audio study sessions. Some of the study session materials have been scripted and are being broadcast on the university's Diamond Radio FM 101.1, while others have been delivered and captured in audio-visual format in a classroom environment for use by our students. Detailed information on availability and access is available on the website. We will continue in our efforts to provide and review course materials for our courses.

However, for you to take advantage of these formats, you will need to improve on your I.T. skills and develop requisite distance learning Culture. It is well known that, for efficient and effective provision of Distance learning education, availability of appropriate and relevant course materials is a *sine qua non*. So also, is the availability of multiple plat form for the convenience of our students. It is in fulfilment of this, that series of course materials are being written to enable our students study at their own pace and convenience.

It is our hope that you will put these course materials to the best use.

Prof. Abel Idowu Olayinka
Vice-Chancellor

Foreword

As part of its vision of providing   education for "Liberty and Development" for Nigerians and the International Community, the University of Ibadan, Distance Learning Centre has recently embarked on a vigorous repositioning agenda which aimed at embracing a holistic and all encompassing approach to the delivery of its Open Distance Learning (ODL) programmes. Thus we are committed to global best practices in distance learning provision. Apart from providing an efficient administrative and academic support for our students, we are committed to providing educational resource materials for the use of our students. We are convinced that, without an up-to-date, learner-friendly and distance learning compliant course materials, there cannot be any basis to lay claim to being a provider of distance learning education. Indeed, availability of appropriate course materials in multiple formats is the hub of any distance learning provision worldwide.

In view of the above, we are vigorously pursuing as a matter of priority, the provision of credible, learner-friendly and interactive course materials for all our courses. We commissioned the authoring of, and review of course materials to teams of experts and their outputs were subjected to rigorous peer review to ensure standard. The approach not only emphasizes cognitive knowledge, but also skills and humane values which are at the core of education, even in an ICT age.

The development of the materials which is on-going also had input from experienced editors and illustrators who have ensured that they are accurate, current and learner-friendly. They are specially written with distance learners in mind. This is very important because, distance learning involves non-residential students who can often feel isolated from the community of learners.

It is important to note that, for a distance learner to excel there is the need to source and read relevant materials apart from this course material. Therefore, adequate supplementary reading materials as well as other information sources are suggested in the course materials.

Apart from the responsibility for you to read this course material with others, you are also advised to seek assistance from your course facilitators especially academic advisors during your study even before the interactive session which is by design for revision. Your academic advisors will assist you using convenient technology including Google Hang Out, You Tube, Talk Fusion, etc. but you have to take advantage of these. It is also going to be of immense advantage if you complete assignments as at when due so as to have necessary feedbacks as a guide.
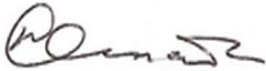
The implication of the above is that, a distance learner has a responsibility to develop requisite distance learning culture which includes diligent and disciplined self-study, seeking available administrative and academic support and acquisition of basic

information technology skills. This is why you are encouraged to develop your computer skills by availing yourself the opportunity of training that the Centre's provide and put these into use.

In conclusion, it is envisaged that the course materials would also be useful for the regular students of tertiary institutions in Nigeria who are faced with a dearth of high quality textbooks. We are therefore, delighted to present these titles to both our distance learning students and the university's regular students. We are confident that the materials will be an invaluable resource to all.

We would like to thank all our authors, reviewers and production staff for the high quality of work.

Best wishes.

Professor Bayo Okunade

Director

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About this course manual

Comparative Social Institutions**SOC** 309 has been produced by University of Ibadan Distance Learning Centre. All course manuals produced by University of Ibadan Distance Learning Centreare structured in the same way, as outlined below.

How this course manual is structured

The course overview

The course overview gives you a general introduction to the course. Information contained in the course overview will help you determine:

- If the course is suitable for you.
- What you will already need to know.
- What you can expect from the course.
- How much time you will need to invest to complete the course.

The overview also provides guidance on:

- Study skills.
- Where to get help.
- Course assignments and assessments.
- Margin icons.

We strongly recommend that you read the overview *carefully* before starting your study.

The course content

The course is broken down into Study Sessions. Each Study Session comprises:

- An introduction to the Study Session content.
- Study Session outcomes.
- Core content of the Study Session with a variety of learning activities.
- A Study Session summary.
- Assignments and/or assessments, as applicable.
- Bibliography

Your comments

After completing Comparative Social Institutions we would appreciate it if you would take a few moments to give us your feedback on any aspect of this course. Your feedback might include comments on:

- Course content and structure.
- Course reading materials and resources.
- Course assignments.
- Course assessments.
- Course duration.
- Course support (assigned tutors, technical help, etc.)

Your constructive feedback will help us to improve and enhance this course.

Getting around this course manual

Margin icons

While working through this course manual you will notice the frequent use of margin icons. These icons serve to "signpost" a particular piece of text, a new task or change in activity; they have been included to help you to find your way around this course manual.

A complete icon set is shown below. We suggest that you familiarize yourself with the icons and their meaning before starting your study.

Activity	**Assessment**	**Assignment**	**Case study**
Discussion	**Group Activity**	**Help**	**Outcomes**
Note	**Reflection**	**Reading**	**Study skills**
Summary	**Terminology**	**Time**	**Tip**

Study Session 1

The Concept of Social Structure

Introduction

In every society, certain social behaviors exist that aid the day to day interrelationships that exist between the different systems in the society. The structure of every society is created based on the grounds of satisfying a particular social need or needs. Institutions and the relations that take place within it, is what makes up the social structure of any society. This study session will introduce you to what social structure means. In doing so, you will be exposed to the meaning of social structure, the levels of social structure, the elements of social structure and the characteristics of social structure.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

1.1 define the term 'social structure

1.2 point out the elements of social structure

1.3 list four characteristics of a social structure

Terminology

Social structure	This refers to patterns around which society is organized.
Social Status	This represents the recognized social position an individual occupies.
Social Roles	This represents the behaviors of persons occupying certain statuses.

1.1 The Concept of Social Structure

Let's start by examining how our various societies is organized. You are naturally from a society, a town or city? How is your city organized? This is social structure.

Social structure refers to patterns around which society is organized. Henslin (1999) defines social structure as the framework of society that was already laid out before you were born. Social mobility is often achieved by routes provided by the social structure.

Social structure refers to any recurring pattern of social behavior, or more specifically, to the ordered interrelationship between the different elements of a social system or society.

Social structure is also the crucial combination of institutions and relations as constituting the anatomy of a society. Social structure then comprises both institutional structure and relational structure (Scott and Marshall, 2009).

Social structure is also a set of interrelated social institutions developed by human beings to impose interactions for the purpose of survival and well-being.

1.1.1 The Levels of Social Structure

We can view the social structure of societies at both micro and macro levels:

- Micro level: refers to social relations that involve direct social interactions with others including families, friends and co-workers.
- Macro level: this refers to the larger, more invisible, and often more remote social processes that help to share the micro world. Macro processes include; politics,

economics, cultural and other institutional social forces (Applebaum and Chambliss, 1997).

ITQ

Question

What do you understand by social structure?

Feedback

Social structure can be viewed from the structural arrangement and interrelationship that exist between institutional and relational structure in any given society

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1.2 Elements of Social Structure

Social structure comprises of elements that determine behavior, in the sense that they define fully what the structure of the society looks like. Social roles and statuses constitute elements of social structure.

1.2.1 Social Roles

Here, we refer to the behaviors of persons occupying certain statuses. They can also be seen as the ways an individual behaves in a particular status in the society (Kornblum, 1997). According to Linton (1937) roles refer to behavior expected of someone who holds a particular status. A person holds a status and performs a role. For example, holding the status of student leads you to perform the role of attending classes and completing assignments. In every society, actual role performance varies

according to an individual's unique personality, although some societies permit more individual expression of a role than others. Elements of social roles include:

i.   Role set: this term was introduced by Merton (1968) to identify a number of roles attached to a single status. One individual for example can have four statuses and each status linked to a different role set. A man can have the status of a Manager; perform the role of a Supervisor and also an employee to the owner of the business. Second, he can occupy the status of a husband, with a marital role to his wife, with whom he also performs domestic roles. Third, he holds the status of a father and so performs paternal roles towards his children and also performs roles towards the business men organization in his community (civic role).

ii.   Role conflict: this refers to the conflict that arises among the roles connected to two or more statuses. People experience role conflict when they find themselves pulled in various directions as they try to respond to the many statuses they hold. For example, people have put off having children in order to stay on the fast track for career success.

iii. Role strain: this refers to the tension among the roles connected to a single status. For example, a college professor can be friendly to his students, but must at the same time maintain the personal distance needed in order to evaluate the students fairly.

iv.   Role exit: this is the process by which people disengage from important social roles. For example, students dropping out of school, nuns living the convents to go back to school.

1.2.2 Social Statuses

This refers to the recognized social position an individual occupies. For example, father and mother are examples of statuses in the family. Status also refers to all the statuses a person holds at a given time. For example, a teenage girl is a daughter to her parents, a sister to her brother, a student at her school and a goalie on her soccer team. Status sets change over the life course. A child grows up to become a parent, a student graduates to become an Engineer, and a single person becomes a husband or wife (Macionis, 2008).

Three types of status are discussed below.

i.   Ascribed status: this is a social position a person receives at birth or takes on involuntarily later in life. Examples of ascribed status are; a Prince, a widower, a Nigerian or a Son. They are matters about which we have little or no choice.

ii.   Achieved status: this is a social position a person takes on voluntarily that reflects his/her personal ability and effort. Examples of this include; a Priest, software writer and an Accountant. In this case the individual has a choice.

iii. Master status: this is a status that has special importance for social identity, often shaping a person's entire life. For most people, a job is a master status because it reveals a great deal about social background, education, and income. For

example, name is a master status; being in a Royal family attracts attention and creates opportunities.

In real life situations though, most statuses involve a combination of ascription and achievement. This means that people's ascribed statuses influence the statuses they achieve.

ITQ

Question

What differentiate social roles from social status?

Feedback

Social roles deal with behaviors of persons in a particular status in the society, while social statuses deal more with recognized social position of an individual in such environment.

1.3 Characteristics of Social Structure

Social structure is socially embodied in the actions, thoughts, beliefs and durable dispositions of individual human beings. It has the following characteristics:

1. A social structure is effective in organizing the behavior of large numbers of actors.
2. A structure is coercive of individuals and group behavior.
3. A social structure assigns roles and powers to individual actors.
4. A social structure often has distributive consequences for individuals and groups
5. A social structure is geographically dispersed.
6. Social structure can cause social outcomes involving both persistence and change.

ITQ

Question

Actions, thoughts, beliefs and dispositions are all embodiments of social structure. True/False?

Feedback

It is true.

Study Session Summary

In this Study Session, you learnt about the concept and nature of a social structure. The session first defined the concept of social structure. Moreover, the characteristics, elements and levels of social structure were also discussed. Also examined was the elements of social structure which include; social roles and status.

Summary

Assessment

Assessment

SAQ 1.1 (tests Learning Outcome 1.1)
What do you understand by the word social structure?

SAQ 1.2 (tests Learning Outcome 1.2)
Highlight the elements of social structure

SAQ 1.3 (test Learning Outcome 1.3)
What are the salient features of social structure?

Study Session 2

The Concept of Social Institutions

Introduction

In the previous Study Session, you learnt about the concept of social structure as it relates to the units of the society. We will now examine the concept of social institutions in this Study Session. Our discussion here will also look at structure, functions, and types of social institutions.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

2.1 describe social institution

2.2 identify the structure of social institution

2.3 state types of social institution

Terminology

Social institutions	This represents collection of individuals banded together in pursuit of a common purpose.

2.1 Defining Social Institutions

Let us examine the various ways by which social institutions has been described

1. Social institutions are structures that define the right and correct ways of doing things in the society (Charon, 1986).
2. Social institutions are patterned ways of solving the problems and meeting the requirements of a particular society.
3. Social institutions are those ways of interrelationship in the society which are eternal and acknowledged by the society.
4. Social institution is also seen as comprising changing patterns of behavior based on relatively more stable value system (Scott and Marshall, 2009).
5. Social institutions represent the social structure and machinery through which human society organizes, directs and executes the multifarious activities, required to satisfy human needs (Barners, 2008).
6. Social institutions are groups of people bounded together for common purposes having rights, privileges, liabilities, goals,

or objects distinct and independent from those of individual members.

Social institutions uphold the balance in human relationships and they don't accept any change in their structure, functions and roles easily. They are abstract and have no visible structure and can only be understood and viewed by observing the roles and functions of its members unconsciously.

ITQ
Question
What do you understand by social institution?
Feedback
Social institution represents those structure and means through which human society pattern ways of organizes, directs and executes the multifarious activities required to satisfy human needs.

2.2 Structure of Social institutions

The structure of social institutions consists of those ways of acting and the technique of the persons doing them and the way they undertake their duties to achieve successful useful values. The structure of social institutions is based on the following elements;

Individuals: different members of society perform different economic functions on account of which the society is divided into different strata such as; teacher, engineer, managers, etc., the family for example consists children and parents similarly religious institutions consists of followers and clergy.

Material Structure: this is where the members perform their functions. For example, in economic institutions we include machines, forms and stationery, etc., for religious institutions, the places where the members worship are included such as; mosque, temple and church.

System: this is an aggregation of those ways which organizes the people and material structure of the particular social institution. These ways guide the human character under the certain principles. For example, in political institutions, there are different systems such as; democracy, monarchy and socialism, etc., that are adopted, in family, there are two systems; single or multi marriage system

2.2.1 Differences between Social institution and Association/ Organizations

1. Social institutions are eternal whereas organizations are formed for a temporary and short lived.
2. The membership of the social institution is necessary whereas the membership of the associations is voluntary
3. One cannot change the membership of social institutions, whereas the membership can be changed in associations.

Question

Between social institution and organization/association, which one enjoys permanent membership?

Feedback

Social institution enjoys permanent membership than organization/association

2.3 Functions of Social institutions

Functions perform by social institutions include:

1. Economic function: economic institutions fulfill the basic needs of the society. These needs are provided under the system of production, distribution of wealth, expenditures and services.
2. Political functions: the main function of political institution is to deepen the human character in organized forms, and also to maintain social organization.
3. Familial function: the main responsibility of the institution is to increase the human race, by bringing up new generation, and this is done through family and marriage.
4. Religious function: the principal aim of the religious function is to satisfy the religious/spiritual needs of the society. It upholds mutual relationship between human beings and God. It also provides sustainability and durability to society.
5. Social function: the basic objective of social institution is to maintain social control in the society. It also provides formation to its members through exemplary characters.
6. Social transformation: social institutions protect social inheritance by transforming it from one generation to the next. For example, in our daily lives, we act and behave whatever we are taught during the process of socialization.
7. Socialization: social institutions play vital roles in the socialization of the individuals, therefore the members of each society possess particular characteristics which separate them from other societies.

2.3.1 Types of social institutions

Each society has its own social institutions. These institutions are not buildings/places but structures of relationship, obligation, role and functions. They are social concepts and practices, and also involve cognitive structures. There are five (5) basic social institutions on which society revolves namely;

a. Family
b. Religion
c. Government/Politics
d. Education

e. Economics

New social institutions have been established with the growth of industrialized societies. They are;

f. Mass media
g. Healthcare
h. Social work/ Welfare (Sarhandi, 2010)

ITQ

Question

How relevant is economic institutions in this present society of ours?

Feedback

Both in the time past and present day, economic institutions are considered to be very significant to human existence. This is because, economic institutions help to fulfil the basic needs of the society that has to do with the production, distribution of wealth, expenditures and services.

Study Session Summary

Summary

In this Study Session, you learnt about the concept of social institution. Also, we discussed the structure of social institutions which comprised the individual, the material structure and the system. The session further shows the differences between social institutions and associations/organizations.

Assessment

Assessment

SAQ 2.1 (tests Learning Outcome 2.1)
Give 2 definitions of social institutions.

SAQ 2.2 (tests Learning Outcome 2.2)
What are the material structure of social institutions?

SAQ 2.3 (tests Learning Outcome 2.3)
Outline 3 functions of social institution

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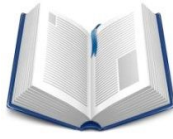
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Study Session 3

The Concept of Family as a Social Institution

Introduction

The family is the oldest human institution, which is often taken for granted. This Study Session however, is designed to expose you to the concept of family institution with a view to help you understand its functions, structures, elements and variations across several cultures.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

3.1 discuss the family as a social institution and its structure

3.2 explain why are patrilineal societies more favored than matrilineal societies?

3.3 discuss the different marriage patterns you know?

Terminology

Family	This represents two or more persons who share resources, share responsibility for decisions, share values and goals, and have a commitment to one another over time.
Kin	A person's closest living relative, often entitled to inherit the personal property, and in some cases the real property, of the deceased, if that person dies.

3.1 Defining the family

Family is an intimate domestic group made up of people related to one another by bonds of blood, sexually or legal ties. It is a very resilient social unit that has survived and adapted through time (Scott and Marshall, 2009). Family is a social institution which provides foundation of every society (Riegel, 2008). Family in a broader context is the basic and necessary social institution which provides foundations to build a structure of a society.

Family is a more or less durable association of husband and wife with or without children (Nimkoff, 2008).

In a broader sense, a family is defined as two or more persons who share resources, share responsibility for decisions, share values and goals, and have a commitment to one another over time (Aldous and Dumon, 1991).

Family is a social group characterized by common residence, economic cooperation and reproduction. It includes adults of both sexes, at least two, of who maintain a socially approved sexual relationship and one or more children, owned or adopted, of the sexually cohabiting adults (Murdock, 2010).

Traditional definition of family: social unit of people related through marriage, birth or adoption, which reside together in sanctioned relationships, engage in economic cooperation, socially approved sexual relations, and reproduction and child rearing.

Contemporary definition of marriage: primary group of people usually related by ancestry, marriage or adoption, who form a cooperative unit and care for any young who consider their identity to be attached to the group; and are committed to maintaining the group.

3.1.1 Characteristics of a family

1. The family is the most basic of human institutions
2. The family has its own complex identity as a community of covenant, love and trust binding father, mother and children.
3. The family bonds hold for the lifetime of its members and reaches back to grandparents, ahead to grandchildren, and out to other relations.

3.1.2 Family as a social institution

According to Kornblum (1997) family is characterized by the following;

1. The institution of the family comprises goals, values and roles aimed at achieving important goals such as the reproduction and the socialization of new generations and also the economic empowerment of these children.
2. The family in traditional societies, was responsible for the provision of the basic needs of its members. These basic needs include the communication among members, production and distribution of goods and services, protection and defense, replacement of members and control of members. In present day however, most of these functions are being carried out by other institutions that were specially designed for these roles.
3. Rapid social change has hindered the family from carrying out the roles expected from members by the society. For example, many families in industrial communities were quite good at preparing their children for blue-collar manufacturing jobs, but as those jobs have been eliminated owing to globalization of the economy, it is no longer clear how families can equip their offspring to compete in the new job market.
4. The family always adapt to major changes that occur in other institutions, likewise other institutions also adapt to major changes made in the family. The effect of these changes is what makes the family an institution.

ITQ

Question

What do you understand about family as a social institution?

Feedback

Family as a social institution comprises of values and roles aimed at achieving important goals such as the reproduction and the socialization of new generations and also the economic empowerment of their children.

3.1.3 Structure of the family

The precise shape and character of kinship arrangement vary, but all societies recognize family (Murdock, 1965).

Nuclear family: is a dominant form of family organization in modern, industrialized and urban societies. It usually consists of husband, wife and dependent children. Just as extended family, nuclear family also developed in response to social and economic conditions of the people. This form of family developed out of marriage, hence it is also referred to as "conjugal family". Nuclear family is becoming more predominant in our contemporary societies as against the extended family structure which was more popular (Macionis, 1995; Anderson and Taylor, 2004).

Extended family: In traditional, agrarian and rural societies, extended family form dominates. It consists of husband, wife/ wives, their children, and other relatives (Henslin and Nelson, 1995; Calhoun, 1994). Sometimes, extended families, or part thereof, live together, sharing their labour and economic resources to survive. For example, extended families are common among the urban poor because they develop a cooperative system of social and economic support. Kin, in such a context, may refer to those who are intimately involved in the family support system, and are considered part of the family (Stack, 1974; Collins, 1990 and Anderson and Taylor, 2004).

One general pattern is that pre-industrial societies attach great importance to the extended family, a family unit including parents and children, but also other kins. Extended families are also called consanguine families. This means that they include everyone with "shared blood". Extended family systems are common among Caribbean, Latin American, and African Societies. Studies of African societies show, for example, that the extended family is a pervasive and durable family form that enables members to adapt to changing circumstances, including migration, upward mobility, and economic hardship (Bacazin and Eitzen, 2000).

According to Bacazin and Eitzen (2002), extended families are also found at the very top of the socio-economic scale. Among elite, extended family systems preserve inherited wealth, whereas among the poor, extended family systems contribute to economic survival. In sum, extended families provide a means of adaptation to economic conditions that require great cooperation within families.

Forms of Family

Family of orientation: This is the family an individual is born into and which confers ascribed status on the individual.

Family of Procreation: This is the family that is established by individual upon marriage.

ITQ
Question
What do you understand by extended family?
Feedback
Extended family is a cooperative system of family affairs that is intimately involved in the family support system. It consists of husband, wife or wives, children and other relatives.

3.1.4 Effects of Industrialization on the Family Institution

Industrialization refers to the shift from an agricultural economy to one that is based on factory production. It came into existence about the late 18th century and early 19th century. It is said to have had an effect on the family structure. According to Parsons (1995), industrialization caused the transformation from the extended family households to the nuclear family household. He also argued that pre-industrial families were units of economic production. Work and home were not separated; family members worked and lived together. There was a strong sense of obligation to help each other either in health, welfare, employment or protection. Pre-industrial extended families were basically multi-functional.

 The family became structurally isolated from the wider family and had no binding obligation to their wider kinship group (Individualism and competition spread). Also, extended families were unable to relocate easily and so it was easier to adopt nuclear families in line with the geographically mobile workforce that is required by industrialization (Boois, 2009). There was also a shift from small scale specializations (Blacksmiths and bakers) to large scale specializations (Flour mills). Also, industrialization caused a drift between family members as urbanization made most youths to leave home in search of jobs in the urban areas, thereby also creating a reduction in working population in the rural areas. Presently, production takes place outside the home and the roles previously undertaken by the family has changed to job-oriented roles. For example, the family was responsible for the provision of basic needs such as food and clothing are now being sourced for outside the family as members have to work in factories brought about by industrialization to be able to satisfy these basic needs. There is now a more favorable attitude towards working wives and mothers (Pedrosa, 2010).

3.1.5 Functions of a family

Functionalists view roles of the family as being the way which the family satisfies the needs of its members and helps in the stabilizing of the society. On the other hand, conflict theorists are of the view that the family brings nothing but injustice, allows men to deny women the opportunities they need, and also limits the freedom in selecting of mates and sexual expression. Interactionists view the family as that which provides avenues for more intimate/close relationships (Ogburn and Tibbits, 1934; Schaefer and Lamm, 1997). The most helpful of these views being the functionalist perspective is well considered below.

Functions of a family are categorized as follows;

1.   Biological/ Reproduction function: This is the function which allows the human generation to maintain its existence. This involves the processing of replacing membership in society as some members die. It is one main function of the family to replace its member through childbearing.

2.   Love and affection: Family is the basic source of love and affection in society. Through love and affection, sense of intimacy, warm and security if shared with members. This is more pronounced outside the family such as places of work. Nevertheless, it is the responsibilities of the family to provide emotional needs and supports to its members.

3.   Regulation of sexual behavior: It is within the family that control of sexual needs of its adults and mutual affection among its members are created. Prohibition and regulations regarding sexual relations vary from one culture to another. For example, incest taboo (sexual relation/marriage between kins) is prohibited in most societies, for example the Igbos and Yoruba prohibits sex between father and daughter, mother and son, brother and sister. However, among the Ashantis in Ghana, incest is not frowned upon.

4.   Educational function: It is the family that is the first school of the children. It focuses on both social and religious education and likewise career building of their members.

5.   Recreational function: The family that teaches a person about the limits to fulfill recreational needs.

6.   Religious function: The family is the first source which gives religious identity to the children. We are not born Muslims or Christians; it is our family that gives us religious identity.

7.   Economic function: The parents in every family work hard for the economic empowerment of their children. They bring them up and send them for formal education, so that they may be able to earn their livelihood. The family also provides what is needed for survival.

8.   Function of social protection: The family provides protection to its members from every kind of social and natural problems. Constant care and economic security is required for human infants. Longer periods of dependency are required by children, and this responsibility can only be placed in the hands of older family members. This is evident in all cultures.

9. Socialization function: It is the family that transmits societal culture from one generation to the next. Customs, values and behavior of a society, is made known to a child in the family environment. The influence of the family on the life of a child cannot be over – emphasized. It is the family that a child is born into, determines whatever the child will become in the future. Parents try as much as possible to help their children learn to be well integrated and responsible members of the society (Parsons and Bales, 1995). Furthermore, the social class of the family has a significant influence on the socialization experiences and protection children receive.

10. Astrictive function: The family confers status of class, race, ethnicity, power, prestige, etc., on their children. Social positions are inherited by individuals due to the family they are members of. Also, the resource a family has determines the opportunities a child will have in life especially academically.

ITQ

Question

How will you describe the emergence of industrialization into the family structure, a blessing or curse, and why?

Feedback

Depending on one's perception, we can categorically say, that the emergence of industrialization into the existing pre-industrial family structure is a mixture of both blessing and curse. It is a blessing because it has helped to transform the family from mostly extended type to the nuclear type thereby promoting individualism and curtail total dependency of children on the neck of their families for survival. At the same time, this same industrialization has destroyed the existing spirit of collectivism, comradeship and togetherness among the families.

3.2 Kinship Systems

Family relationships are generally defined by kinship system, of which families are all made out of. Families as social units are built on close bonds of blood, marriage or adoption that joins individuals together into a family (Groll, 1995; Macionis, 1995; Anderson and Taylor, 2004).

People related by ties of blood have what is called a biological kinship, those related by descent have a jural/legal kinship, while those related through marriage have an affinal kinship (Peil, 1977).

3.2.1 Rules of Descent/Inheritance

The pattern of defining relatives or the system through which individuals in a society trace their lineage over generations is known as descent. According to Anderson and Taylor (2004); Haviland (1985), and Macionis (1995) people of a common kinship system trace their descent in one of the following ways:

Patrilineal: This is when people of the same kinship system trace their links, rights and duties through the male line. A good example is the Nigerian society. Offsprings in this descent system are usually given the name of the father. Also, properties of the father are passed directly unto the sons. Patrilineal descent is also common amongst the pastoral and agrarian societies, in which men provide valued resources.

Matrilineal: This is when individuals of the same kinship group trace their links, rights and duties through the female line. A good example is the Ghanian society. Here, not only is property inherited by daughters from their mothers, but also individuals define only their maternal side as kin. This is common amongst horticultural societies where women are the primary food producers.

Unilineal: A society with unilineal descent may trace rights and duties in one line and inheritance in some other way. For example, in a patrilineal society, women may have some inheritance from their mothers, and in a basically matrilineal society, children may inherent some goods or position from their fathers.

Bilateral: This is when individuals of the same kinship group trace their links, rights and duties equally from both sides/parents (Bohannan, 1969; Peil, 1977). Children are linked by kinship to the families of both parents, though children still bear the name of their father. This practice though is undergoing changes presently, as women are keeping their names.

3.2.2 Rules of Authority

Similar patterns govern authority in a family. Rules of authority in families follow one of the following;

Patriarchy: Here authority resides in the hands of the oldest male in the family. Example of this, is the Igbo society in Nigeria.

Matriarchy: Authority here lies in the hands of the oldest female in the family.

Egalitarian: in some societies, control/authority are split equally between spouses.

3.2.3 Rules of Residence

Societies also designates where couples reside. In pre-industrial societies, for example, most newlyweds live with one set of parents, gaining economic assistance and security in the process. Couples were also allowed to live on their own if they could afford it. The place where newly married couples set up their households vary from culture to culture and is shown here according to Ember and Ember (1991); Macionis (1995) and Anderson and Taylor (2003):

Patrilocal: Here newly married couples set up their households with/near the husband's parent. After marriage, a woman is separated from her own kinship group and resides with the husband or his kinship group. Example of this is found in Premodern China.

Matrilocal: Here newly married couple set up their households with/near the wife's parents. A woman continues to live with her family of origin.

The husband resides with the wife and her family; though, he does not give up membership of his own group. Example of this is found in the Nayar society of South India.

Neolocal: here couples establish residence on their own, away from both parents. Example of this is the American model of residence.

The major reason why a society takes to either patrilocal or matrilocal kinship system is due to military/economic reasons. Societies who want their son close by (patrilocal societies) may do so, so as to protect them in times of war. On the other hand, other societies favour patrilocality/matrilocality depending on whether the sons/daughters have more economic importance.

ITQ

Question

What do you understand by rules of authority of a family?

Feedback

Rules of Authority is a form of system that bestowed family authority in the hands of the oldest within the family either male (patriarchy) or female (matriarchy).

3.3 Marriage Patterns

Marriage is a cultural universal, but the ceremonies may vary according to different cultural groups. All cultures have norms that specify whether an individual brought up in that culture may marry outside or within the cultural group. This selection of mates can be categorized into two as follows:

Endogamy: This is the cultural norm that allows marriage within one's cultural and racial groups. It constrains marriage to other people of the same social category. The logic of endogamy is that people of similar social position pass along their standing to offspring, thereby maintaining traditional social patterns.

Exogamy: Norms guiding exogamy allows marriage between people of different social category. Exogamous marriages are usually conducted to help create useful alliances and encourage cultural diffusion (Murdock, 1965; Macionis, 1995).

3.3.1 Forms of Marriage

Monogamy: This form of marriage is mostly practiced by those in modern/industrialized nations. It is a marriage between one man and one woman. This means the practice of sexual exclusive marriage with one spouse only. This marriage is an ideal pattern not only culturally, but legally and according to religious teachings.

Polygamy: This form of marriage is usually contracted between one man and multiple women simultaneously. It is mostly practiced by Muslim

societies, Mormons and Old Testament Patriarchs, though it is mostly carried out by the elite. It was also contracted to display high prestige among Muslim men, because the more wives one had, the higher his social status. Also, it was practiced more in agrarian societies, because it provided cheap and inexpensive labour for the men who married many wives.

Polyandry: This is a rare form of marriage where one woman gets married to more than one man at the same time. An example of societies that practice this form of marriage is the Tibetan Buddhists. Also in areas where agriculture is difficult, polyandry help to discourage the sharing of lands but divides the costs equally among all men, and also in societies where abortion of female foetues is encouraged, female population drops thereby, men have to share the few that are available (Murdock, 1965; Macionis, 1995).

3.3.2 Alternative Family Forms

In recent times, our society has displayed increasing diversity in family life, such as:

One-Parent Families: These are families that are headed by one parent usually a single mother. This is usually as a result of divorce, death or an unmarried woman's decision to have a child.

Cohabitation: This is the sharing of a household by an unmarried couple. Cohabiting tends to appeal to more independent-minded individuals as well as those who favour gender equality (Brines and Joyner, 1999).

Gay and Lesbian Couples: This is the union between individuals who are of the same sex. That is male to male or female to female. It is widely practiced in countries such as; United States, Belgium, Canada, Netherlands, Spain and South Africa, however it is forbidden in countries like Nigeria, where if one is caught practicing it, penalties are awarded to the individuals involved (Macionis, 2008).

ITQ

Question

What is the difference between endogamy and exogamy forms of marriage?

Feedback

Endogamy allows marriage within one's cultural and racial groups while exogamy permits marriage between people of different social category.

Study Session Summary

Summary

In this Study Session, you have learnt the various definitions of the institution of the family and also the characteristics of a family. You have also been exposed to the family as a social institution and the structure of the family institution. The forms of family that exist; family of procreation and orientation, and the patterns of marriage which include; monogamy and polygamy was also discussed. The rules and norms that bind families together were also examined, and they include; the rules of descent, rules of residence and rules of authority. Industrialization as it affects the institution of the family was looked into while it also examined the various functions that the family as a social institution performs in the society.

Assessment

Assessment

SAQ 3.1 (tests Learning Outcome 3.1)
Describe the role and structure of a family as an integral part of social institutions.

SAQ 3.2 (tests Learning Outcome 3.2)
Differentiate between a patrilineal societies and matrilineal societies

SAQ 3.3 (tests Learning Outcome 3.3)
Explain the term 'marriage' and its pattern

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Theoretical Perspectives on the Family as an Institution

Introduction

All social phenomena are difficult to view from a single perspective ditto the family as a social institution. Sociological theories of family tried to give answers to questions such as; what are the interests for which families are organized? Are families a source of power/conflict? How do new family forms emerge? How do members and people adapt to the changes that affect families? Thus, this Study Session will expose you to the four (4) main theories that have been propounded to answer the foregoing questions.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

4.1 Identify the fundamental bases of each of the theories explaining family roles.

4.2 Point out the major causes of divorce

Terminology

Divorce	The breaking up of a couple after marriage or after being legally joined together as one.
Family violence	The emotional, physical, or sexual abuse of one family member by another.

4.1 Theoretical Perspectives on the Family

Glenn (1987), Thorne (1993), Bray and Kelly (1999), Eitzen and Bacazinn (2000), Anderson and Taylor (2004) and Schaefer and Smith (2005), all offered explanations or insights into the institution of the family based on various theoretical views. They are discussed below;

4.1.1 The Functionalist Theory

Theorists here, see the family as performing certain functions just as other social institutions that are organized to fulfill certain needs. These duties of the family include; socializing the young, regulating sexual activity and procreation, providing care for its members, giving identity, psychological support and also emotional security to individuals. Functionalists are also of the view that the family provides care and also teach the values to the children as is generally accepted by the society.

According to functionalists, due to rapid changes occurring in the society, institutions have become weak and disorganized, and the family was not left out. Therefore, it has been noted that overtime, other institutions have taken up some of the functions originally meant for the family. For instance, as children spend longer hours in the schools, some of the schools have taken up not just physical care but also socialization originally meant for the family. Changes have occurred in family responsibilities; while they have dropped certain previous responsibilities, they have also taken up more roles apart from their previous roles. Preparing older children for adult roles in the economic institutions of industrialized societies is a traditional role of the family.

4.1.2 Conflict theory

Theorists here view the family as existing only to reinforce and support power relations in the society. They have a different opinion from the functionalists as they view family as a system where a power relation that reflects the inequalities in the society abounds. They see the family as an avenue where opportunities and disadvantages of class, race and gender are required. Theorists are also of the view that the family is an important part of the system of capitalism because it is where workers are produced to fulfill the capitalists' needs. The family therefore socializes their children to conform to the capitalists needs through; the imbibing of obedience, subordination to authority and good consumption. Conflict perspective is different from functionalists in the sense that they view family as also succumbing to the same conflicts and tensions that plague the rest of the society. Conflict theorists also view the family as a contribution to social injustice. It is through the family that property, power and privileges are passed on to coming generations, this means that the socio-economic status of a child's family will have a significant influence on his/her nutrition, health, housing, education and in general, chances in life. It is however concluded by conflict theorists that families help in maintaining inequality.

4.1.3 Symbolic Interactionist Theory

Theorists here are of the view that families emerge so that people can meet basic needs and develop relationships. They were interested in how individuals interacted with one another. A good example of this interaction is from studies conducted show that it is not the sexual orientation of parents that determines the children's behavioral adjustment but the nature of family interactions and quality of relationships (such as love between parents and children, parental conflict

and stress). The focus of most studies on family interactions are on the sources of tensions and conflict, within the family. The construction of meaning within the family is emphasized by symbolic interactionists as members in the family define/re-define their behavior towards one another, so also the roles in the family continue to evolve. This perspective is helpful in understanding changes in the family because it supplies a basis for analyzing new meaning systems.

4.1.4 Feminist Theory

Each theoretical perspective used to analyze families illuminates different features of the family. It is noteworthy that some feminists have responded negatively to sociological theories used to analyze and explore the concept of the family in particular, feminist scholars have criticized the work of the noted theorist, Talcott Parsons (1951a), for his analysis of the role of men and women in the family. Parsons (1951a) wrote that men played "instrumental role" in the family, and women played "expressive roles" that is, those associated with affection, nurturing, and emotional support. These observations from Parsons were considered to be biased by some Feminist theorists.

As critic, Fichler (2001), has also argued that sociologists' approach in the study of family institution is biased. Among the biases that Fichler (2001) therefore noted in relation to the family institution are the following:

1. Monolithic bias: This emerge as out of the belief that the family and its members behave in uniform ways. This perspective opined that diversities in the family should have been recognized.
2. Conservative bias: In this case, some of the ugly and unfavourable aspects of the family is ignored and unimportant. For instance, little attention is paid on internal crisis in the family.
3. Ageist bias: This bias regards the children and the aged as passive members of families.
4. Sexist bias: This is exhibited in patterns such as double standards for female and male members of the family, as well as gender insensitivity in that all members are treated the same way and also all members are assumed to experience family in the same way.

Overall, the family as an institution plays significant roles in the sustenance of society despite the dynamic changing economic conditions and values. While the family has the function of reproducing its members and settle internal crises, it does not mean that the divorce rate will reduce to zero.

ITQ

Question

Which of the theoretical perspective viewed family as an organized institution established to meet and fulfill certain needs?

Feedback

It is the functionalist theory

4.2 Problems in Family Life

The ideal family is a source of pleasure and happiness but in present days' certain problems have led families to disintegrate and sometimes make the members to feel dejected and unhappy. This session however is going to focus on two major reasons why families disintegrate. They are; divorce and family violence.

4.2.1 Divorce

This refers to the breaking up of a couple after marriage or after being legally joined together as one. This break up is usually conducted with the backing of the law. It is most common among young couples, especially those who marry after a brief courtship and who lack money and emotional maturity. Some of the causes of divorce are listed below;

1. Financial hardship
2. Conflicting values of child rearing
3. Age of marriage
4. Years of marriage
5. Nature and quality of relationship
6. Economic fluctuation
7. Growing up of baby boomers
8. Increasing financial independence of women
9. Changes in attitude and values about divorce

4.2.2 Family Violence

The disturbing reality of most homes is family violence. Family violence refers to the emotional, physical, or sexual abuse of one family member by another. Those more likely to be affected by violence in the family are women and children. Historically, wives were considered as the property of their husbands, today however States have enacted laws against marital rape (Macionis, 2008).

Our focus in the next study session will be on meaning, elements, forms and functions of religion.

ITQ

Question

Mention any two likely problems confronting family life

Feedback

We don't know exactly what you may think of, but some of the likely problem confronting every family life include:

• Divorce, and

• Family violence.

Study Session Summary

Summary

In this Study Session, you have been exposed to some theoretical analyses on the institution of the family. The perspectives that explained the institution of the family; the functionalists, the conflict theorists, symbolic interactionists and the feminist's theories. The feminist theory though was more of a critique to the theories earlier stated.

Assessment

Assessment

SAQ 4.1 (tests Learning Outcome 4.1)
Differentiate between functionalist theory and conflict theory explaining family roles and responsibilities.

SAQ 4.2 (tests Learning Outcome 4.2)
What are the major causes of divorce in a family?

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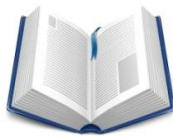
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Study Session 5

Religion as a Social Institution: Definition, Elements, Forms and Functions

Introduction

Throughout history and in societies around the world, leaders have used religious narratives, symbols, and traditions in an attempt to give more meaning to life and understand the universe. Forms of religion are usually found in every known culture, and are usually practiced in a public way by a group.

Thus, we find it worthy to introduce you to the concept of religion as a social institution in this Study Session. Our analyses shall be focusing on the practice of religion such as feasts and festivals, God or gods, marriage and funeral services, music, art, meditation an initiation, sacrifice or service and other aspects of culture. Also, we shall be discussing the forms, functions and theoretical perspectives explaining religion as an institution.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

5.1 justify why religion is a social institution.

5.2 Discuss the basic elements of religion.

5.3 highlight the various forms of religion

5.4 Discuss some of the functions of religion.

Terminology

Religion	The set of beliefs, feelings, dogmas and practices that define the relations between human being and sacred or divinity.
Sacred	This represents anything that is connected with God or a god or dedicated to a religious purpose and so deserving veneration.

5.1 Defining Religion

Religion is a concept that is difficult to define this is due to the fact that many religions do not have a clear concept of God, and also, the emotion of spirituality, oneness with nature, mystery and other feelings cannot adequately be measured and cannot be captured in words. But without a working definition it will be difficult to look at different religions or particular aspects of religion (Kornblum, 1997).

In this section, we can approach a working definition of religion as explained by Emile Durkheim, Max Weber, Karl Marx, Glock and Stack (1965), Johnstone (1992), McGruise (1997) and Anderson and Taylor (2004). They developed the definition of religion in the following ways;

- Emile Durkheim defined religion as a unified system of beliefs and practices relative to sacred things. He argued that religion happens in society when there is a separation between the profane (ordinary life) and the sacred. For example, a rock isn't sacred or profane as it exists, but if someone makes it into a headstone, or another uses it for landscaping, it takes on different meanings- one sacred, one profane. According to him, religion binds people together, promotes behavior consistency, offers strength for people during life's transitions and tragedies. The source of religion and morality is the collective mind-set of society.
- Max Weber believed religion was a precipitator of change. He examined the effects of religion on economic activities and noticed that heavily protestant societies such as those in the Netherlands, England, Scotland and Germany, were the most highly developed capitalists' societies and that their most successful business leaders were protestants. He argued that the emphasis on community in Catholicism versus the emphasis on individual achievement in Protestantism made a difference in what individuals turned out to be.
- Karl Marx saw religion as reflecting the social stratification of society and that it maintains inequality and perpetuates the statusquo – to him, religion was just an extension of working class (Proletariat) economic suffering.

5.1.1 Classifications of Religion

Religion as an institution

Religion is more than just beliefs. It is a pattern of social action organized around a set of beliefs, practices, and symbols that people develop in order to grasp the meaning of existence. As an institution, religion presents itself as larger than any individual. It persists over time and has an organizational structure into which members are socialized.

Religion as a support for identity

Religion is built around a community of people who share similar beliefs. It is a cohesive force among believers because it provides a basis for

group identity, cohesiveness and gives people a sense of belonging to a community or organization. Religious groups can be formally organized, as in the case of large, bureaucratic churches, or they may be more informally organized, ranging from prayer groups to cults. Some religious communities are extremely close-knit, as in convents. Others are diffused, such as people who identify themselves as Protestants but attend church services only on Easter.

Religions are based on avowedly sacred beliefs

The sacred is that which is set apart from ordinary activity; it is seen as holy, and protected by special rites and rituals. Religions define that which is sacred. Most religions have sacred objects and sacred symbols.

Religion is a system of moral values and proscriptions

A proscription is a constraint imposed by external forces. Religion typically establishes proscriptions for the behavior of believers, and some of these are quite strict.

Religion is a system of behavior

Religious beliefs establish social norms about how the faithful should behave in certain situations. Worshippers may be expected to cover their heads in a temple, mosque or cathedral, or wear certain clothes or discouraged from wearing a particular style. Such behavioral expectations may be very strong.

Religion as an answer to the question of ultimate meaning

The ordinary beliefs of daily life, secular beliefs, may be institutionalized, but they are specifically not religious. Science, for example, generates secular beliefs based on particular ways of thinking – logic and empirical observations are at the root of scientific beliefs. Religious beliefs often have a supernatural element. They emerge from spiritual needs and may provide answers to questions that cannot be probed with the tools of science and reason.

In sum, according to Kornblum (1997), religion is any set of coherent answers to the dilemmas of human existence that makes the world meaningful. From this point of view, religion is how human beings express their feelings about such ultimate concerns as sickness or death or the meaning of human life. Almost all religions involve their adherents in a system of beliefs and practices that express devotion to the supernatural and foster deep feelings of spirituality. In this sense, we say that religion functions to meet the spiritual needs of individuals.

Religion as a Social Institution

As an institution, religion is characterized by the following features;

– Religion is found in every known society. It gives individual believers an explanation for life, a guide for ethical behavior,

and an explanation for human problems that cannot be answered by reason alone.
- It is the social institution that represents the moral belief system of a society. It teaches a moral code that is generally reflective of society
- Religion is the institution that is used to determine group values and to have a common belief system.
- Religion as an institution performs the function of helping people express their feeling of spirituality and faith. It is often said to be a cultural institution because it guides a society's mental life, especially its ideas about morality, goodness and evil.
- Religion also performs the function of conferring legitimacy on a society's norms and values. Ceremonies such as weddings and funerals are given spiritual backing through the religious institutions. They also provide occasions for statements about proper behavior and good conduct.
- Religion at the same time can be a source of division and conflict (Sharia crises), and it can also be a force for healing social problems and moving the mass of people towards greater insight into their common humanity (Piazza and Glock 1979; Tabb, 1986 and Kornblum, 1997)

5.2 Elements of Religion

Creation of the sacred: The basic element of religion is the presence of the sacred. They are those aspects of life that are extraordinary or supernatural; in other words, "holy". The secular or the common is separated from the sacred aspects of human experience resulting into the recognition the "divine" thereby imposing a strong influence on the overall personality of the individual.

Ritual: A set of actions often believed to have symbolic value prescribed by religion and performed at regular intervals for the purpose of reinforcing beliefs, traditions and practices. They are regularly repeated and carefully prescribed forms of behavior that symbolize a cherished value/belief.

Profane: these are the everyday, secular, or worldly aspects of life. This also has its own rituals.

System of religious beliefs: is the set of doctrines that define the group's assent to the basic questions of life, conduct, and salvation.

Organization of believers: there is usually a group of people who gather together from time to time and share the same religious beliefs.

ITQ
Question
The set of action that are regularly repeated and carefully prescribed forms of behavior that symbolize a cherished value/belief best describe

which element of religion?

Feedback

These set of action best describe the ritual element of religion

5.3 Forms of Religion

Kornblum (1997) and Anderson and Taylor (2004), identified five major forms of religions which can be categorized in different ways, according to the specific characteristics of faiths and how religious groups are organized. They are as all discussed below as follow:

5.3.1 Simple Supernaturalism

This is the belief that supernatural forces affect peoples' lives either positively or negatively. It is a form of religion where there is no distinction between sense of experience and the supernatural. This means that all natural phenomena are part of a single force. For instance, the Eskimos believe in a greater force but they have no clear concept of God or the rituals involving God (they believe but do not participate in the belief).

5.3.2 Animism

This is the belief that plants or animals or other elements of the natural world are endowed with spiritual life forces having an impact on events in society. This form of religion can be found among native American cultures and some African tribal cultures.

5.3.3 Theism

This is a form of religion in which gods are conceived of as separate from humans and from other living things on the earth. It is divided into two;

Polytheism

This is a form of theism in which there are numerous gods, all of whom occupy themselves with some of the universe and of human life. Examples of this are the gods of ancient Greeks and Romans. Types of this form are; Jainism, Falun and Gong

Monotheism

This is a form of theism that is centered on a belief in a single, all-powerful God who determines human fate and destiny and can be addressed through prayers. Christianity and Islam are monotheistic religions. For instance, the Roman Catholics visions God as embodied in a Holy Trinity consisting of God, which has the ability to inspire the human spirit the Son and the Holy Spirit. In the same vein, the fundamental beliefs of Islam center on the worship of one God, Allah according to Mohammed, the holy and great prophet of the Allah according to Muslim faith. The fundamental aim of Islam is to serve God as He demands to be served in the Quran.

5.3.4 Abstract Ideas

This is a form of religion that centers on an abstract ideal of spiritual and human behavior. This is common among societies of the Far East. They are categorized into two; Buddhism and Confucianism.

- Buddhism: Buddhists recognize no god of judgement, see each daily action as having spiritual consequences, and believe in reincarnation. Buddhism also has its origins in the life of one person Siddhartha Gautama. Buddhists believe that much of life in this world involve suffering. The solution though is not found in worldly wealth and power, but the use of meditation to move beyond selfish concerns and material desires.
- Confucianism: Confucius was the founder of this form of religion in which he urged followers to engage the world according to a code of moral conduct. A central idea of Confucianism is humaneness. This means that we must always place moral principles above our own self interest, looking to tradition for guidance on how to live. Of all world religions, Confucianism stands out as lacking in a clear sense of the sacred.

5.3.5 Civil Religion

This is a collection of certain common elements of religious orientation, beliefs, and rituals most people believe for communicating those beliefs that exist outside religious institutions. These religious dimensions are expressed in a set of beliefs, symbols, and rituals that sociologist Robert Bellah (1970; Bellah and Hammond, 1980) called civil religion. In the former Soviet communist societies, civil religions were attached to the institutions of the state. Regarding this, Marxist-Leninism can be thought of as a civil religion, symbolised by the reverence once paid to Lenin's tomb. Central to communism as a civil religion is the idea that private property is evil while property held in common by all members of the society is good. The struggle against private property results in the creation of Soviet personality, which values all human lives and devalues excessive emphasis on individual success, especially, success measured by the accumulation of property (Macionis, 2008).

ITQ
Question
The form of religion which emphasizes that there is only one all-powerful God who determines human fate and destiny and can be addressed through prayers is known as _____?
Feedback
It is known as monotheism

5.4 Functions of Religion

1. Religion serves as a means of social control. Other social institutions in one way or the other are affected and reinforced by religion, this goes a long way to strengthen the social structure of a society. Marx argued that religion focus otherworldly concerns diverted attention from earthly problems and needless suffering created by the unequal distribution of valued resources. Also, that since religion does influence social behavior, it strengthens existing patterns of dominance and inequality.
2. It exerts a great influence upon personality development
3. Religion allays the fear of the unknown
4. Religion explains events or situations which are beyond the comprehension of man
5. Religion gives comfort, strength and hope in times of crises and despair. Individuals find it hard to cope with tragic and stressful events that occur in their lives such as; death of loved ones, divorce, loss of jobs, etc. religion through its core focus on the divine, provide individuals the opportunity to ease themselves of their burdens, either through prayers or sacrifices. Religion also encourages people to life's calamities as the divine will of God and also may have some ultimate benefits that cannot be understood. This view of religion gives comfort to people even when the fear of death arises.
6. Religion preserves and transmits knowledge, skills, spiritual and cultural values and practices.
7. Religion serves as an instrument of change.
8. Religion promotes closeness, love, cooperation, friendliness and helpfulness.
9. Religion provides hope for a blissful life after death. Religion promises hope to all those who are facing one stressful event or another, this is more evident during times of natural disasters/ tragedy (Flood and Suicide bombings in Nigeria) people attend religious services as a means of coping with the problems. Generally, religion serves as a spiritual comforter to the people going through distressful situations.
10. It furnishes a psychological diversion from unwanted life situations
11. It sustains the existing social structure
12. It serves as an instrument of socialization.

5.4.1 Theoretical Perspectives of Religion

Functionalist Perspective

Functionalists contend that religion serves several functions in the society. Religion depends on society for its existence, value and significance, and vice versa. According to them, religion provides answers to spiritual mysteries, offering emotional comfort and creating a place for social interaction and social control. Religion provides emotional comfort in times of crises. Religious rituals bring order, comfort, and organization through shared familiar symbols and patterns of behavior. The most important function of religion is the opportunities

it creates for social interaction and the formation of groups. It offers a meeting place to meet others who hold similar values and a place to seek help in times of need. Functionalists also believe that religion reinforces social norms such as; appropriate style of dressing, following the law and regulating sexual behavior.

Conflict Perspective

Conflict theorists view religion as an institution that helps maintain patterns of social inequality. According to them, religion has been used to justify unequal social structures, and they are critical of the many religions promote the idea that one should be satisfied with existing circumstances because they are divinely ordained. They also point out that those in power in a religion are often able to dictate practices, rituals and beliefs through their interpretation of religious texts or via proclaimed direct communication from the divine.

Feminist Perspective

This is a sub system of the conflict perspective that focuses specifically on gender inequality. In terms of religion, feminist theorists assert that although women are typically the ones to socialize children into a religion, they have traditionally held very few positions of power within religions. A few religions and religious dominations are more gender equal, but male dominance remains the norm of most.

Symbolic Interactionism

According to this perspective, beliefs and experience are not sacred unless individuals in a society regard them as sacred. The Cross in Christianity, and the crescent star in Islam, are examples of sacred symbols. Religions are also interested in what these symbols communicate.

ITQ
Question
How true is the claim that religion allays the fears of the unknown?
Feedback
Religion helps to allay the fear of the unknown because through religion one is able to trace the source and cause of anything that befall on mankind.

Now, you have seen it all as far as definition, meaning, elements, forms and functions of religion are concerned. In the next study session, we shall be discussing the religious organizations and behaviour.

Study Session Summary

Summary

You have learnt in this Study Session, the religious institution as a social institution, this we did by looking at the various features of the institutions. Various views of various scholars on the definition of religion were also examined. Also, the basic elements that make up the religious institution, its forms and functions were also examined.

Assessment

Assessment

SAQ 5.1 (tests Learning Outcome 5.1)
Is religion a social institution? Justify

SAQ 5.2 (tests Learning Outcome 5.2)
What are the basic elements of religion?

SAQ 5.3 (tests Learning Outcome 5.3)
Identify the various forms of religion and briefly explain them.

SAQ 5.4 (tests Learning Outcome 5.4)
What are the functions of religion as an institution

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Study Session 6

Religious Organization and Religious Behaviour

Introduction

Norms, beliefs, and rituals provide the cultural fabric of religion, but here is more to the religious institution than its cultural heritage. All religions have certain elements in common, yet these elements are expressed in the distinctive manner of each faith. The patterns of religious behaviors, like other patterns of social behavior, are of great interest to sociologists, since they underscore the relationship between religion and society. All these religious behaviors help to define what is sacred and to differentiate the sacred from the profane.

In view of the forgoing, this Study Session will expose you to the various forms of religious organizations in the society. It will also acquaint the four dimensions of religious behavior.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

6.1 Discuss the categorization of religious organizations

6.2 Explain the meaning of religious behavior

Terminology

Religious organization	This best describes the communities of believers
Ecclesia	Any regular assembly of citizens that decided matters of welfare.
Denomination	A subgroup within a religion that operates under a common name, tradition, and identity.

6.1 Religious Organizations

The collective nature of religion has led to many forms of religious association. In modern societies, religion has become increasingly formalized. Specific structures such as churches, temples, and synagogues are constructed for religious worship. Sociologists have found four basic forms of religious organization: (1) the ecclesia, (2) the denomination, (3) the sect, and (4) the cult. Distinctions are made between these types of organizations on the basis of such factors as size, power, degree of commitment expected from members, and the historical ties to other faiths.

6.1.1 Forms of Religious Organizations

Ecclesiae/Church

An ecclesia is a religious organization that claims to include most of or all the members of a society and is recognized as the national or official religion. Formerly ordained full-time clergy who are professionals in spiritual aspects are employed. The membership of the Church is daily renewed as the children of existing members are brought up in the Church, though news converts are actively recruited by members. Unlike Cults and Sects, Churches are less exclusive because members of the society are seen as potential members (Johnstone, 1992; Anderson and Taylor, 2004). Examples include the Lutheran Church in Sweden, the Catholic Church in the Philippines, Islam in Saudi Arabia, and Buddhism in Thailand.

Denominations

A denomination is a large, organized religion that is not officially linked with the state or government. It also has an explicit set of beliefs, a defined system of authority, and a generally respected position in society. The denomination accepts the legitimacy claims of other religions and enjoys a positive relationship with the dominant society. The membership of the denomination comes largely from the middle class (Hughes and Kroehler, 2008). The moral rigor and religious fervor of the sect are relaxed. It usually has an established clergy who have undergone specialized training at a theological seminary to prepare for their positions. Denominations however lack the official recognition and power held by an ecclesia (this is the major difference between the two organizations) (Doress and Porter, 1977). The United States and Canada have the highest number of denominations in the world; this is due to the high influx of immigrants and their religious diversity which reflects patterns of multiculturalism. Examples are the Lutherans and Episcopalians.

Sects

A sect may be defined as a relatively small religious group that has broken away from some other religious organization to renew what it views as the original vision of the faith. A good example of this is the

Reformation sect, led by Martin Luther and their claim to be the "true church" because they seek to cleanse the established faith of what they regard as innovative believes and rituals (Stark and Bainbridge, 1985; Schaefer and Lamm, 1997). They are set apart from the society and do not wish to be established as other national religions. Intensive commitments and demonstrations of beliefs by members is required. Adults only are considered for recruitment. A current – day Sect is the "Boko Haram" Sect in Nigeria- who has as their belief the total disregard for everything Western, reforms such as; Western education should be abolished as it is evil. Sects are often short-lived, but in some instances, they have been able to endure over several generations while remaining fairly separate from society (Schaefer and Smith, 2005). Interestingly, leaders of sectarian movements (the formation of a new sect) tend to come from a lower socio-economic class than the members of the parent denomination, a component of sect development that is not entirely understood. Most scholars believe that when sect formation does involve social class distinctions they involve an attempt to compensate for deficiencies in lower social status. An often seen result of such factors is the incorporation into the theology of the new sect distaste for the adornments of the wealthy (such as jewelry or other signs of wealth).

After formation, sects take three paths—dissolution, institutionalization, or eventual development into a denomination. If the sect withers in membership, it will dissolve. If the membership increases, the sect is forced to adopt the characteristics of denominations in order to maintain order (bureaucracy, explicit doctrine, and so forth).

Cults

A cult is a generally small, secretive religious group that represents either a new religion or a major innovation of an existing faith. Cults have practices and teachings outside the dominant cultural religious traditions of society. They are devoted to a specific cause or a leader with great Charisma. Members usually have the belief that their leaders possess unique supernatural gifts. Leaders are usually men, because they are more likely to be seen as possessing such powers of leadership (Johnstone, 1992). Cults tend to be small and are often viewed as less respectable than more established faiths (Balch, 1995). Cults usually develop or arise when members think that society is not fulfilling their spiritual needs (Anderson and Taylor, 2004). Cults, like sects, often integrate elements of existing religious theologies, but cults tend to create more esoteric theologies from many sources. Cults emphasize the individual and individual peace. Cults also tend to attract the socially disenchanted or unattached (though this isn't always the cases. Cults tend to be located in urban centers where they can draw upon large populations for membership. Finally, cults tend to be transitory as they often dissolve upon the death or discrediting of their founder and charismatic leader. Cults, like sects, can develop into denominations. As cults grow, they bureaucratize and develop many of the characteristics of denominations.

6.1.2 Religious Pluralism

This is a situation in which many religious groups exist because they have a special appeal to specific segments of the population.

6.1.3 Secular Humanism

This is a belief in the perfectibility of human beings through their own efforts rather than through a belief in God and a religious conversion.

ITQ

Question

Mention any three religion organizations available in Nigeria

Feedback

We don't know what are your thoughts on this, however, religion organizations in Nigeria include: Ecclesia, Denominations, Sects, and Cults.

6.2 Religious Behavior

Religious behaviors are of three dimensions as identified by Hoxie (1996), Solomon and Stonechild (1999), and Schaefer and Smith (2005) and they are discussed below;

6.2.1 Religious Beliefs

These are specific ideas that members of a particular faith hold to be true about their faith. Members adhere strictly to these ideas they share. These views can vary dramatically from religion to religion.

6.2.2 Religious Rituals

These are behaviors or practices that are either required or expected of the members of a particular group. Rituals are usually carried out in honour of the divine power that is being worshipped by the believers. It also serves as a reminder to members of their religious duties and responsibilities. Rituals involve the affirmation of beliefs as in a public or private statement or confessing a sin (Roberts,1995). Religion like other social institutions, develop unique normative patterns to structure people's behavior. There are also sanctions that guarantee adherence. In different parts of the world rituals may be simple such as; saying the grace at meals or observing a moment's silence to commemorate someone's death. Other rituals are more elaborate; such as the canonization of a saint carried out in the Catholic Church. Other common forms of rituals are attending service, silent and spoken prayers and singing of hymns and chants.

6.2.3 Religious Experience

This refers to the conviction or sensation that one is connected to the divine. This is usually experienced during prayers or meditation. It refers to the feeling or perception of being in direct contact with the ultimate reality. A religious experience may be rather slight, such as the feeling of

exaltation a person receives from, for example, hearing a choir sing "Hallelujah chorus". But many religious experiences are more profound, such as Muslim's experience on a "hajj". Still another profound religious experience is being "born again" – that is, to reach a turning point in one's life making a personal commitment to Jesus as Lord and Saviour. This report of being born-again is common almost in all denominations of religion all over the world. The beliefs and rituals of a particular faith can create an atmosphere either friendly or hostile to this type of religious experience (Macionis, 2008).

ITQ

Question

The specific ideas that members of a particular faith hold to be true about their faith best describe what is known as _____?

Feedback

It describes what is best known as religious belief.

Study Session Summary

Summary

You have learnt in this Study Session the various forms of religious organizations, which include churches (ecclesiae), sects, cults and denominations. It showed their various characteristics and contrasted them with one another. The session also discussed the three dimensions of religious behavior, emphasizing on their relationships with various religious organizations.

Assessment

Assessment

SAQ 6.1 (tests Learning Outcome 6.1)
 Explain the various categorization of religious organizations.

SAQ 6.2 (tests Learning Outcome 6.2)
What do you understand by the word 'religious behaviour'?

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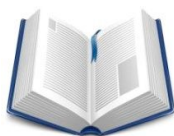
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The Nature, Functions, and Theories of Education

Introduction

Education is the social institution that prepares the young ones for entry into the wider society and this makes it a creator of opportunity for these young. It is the institution that is concerned with the systematic transmission of the society's knowledge.

This Study Session will therefore expose you to the nature, functions and the theories of education in order to bring the broad understanding of schooling as a basic institution of society into light.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

7.1 Describe the types of educational institutions

7.2 Discuss the functions of educational institution

7.3 Explain the various theories of education

7.4 Describe the main characteristics of bureaucracy as identified by Mas Weber.

7.5 Identify some of the problems confronting most schools in Nigeria.

Terminology

Education	The transmission of knowledge, skill and values which the individual need to master in order to control his physical and social environment and adapt himself to the demands of the society of which he is a member.

Institution	An organization founded for a religious, educational, professional, or social purpose.
Tracking	The process of assigning students to specific courses and educational programs based on their academic performance over time.

7.1 Nature of the Educational Institution

Education is a broad concept, referring to all the experiences in which learners can learn something. It is a social endeavor designed to get the maximum from the ability of each of the member of the society. Education covers both the teaching and learning of knowledge, values. It thus focuses on the cultivation of skills (communication, intellectual, specialized skills), advancement of knowledge and spreading of secular view (values).

A major social institution for which conformity is a primary goal is Education. Educators want to graduate people who are acceptable to the community, not only in terms of marketable skills but also in terms of their ideas, attitudes, and behaviors. Whether it is grade school, high school, or college, educational administrators want instructors to teach standard ideas and facts, to steer clear of radical politics, and no to stir up trouble in school or community. Education must be considered one of the major institutions of social today. It is a secondary institution in which people are prepared for life in society as it is presently organized. As we all know, the previous institution we've discussed was about the family. If the family cannot perform their main role as a social institution the education or the school will take over. If the parent for example cannot deal with his or her child due to the demands of his or her occupation the teachers at school as expected will act as the second parent. Education has been defined by sociologists, classical and contemporary, as an institution which serves society by socializing people into it through formalized, standardized procedure.

Educational institutions are viewed in various ways. These views are examined below:

1. Education is an institution which affects not just the daily lives of millions of people such as children, their parents, university students and their teachers and professors, but also their surroundings. To the sociologist, a school is a specialized structure charged with the special function of preparing children for active participation in adult activities. The staff of the educational institutions tends to emphasize the maintenance of order and control which often leads to elaborate set of rules and monitoring systems. This is why this institution can be likened to a total institution (Boocock, 1980; Parelius and Parelius, 1987; Mulkey, 1993; and Kornblum, 1997).

2. Another perspective sees the school as having not just a streamlined pattern of doing things but as having a set of behaviors. The central feature of the school is on the kinds of

interactions and patterns of socialization that occur in schools and not the bureaucratic structure. The basic feature of schools is "the behaviour of a large number of actors organized into groups that are joined together by an authority structure and by a network of relationships through which information, resources, and partially finished projects flow from one group to another". In other words, school-related behaviour (e.g. doing home-work or grading papers) is part of the school as a social system, whether or not it takes place in the school building. So, too, is the involvement of parents in schools and in the school careers of their children (Bates and Murray, 1975; Boocock, 1980; and Kornblum, 1997).

3. On the other hand, education is also viewed as serving to justify and maintain the statusquo especially in modern societies. For instance, education is not about equality but inequality and can only be achieved by preparing children for an unequal future and by insuring their personal underdevelopment (Willis, 1983; Aronowitz and Giroux, 1985; and Kornblum, 1997).

7.1.1 Types of Educational Institutions

Education has several types. These include, formal, Non-formal and informal education.

Formal education is that education which takes places in the classroom. It is school based education and involves all experiences that are provided by Professional teachers and experts. Formal education is organized body of knowledge that is structured in curriculum. It is learning in which individuals undertake consciously under formal schools with rules, regulations and organized curriculum and methods of teaching. It is usually linked with schools, vocational education and training institutions and universities. There are other sources of formal education which are usually overlooked – Aboriginal elders educating for initiation and religious institutions educating for rites of passage such as confirmation or Bar Mitzvah.

Informal education is that type of education which takes place with or without its receiver being conscious of its effects on him. Informal education takes places every day and at all times. There is no formal setting for it but as individuals discuss, observe events and imitate others, learning takes places. Informal education is not planned and organized and as such has no consciously planned curriculum. It is a conversational rather than a curriculum-based form of education and describes learning through interactions with friends, neighbours and work colleagues, or through, say, debating societies, public libraries, galleries and museums. In informal education, families are a key educational site.

Non-formal education comprises those highly specific educational experiences which are provided in non-school environments. This type of education is organized to some extent but do not represent full developed curriculum. It is also described as an organized educational activity outside formal systems and linked with community groups and organizations. Examples of non-formal education include trade apprenticeship schemes, Agricultural extension program, National youth

service schemes, religious bodies, Indigenous communities, Neighbourhood Houses, etc.

Stages in education

- Pre – school
- Elementary
- Secondary
- Advanced/tertiary

ITQ
Question
How many types of educational institutions that are in operation in Nigeria? Mention them.
Feedback
There are three types of educational institutions in Nigeria, these are:
Formal educational system
Informal educational system, and
Non-formal educational system.

7.2 The School as a Social Institution

Institutions are social creations that serve to solve basic problems of society e.g., to produce essential goods (economic institutions), to regulate sexual needs and biological reproduction (marriage and family), to resolve conflict (legal and political institutions), etc. Educational systems can also be regarded as large-scale problem-solving institutions. Confronting human genetic plasticity and the ability to learn so as to meet the complex needs of social life reveals the necessity of cultural reproduction via educational institutions.

Educational systems form the highly institutionalized and organized part of the total educational service of a society for the new generation. Educational systems solve cultural reproduction problems, i.e., problems of reproducing the culture and social structure of a society in the light of the biological exchange of its members. Each new generation, for instance, must learn to read and write if the society is not to decline into a more primitive state. A certain technology can only be maintained if we also have future technicians and engineers who, for instance, can build and repair television sets, cars, and computers. Content and ways of learning are structured and arranged in educational institutions on behalf of outside authorities. They express the power of social groups interested in specific content and processes of education. The socially desired learning processes are enforced in school systems by legal procedures and sanctions, by providing learning material and personal resources, and by systematically developing teaching know how via elaborated training procedures. Schools are also characterized as socialization agencies. Any process is labeled socialization if it at the same time constitutes psychological structures and reproduces cultural and social structures. School systems socialize children and adolescents via training

qualifications and teaching values, without which the individual would be unable to function in society. At the same time, social reproduction and societal functioning is perpetuated. School systems are thus subsidiary arrangements; they emerge when mere participation in the social life of the family and kin group no longer suffices to teach all that is required for the functioning of society.

7.2.1 Functions of the Educational Institution

If we will focus on the functions of education as a social institution one might think that indeed being educated is the main weapon one can get to prepare his or herself in engaging into the realm of the real world. It is believed that education provides socialization for the child. It is a place wherein one can get his or her values, skills and at the same time discover the norms in the society which he or she needs to comply with in order for her to be a productive individual.

Educational institution comprises that segment of the basic structure of society which meets the educational needs of the people. These educational needs of the society include transmission of social heritage, new ideas, skills and values including religious values. Education therefore involves the transmission of knowledge, skill and values which the individual need to master in order to control his physical and social environment and adapt himself to the demands of the society of which he is a member (Eddiefloyd: 2003).

The functions of the educational institution are broken down into two;

- Manifest functions – intended and recognized results
- Latent functions – unintended and recognized results

The manifest functions include;

Socialization

This function was the responsibility of the family in the past, but as society becomes complex educational institutions have taken up this function also. This contends that from kindergarten through colleges' schools teach students the student-roles, specific academic subjects, and political socialization (e.g., the importance of the democratic process). For instance, at primary school level, children learn basic language and mathematical skills. Secondary school builds on this foundation, and, for many, college allows further specialization.

Schools also transmit cultural values and norms. Civil classes, for example, provide students with explicit instruction in different ways of life. Sometimes, important cultural lessons are learnt in subtle ways, as students experience the operation of the classroom itself. Teachers give children in schools a great deal of individual's responsibility; spelling bees and classroom drills also develop a keen sense of competitive individualism, enhance respect for authority, and establish norms of fair play.

Transmission of Culture

Schools transmit cultural norms and values to each new generation. It plays an important process in the assimilation of new immigrants.

Immigrants learn the dominant cultural values, attitudes and behaviors, so that they can be productive members in their new society. Today, for example, many college or university professors not only teach but engage in research that yields discoveries and innovations. Research in the humanities, the social sciences, and the natural sciences is changing attitudes and behaviour throughout world.

Social Integration

Schooling works to forge a mass of people into a unified whole. This function is especially important in nations with pronounced social diversity, where various cultures are indifferent or even hostile to one another. For instance, societies in the Americas, Africa, and Asia encompassing hundreds of ethnic categories all strive to foster social integration. Schools meet this challenge, first, by establishing a common language that encourages broad communication and forges a national identity.

Despite resistance to schooling on the part of some, the striking cultural diversity of modern societies makes formal education a key path to social integration. Even today, formal education plays a major role in integrating disparate cultures by blend their traditions and thus form a cultural mix.

Social Placement: Tracking

Schools are responsible for identifying the most qualified people to fill advanced positions in the society. Schools often channel students into programs based on their ability and academic achievement. Graduates receive appropriate credentials for entering the paid workforce. Tracking is the assigning of students to specific courses and educational programs based on their test scores, previous grades or both. Ideally, schools evaluate students' performance in terms of achievement while downplaying their disparate social backgrounds. In principle, teachers encourage the "best and the brightest" to pursue the most challenging and advanced studies, while guiding students of more ordinary abilities into educational programmes suited to their talents. In short schooling enhances meritocracy, linking social position to personal merit and fuelling what our society holds to be desirable social mobility.

Changes in Innovation

Schools are sources of change and innovation. To meet student's needs at a given time, new programs (such as computer education) are created. Colleges and Universities are expected to conduct research and publish new knowledge that benefits the overall society. A major goal of education is to reduce social problems (Kendall, 1998).

Create a common identity

Schools help create a common identity in a diverse population. Students learn the official language, national history, patriotic themes promoting a shared identity, the result is a homogenous society in terms of norms and values.

Promoting personal growth

Schools expose students to a wide variety of perspectives and experiences that encourage them to develop creativity, verbal skills, artistic expression, intellectual accomplishment and cultural tolerance. Students

also have an opportunity to improve the quality of life. Schools also prepare students for the real world.

7.2.2 The Latent functions include;

Cultural capital: these are social assets such as values, beliefs, attitudes and competencies in language and culture that children learn at home, but which are reinforced in school. Example of this is; discipline and respect for one's elders.

Hidden curriculum: this is the way certain cultural values and attitudes such as conformity and obedience to authority are transmitted through implied demands in the everyday rules and routines of schools (Kendall, 1998).

Child care: As the number of one-parent families and two-career couples rises, schools have become vital to relieving parents of some child care duties. Furthermore, among teenagers, schooling consumes much time and considerable energy. It encourages in many cases, fostering at a time of life when likelihood of unlawful behaviour is high. Because many students attend schools well into their twenties, education usefully engages thousands of young people for whom few jobs may be available.

Establishing relationships: In the social circles of the high schools, colleges and university, many people meet their future spouses. Affiliation with a particular school also forms the basis of "social ties" that provide not only friendship but also valuable career opportunities later in life.

ITQ
Question
What do you understand by the manifest functions of educational institutions?
Feedback
Manifest functions are the recognized and intended results of various actions and inactions of educational institutions

7.3 Theories of Education

Education has become a vast and complex social institution throughout the world. It prepares citizens for the various roles demanded by other social institutions, such as the family, government, and the economy. The functionalist, conflict, interactionist, and feminist perspectives offer distinctive ways of examining education as basic or social institution. These will now be examined as being identified by Anderson and Taylor (2004) and Schaefer and Smith (2005):

1. The Functionalist Perspective
2. The Conflict Perspective
3. The Interactionist Perspective
4. The Feminist Perspective

7.3.1 Functionalist Perspective

Functionalist theory in sociology tries to answer the questions as to why schools exist in the first instance and also what functions do they actually perform in the society. Schools are responsible for teaching discipline, respect, obedience, punctuality and perseverance. They teach conformity by teaching young people to be good students, conscientious future workers and law abiders. This function also prepares students to enter the workplace and the world at large, where they will continue to be subject to people who have authority over them. Fulfillment of this function rests primarily with classroom teachers and instructors who are with students all day. Functionalists also contend that school, particularly in recent years, is taking over some of the functions that were traditionally undertaken by family. Society relies on schools to teach about human sexuality as well as basic skills such as budgeting and job applications—topics that at one time were addressed by the family.

College and graduate schools are viewed as vehicles for moving students closer to the careers that will give them the financial freedom and security they seek. As a result, college students are often more motivated to study areas that they believe will be advantageous on the social ladder. A student might value business courses over a class in Victorian poetry because she sees business class as a stronger vehicle for financial success. The educational setting introduces students to social networks that might last for years and can help people find jobs after their schooling is complete. Of course, with social media such as Facebook and Twitter, these networks are easier than ever to maintain. Another latent function is the ability to work with others in small groups, a skill that is transferable to a workplace and that might not be learned in a homeschool setting.

The educational system, especially as experienced on university campuses, has traditionally provided a place for students to learn about various social issues. There is ample opportunity for social and political advocacy, as well as the ability to develop tolerance to the many views represented on campus. In late July 2012 in Nigeria, students of UNILAG, though diverse were unified in a demonstration, showing their displeasure against the change of their school's name to Moshood Abiola University (MAU).

In the United States, schools also fill the role of preparing students for competition in life. Obviously, athletics foster a competitive nature, but even in the classroom students compete against one another academically. Schools also fill the role of teaching patriotism. Students recite the Pledge of Allegiance each morning and take history classes where they learn about national heroes and the nation's past.

7.3.2 Conflict Perspective

The conflict theory focuses on the competition between groups for power, income, and social status, giving special attention to the prevailing importance of institutions in the conflict. One intersection of education with group and class competition is shown in the significant correlation between education and class, race, and gender. The unequal distribution of education separates groups. Conflict theorists do not believe that

public schools reduce social inequality. Rather, they believe that the educational system reinforces and perpetuates social inequalities arising from differences in class, gender, race, and ethnicity. Where functionalists see education as serving a beneficial role, conflict theorists view it more negatively. To them, educational systems preserve the status quo and push people of lower status into obedience.

The fulfillment of one's education is closely linked to social class. Students of low socioeconomic status are generally not afforded the same opportunities as students of higher status, no matter how great their academic ability or desire to learn. Picture a student from a working-class home who wants to do well in school. On a Monday, he's assigned a paper that's due Friday. Monday evening, he has to babysit his younger sister while his divorced mother works. Tuesday and Wednesday, he works stocking shelves after school until 10:00 p.m. By Thursday, the only day he might have available to work on that assignment, he's so exhausted he can't bring himself to start the paper. His mother, though she'd like to help him, is so tired herself that she isn't able to give him the encouragement or support he needs.

The educational system maintains a cycle in which the dominant culture's values are rewarded. Instruction and tests cater to the dominant culture and leave others struggling to identify with values and competencies outside their social class. The cycle of rewarding those who possess cultural capital is found in formal educational curricula as well as in the hidden curriculum, which refers to the type of nonacademic knowledge that one learns through informal learning and cultural transmission. This hidden curriculum reinforces the positions of those with higher cultural capital, and serves to bestow status unequally. Conflict theorists point to tracking, a formalized sorting system that places students on "tracks" (advanced versus low achievers) that perpetuate inequalities. While educators may believe that students do better in tracked classes because they are with students of similar ability and may have access to more individual attention from teachers, conflict theorists feel that tracking leads to self-fulfilling prophecies in which students live up (or down) to teacher and societal expectations. To conflict theorists, schools play the role of training working class students to accept and retain their position as lower members of society. They argue that this role is fulfilled through the disparity of resources available to students in richer and poorer neighborhoods as well as through testing (Lauen and Tyson 2008).

7.3.3 Symbolic Interactionist Perspective

Symbolic interactionism sees education as one way labeling theory in action. A symbolic interactionist might say that this labeling has a direct correlation to those who are in power and those who are being labeled. For example, low standardized test scores or poor performance in a particular class often lead to a student being labeled as a low achiever. Such labels are difficult to "shake off," which can create a self-fulfilling prophecy (Merton 1968). The labeling with which symbolic interactionists concern themselves extends to the very degrees that symbolize completion of education. Credentialism embodies the emphasis on certificates or degrees to show that a person has a certain skill, has attained a certain level of education, or has met certain job

qualifications. These certificates or degrees serve as a symbol of what a person has achieved, allowing the labeling of that individual.

Therefore, teachers' expectations can affect actual test performance in addition to the effects of students' aptitudes or abilities. However, further studies are needed to clarify the relationship between teacher expectations and actual student performance. Nevertheless, interactionists emphasize that ability alone may not be so completely predictive of academic success as one might think (Brint, 1998).

7.3.4 Feminist Perspective

Feminist theory aims to understand the mechanisms and roots of gender inequality in education, as well as their societal repercussions. Like many other institutions of society, educational systems are characterized by unequal treatment and opportunity for women. Almost two-thirds of the world's 862 million illiterate people are women, and the illiteracy rate among women is expected to increase in many regions, especially in several African and Asian countries (UNESCO 2005; World Bank 2007). When women face limited opportunities for education, their capacity to achieve equal rights, including financial independence, are limited. Feminist theory seeks to promote women's rights to equal education (and its resultant benefits) across the world.

In cultures where traditional gender roles remain as social norms, women's education suffers appreciably. For example, in rural China, a school with several hundred students often has only a handful of girls. Although the central government is attempting to address such inequality, the typical five-or six-year-old girl in a Chinese village is engaged in farm work rather than schoolwork (Tyler, 1995).

The same gender disparities can be seen in other countries (including Nigeria). Worldwide, illiteracy is generally below 30 percent of the adult population, except in Africa, the Arab states, and Southern Asia. Yet, women account for more than 60 percent of illiterate adults in every region except Latin America/Caribbean and North/South America (UNESCO, 1999).

ITQ
Question
A theory of education that tends to explain education in terms of essence and functions of schools is known as _____ theory?
Feedback
It is known as functionalist Perspective

7.4 Bureaucratization of Schools

Like formal organizations, schools do not operate autonomously; they are influenced by the market of potential students. It is simply not possible to a single teacher to transmit culture and skills to children of varying ages

who will enter many diverse occupations. The growing number of students being served by individual schools and school systems as well as the greater degree of specialization required within a technologically complex society have combined to bureaucratize schools (Schaefer and Smith, 2005). Education is one aspect of the many-sided process of socialization by which people acquire behaviors essential for effective participation in society. As schools grew larger, they became bureaucratized, standardized and routinized, formal operating and administrative procedures, successful schools foster expectations that order will prevail and that learning is a serious matter.

The term "bureaucracy" has tended to become a pejorative term. It is equated with massive organizational structures through which faceless bureaucrats regulate the lives and control the thought processes of workers. The rules that regulate the functioning of organizations make bureaucratization a characteristic of most large enterprises. For bureaucracies to merge within organizations, certain elements require development;

- One element is a concept of graded authority and a strict system of rank or office hierarchy
- Another is a carefully maintained system of written records which document the function, place, and status of persons at various bureaucratic levels.
- A third is the presence of a system of employment and advancement based on merit and performance rather than on the mere personal whims.

7.4.1 Defining Bureaucracy

Weber (1947) described bureaucracies as organizations with an efficient division of labour, an authority hierarchy, rules, impersonal relationships, and career ladders. Bureaucratic rigidities often result in organization problems, such as ritualism, which may have been at least partly responsible for the space. For analytical purposes, he developed an "ideal type" of bureaucracy that would reflect the most characteristics aspects of all human organizations. By ideal type, Weber meant a construct or model that could serve as a point of reference against which specific cases could be evaluated. In reality, perfect bureaucracies do not exist; no real-world organization corresponds exactly to Weber's ideal type (Lonworth, 1993; Schaefer and Smith, 2005).

Sociologists have used the term "bureaucratization" to refer to the process of which a group, organization, or social movement becomes increasingly, bureaucratic. Normally, we think of bureaucratization in terms of large organizations. Interestingly, though, also takes place within small-group settings. Children organizing a school club may elect as many officers as there are club members and may develop various rules for meetings (Schaefer and Lamn, 2004).

Max Weber noted five basic characteristics of bureaucracy, which he considered the "ideal type", all of which are evident in the vast majority of schools, whether at the elementary, secondary, or even university level. The five basic characteristics are discussed below:

Division of labour

Work is to be done by specialists and people are organized into units based on the type of work they do or skills they have. The specialized experts teach particular age levels of students and specific subjects. In the Sociology department of a University for example, one professor or lecturer may specialize in sociology of religion, another in sociology of marriage and family, and a third in industrial sociology.

Hierarchy of authority

Each level in an organization controls the levels below and is controlled by the level above. A formal hierarchy is the basis of central planning and centralized decision making. Each employee of a school system is responsible to a higher authority. Teachers must report to principals and assistant principals, and may also be supervised by department heads. Principals are answerable to a superintendent of schools or teaching service commission and the superintendent is hired and fired by a board of education. Even the students are hierarchically organized by grade and within clubs and organizations.

Written rules and regulations

Controlling by rules allows decisions made at high levels to be executed consistently by all lower levels. Teachers and administrators must conform to numerous rules and regulations in the performance of their duties. This bureaucratic trait can become dysfunctional; the time invested in completing required forms could instead be spent in preparing lessons or conferring with students.

Purposely impersonal

The idea is to treat all employees equally and customers equally, and not be influenced by individual differences. As class sizes have swelled at schools and universities, it has become more difficult for teachers to treat all pupils and students that have distinctive personalities and learning needs.

Employment based on technical qualifications

The hiring of teachers and professors is based on professional competence and expertise. Promotional exercise is to follow written personnel policies. People who excel may be granted lifelong job security through tenure. Teachers have achieved these protections partly because of the bargaining power of unions (Borman and Spring, 1984; Tyler, 1985).

7.4.2 Global variations in educational systems

- In pre-industrial societies, formal schooling is usually available to the wealthy, while industrial societies embrace the principle of mass education, often enhancing mandatory education laws, the legal requirement that children receive a minimum of formal education.

- In India, many children work, greatly limiting their opportunity for schooling. About half of the Indian population is illiterate.
- Japan's educational system is widely praised for producing some of the world's highest achievers. In Japan, schooling reflects personal ability more than it does in the United States, where family income plays a greater part in a student's college plans.
- Class differences in Great Britain are more important in determining access to quality education than they are in Japan or most other industrial societies
- In America, a large proportion attends Colleges and Universities, reflecting the value of equal opportunities, than do the citizens of any other nations. Education here also stresses practical learning.

7.4.3 Inequality in Education

Schooling and Social inequality

Social conflict analysis argues that schools routinely provide learning according to students' social background, thereby perpetuating social inequality. Standardized testing is frequently biased in favour of affluent students. Tracking is the assignment of students to different types of educational programmes; in practice, it often benefits students from higher class backgrounds disproportionately.

Inequality among Schools

Studies show that private schools commonly teach more effectively than do public schools. Access to higher education is limited by several factors, but finances are crucial. People who complete college on the average earn higher incomes. Significant inequalities exist in educational opportunities available to different groups. Wide disparities in funding and facilities exist between urban and rural schools.

Bestowal of status

Ideally, education selects those with ability and trains them for skilled positions. In practice, people are picked based on social class, race, ethnicity and gender. Schools tend to preserve social class inequalities in each new generation

Gender

Educational system has long been characterized by discriminatory treatment of women, this could be in form of; pressure on women to study traditional women's subjects, unequal funding for men and women athletic programmes and employment bias for administrators and teachers (Berger, 2009).

ITQ

Question

Mention any three pattern of inequality that are prevalent within the educational setting.

Feedback

We don't know in exact terms what is your position on this, we however know that inequality within the educational setting could take any of the following pattern:

- Schooling and social inequality,
- Inequality among the schools,
- Bestowal of status, and
- Gender

7.5 Problems of schools and Recommendations for Schools

7.5.1 Problems of schools

Coleman, Hoffer and Kilgore (1981) McGrath (1984), Owen (1985), Suroc (1990), Elam, Rose, and Gallup (1991), and Macionis (2008) identified some of the problems faced with schooling as presently, students display little interest in learning; and the record indicates that the trend in academic performance is downwards.

The problems of schools identified are discussed below:

1. School discipline

While almost everyone agrees that schools should teach personal discipline, many suspect that the job is not being done. This suspicion is supported by some disturbing facts. The government estimates that several hundred thousand students and at least one thousand teachers are physically assaulted on school grounds every year. About one-fourth of students attending school in cities voice fear of being attacked in or around the school. For a school to have discipline, it must demonstrate the power of education to bring constructive change to even the most disadvantaged students. The key to success appears to lie in commitment to teaching, firm disciplinary policies, and ability of school officials to garner support from parents and the wider community.

2. Student passivity

If some schools are plagued by violence, many more are afflicted by passive, bored students. Some of the responsibility for failing to take advantage of educational opportunity can be placed on unrestricted television viewing (which now consumes more of young people's time than school does), and on students themselves. But schools, too, must share the blame, since our educational system has long generated student passivity.

3. Dropping out

If many students are passive in class, others are not there at all. The problem of dropping out-quitting school before earning a high school certificate – leaves young people (many of whom are disadvantaged to begin with) ill equipped for the world of labour and at high risk of poverty. Some students drop out of school because of problems with the

English language, others because of pregnancy, and some because they must work to help support their family. The dropout rate among children growing up in the bottom 20 percent of households ranked by income (27 percent) is ten times higher than that for youngsters whose households fall in the top 20 percent by income (National Centre for Education Statistics, 1992). This data points to the fact that many dropouts are young people whose parents also have little schooling, thereby the fostering of a multigenerational cycle of disadvantage.

4. Academic standards

The most serious educational issue confronting our society involves the quality of schooling. The poor academic standards are reflected in today's low average scores on achievement tests and the functional literacy of a significant proportion of high school leavers. For instance, scores on the "Scholastic Aptitude Test (SAT)" have declined since the early 1960s. Then, median scores for students were 500 on the mathematics test and 480 on the verbal test; some of this decline may stem from the growing share of students taking the standardized test, not all of whom are well prepared. In the same vein, roughly one in eight children in the United States completes secondary school without learning to read or write very well (African countries, like Nigeria are worst affected).

7.5.2 Recommendations for Schools

First, there are calls for schools to require all students to complete several years of English, Mathematics, Social Studies, general science, and computer science courses. Second, schools should cease pushing along failing students, keeping them in the classroom as long as necessary to teach basic skills. Third, teacher training must improve and teachers' salaries should rise to attract requisite talents into the profession.

ITQ

Question

What do you consider as the most challenging problem confronting Nigerian schools and why?

Feedback

We may not be able to state in exact terms what is/are your view(s) on this, however, thought that the most challenging problem confronting Nigerian school is lack of discipline. This is because most of the students in these schools are not well trained at home, some are over-pampered by their parents, while some naturally choose to be a recalcitrant type.

Study Session Summary

Summary

In this Study Session, we have examined the nature, functions and theories of education. In the first instance, we discussed the nature of schools generally. Furthermore, we looked at the varied functions of schools. Lastly, we delved into some theories of education from the perspectives of functionalists, conflict theorists, interactionists, and feminists.

Assessment

Assessment

SAQ 7.1 (tests Learning Outcome 7.1)
Explain the types of educational institutions

SAQ 7.2 (tests Learning Outcome 7.2)
What are the functions performed by the educational institution in Nigeria?

SAQ 7.3 (tests Learning Outcome 7.3)
Discuss the various theories of education

SAQ 7.4 (tests Learning Outcome 7.4)
What are the characteristics of bureaucracy as discussed by Max weber?

SAQ 7.5 (tests Learning Outcome 7.5)
Discuss some of the problems confronting Nigerian schools.

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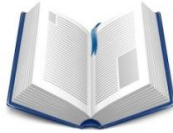
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Study Session 8

Origin of Economic System

Introduction

Societies are organized under an economic base. The system by which goods and services are produced, distributed and consumed describes the nature of an "economy". How work is done and who performs it is shaped by the economic structure of a society.

This Study Session will therefore, acquaint you with the concept of economic system by looking at the meaning and the chronological events in terms of revolutions that gave rise to the present economic system, viz-a-viz agricultural, industrial and now post-industrial. The session will also focus on the three major economic systems been practiced in the world today.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

8.1 Define the term economy and explain how the world economies have evolved over time.

8.2 Differentiate between a market and marketplace.

8.3 Explain the main sectors of the world economies

8.4 Describe the nature and characteristics of the economic systems

8.5 Examine the various theoretical perspectives explaining work in the economy.

Terminology

Economy	The large set of inter-related production and consumption activities that aid in determining how scarce resources are allocated.

Market	A medium that allows buyers and sellers of a specific good or service to interact in order to facilitate an exchange.

8.1 Meaning of an Economy

The social institution that organizes a society's production, distribution, and consumption of goods and services is called the "economy". As an institution, the economy operates generally in a predictable manner.

Tip

Goods are commodities ranging from necessities such as; food, shelter and clothing; to luxury items such as; cars, yachts and swimming pools. On the other hand, services are activities carried out by a group of people for the benefit of others; for example, the work carried out by physicians, teachers, pastors and computer specialists.

Humans value goods and services because they are what ensure survival and make life easier. Our identity is shaped by what we produce as workers and what we buy as consumers. More so, the lives of individuals in the society is further shaped by how these goods and services are distributed as more resources go to some people and very few go to others (Macionis, 1995).

Social change brought about by revolutions of centuries past is the major reason why high income economies are the way they are presently. We will now examine the three revolutions responsible for these changes;

8.1.1 The Agricultural Revolution

Hunters and gatherers are the individuals that made up the earliest human societies, and they lived off the lands. These societies were simple as they were not technologically inclined and there was no distinct economy, rather these societies produced and consumed their own products. Thereafter, people started harnessing plows to animals and a new agricultural economy emerged which was more productive than the hunting and gathering societies as more work was being done and less people were needed. Those who were not on the fields took up more specialized jobs such as; making tools, raising animals or building dwellings. Towns began to spring up, which was linked up by networks of traders dealing in food, animals and other goods (Jacobs, 1970). Agricultural technology, job specialization, permanent settlements and trade are the distinct factors that made the economy a social institution.

8.1.2 The Industrial Revolution

The second technological revolution emerged at about the mid-18th century around England and North America. The development of industries was even greater than the rise of agriculture in bringing about change to the society. New sources of energy that were more powerful than animal muscles were introduced by the inventor of the steam engines James Watson in 1765, and these steam engines were used to drive heavy machinery. These steam powered engines created an avenue whereby

work was being centralized in the factories which were the impersonal workplaces housing the machines.

Note	In the industrial economy, the focus was shifted from just gathering the raw materials to working to turn the raw materials into a range of finished products such as furniture and clothing.

In the agricultural period, people worked at home as artisans making products from start to finish, but in the factories, a worker repeats the same task over and over, making only a small contribution to the finished product. Also, instead of working for themselves, factory workers became wage labourers working for strangers, who often cared less for them than for the machines they operated.

This revolution also brought about an increase in the standard of living as countless new products and services created a bigger market place. The benefits of industrial technology though were unequally distributed as the factory owners made vast fortunes while the workers had very little for themselves most especially the women and children.

8.1.3 The Post-Industrial Societies

By 1950, a new method of production was introduced whereby production was based on service work and high technology and it was called "the post-industrial economy". Machinery that were automated reduced the role of human labour in factory production and expanded the ranks of office workers and managers. This revolution was known for its shift from industrial work to service work. During this period another technological breakthrough was recorded which was the computer. This revolution also introduced new products and new forms of communication and furthermore changed the nature of work.

Note	The major changes brought about by this new economy were that; people no longer produced goods but started working with symbols; consultants such as; advertising executives, editors and financial analysts make up more of the labour force in this economy.

This economy requires literacy skills (speaking, writing well and also how to use a computer), individuals without these skills face fewer employment opportunities. Computer technology allows people to work almost anywhere as laptops, wireless computers and cell phones now turn the home or car into a virtual office. This means that there is no much difference between the home and workplace.

ITQ
Question
An economy that is characterized by transformation of raw materials into semi-finished and finished best describe_____

economy?

Feedback

It best describes an industrial economy.

8.2 Nature of Markets

The market is an increasingly dominant economic institution throughout the world. According to Kornblum (1997), the nature of markets can be seen in the following dimensions;

1. Economic institutions that regulate exchange behaviour are the markets. Different prices are set for a particular good or service, and these prices can fluctuate according to the changing levels of supply and demand and are usually expressed in terms of a common medium of exchange.

2. A market as an economic institution governs the exchanges of particular good and services throughout a society. This is what is called a housing market. The marketplace on the other hand, is the actual location where buyers and sellers make business transactions. Buyers and sellers of clothing for example, like to be able to gather in a single place to examine the goods to be exchanged.

3. Transactions in the market are governed by agreements in which a seller agrees to supply an item and a buyer agrees to pay for it. A significant factor in the development of modern markets is that exchanges are based on contracts.

4. Impersonal relations are made possible through contracts as it neutralizes the relevance of kinship and personal relationships that govern non-market situations.

5. A society cannot be said to have fully developed a market economy when many of the commodities it produces are not exchanged for a common currency at prices determined by the forces of supply and demand.

6. The spread of markets into non-market societies has been accelerated by political conquest and colonialism as well as by the desire among tribal and peasant peoples to obtain the goods produced by industrial societies.

ITQ

Question

A society is said to have been fully developed a market economy when prices of goods and services are determined by _____?

Feedback

When the prices of goods and services are determined by the forces of demand and supply

8.3 Sectors of the Economy

The revolutions reflect a shift in balance among the sectors of a society's economy. The economy sectors are described by Macionis (2008) below;

8.3.1 Primary sector

This is the part of the economy that draws raw materials from the natural environment. It includes activities such as; agriculture, forestry, animal rearing, fishing and mining. The activities in this sector is higher in low-income nations

8.3.2 Secondary sector

This is the part of the economy that transforms the raw materials into manufactured goods. This sector grows as societies become industrialized. Operations such as refining petroleum into gasoline and metals into tools are what is rampant here. Globalization of industry indicates that every society has a significant number of its workers in this sector of the economy.

8.3.3 Tertiary sector

This is the part of the economy that involves services rather than goods. This sector grows with industrialization and dominates the economies of middle-income nations and high-income post-industrial nations. These services include; secretarial and clerical work, positions in food service, sales, law, healthcare, law enforcement, advertising and teaching (Macionis, 2008).

ITQ
Question
List any four activities that best describes the primary sector in Nigeria.
Feedback
We don't know in exact terms what are your thoughts on this, however, we know that activities of the primary sector in Nigeria include:

- agriculture,
- forestry,
- animal rearing,
- fishing, and
- mining.

8.4 Economic Systems

Every society's economic system makes a statement about justice by determining who is entitled to what. The three major economic systems

that have evolved in the world are capitalism, socialism, and communism. The descriptions that follow are of ideal types; that is, many societies have a mix of economic systems, but each type is distinct in its principles and organization. They are;

8.4.1 Capitalism

Capitalismis an economic system in which the means of production are largely in private hands and the main goal of economic activity is the accumulation of profits. In practice, capitalist systems vary in the degree to which private ownership and economic activity are regulated by government. During the period immediately following the industrial revolution, the prevailing form of capitalism was what is termed a free enterprise systemwhich allowed people to compete freely with minimal government intervention in the economy. Two centuries later, capitalism has taken on a somewhat different form which is characterized by extensive government regulation of economic relations. Without restrictions, business firm can mislead consumers, endanger the safety of their workers, and even defraud the companies' investors.

Within capitalist societies, stockholders together own corporations – each owning a share of the corporation's wealth.

A capitalist society seeks to create profit and wealth.

The profit motive is the reason people take new jobs, open new businesses, or try to improve products. Making money is considered the natural way of economic life. Under capitalism, owners keep the profit from the revenue that is generated. Profit is created by selling a product at a price more than the cost of creating it. Thus, owners pay workers less than the value of what they produce. Under capitalism, workers produce the goods and provide the services, whereas owners disproportionately consume goods and reap the profits. This class relationship is what defines the system of capitalism. Consumers regulate a free market economy by selecting goods and services offering the greatest value. As producers compete for the customers' business, they provide the highest quality goods at the lowest possible prices.

Justice in a capitalist system amounts to freedom of the marketplace, where a person can produce, invest and buy according to individual self-interest.

8.4.2 Socialism

Socialismis an economic system under which the means of production and distribution are collectively owned.

> The basic objective of this economic system is to meet people's needs rather than to make profits.

Note

Socialists reject the idea of free competition and believe that basic economic decisions should be made by the central government, which acts as the representative of the people. Therefore, government ownership of all major industries is a major feature of socialism as an ideal type. As described above, capitalism and socialism serve as ideal types of economic systems.

Tip

> *No nation precisely fits either model. Instead, the economy of each industrial state represents a mixture of capitalism and socialism.*

The significant changes in the contemporary industrial societies have led social scientists to call technically advanced nations post-industrial societies,i.e. societies whose economic systems are based on the production of information rather than goods. Large numbers of people become involved in occupations devoted to the teaching, generation, or spreading of ideas.

In a very real sense, the world is not as large as it once was: one can travel from New York to Tokyo, or reach someone a continent away much more quickly than has ever been possible. Therefore, a cultural item is spread from group to group or society to society. One result is that the world can now be conceived of as a single marketplace. But, while the common marketplace is gradually being organized, the profits of business are not equally shared. There remains a great disparity between the world's "haves" and "have nots" nations. In a socialist economy, its main focus is to meet the basic needs of everyone in a roughly equal manner. To the socialist putting profits before people, as the capitalists, is unjust. The Republic of China and some other countries in Asia, Africa, and Latin America model their economies on socialism, placing almost all wealth-generating property under state control.

8.4.3 Communism

Communism is a hypothetical economic and political system in which all members of a society are socially equal. In pure communism, industry cannot be the private property of owners. Instead, the state is the sole owner of the means of production.

> A critical feature of communist economic has been the centralization of the economy in which administrators declare prices, quotas, and production goals for the entire country.

This is perhaps the most striking difference between communism and capitalism. Under capitalism, market forces are permitted to dictate these decisions.

Karl Marx views socialism as one important step on the path towards the ideal of a communist society that abolishes all class divisions. Communist philosophy argues that capitalism is fundamentally unjust because powerful owners take more from labourers (and society) than they give and use their power to maintain the inequalities between workers and owners. As a result of this, Karl Marx thought that capitalism would inevitably be overthrown when workers worldwide united against the system that exploited them. Class divisions were supposed to be erased at that time, along with private property and all forms of inequalities.

8.4.4 Global Economy

This is the economic activity that crosses national borders. It is brought about by the new information technology that is drawing people around the world closer. There are five (5) major consequences that arises with global economies;

First, a global division of labour arises, as different regions of the world specialize in one sector of economic activity. For example, agriculture represents about half the total economic output of the world's poorest countries, while most of the output of high-income countries is in the service sector, therefore, the poor countries specialize in producing raw materials and the richer nations specialize in the production of various services.

Second, an increasing number of products pass through more than one nation. For example, coffee; the bean may be grown in Columbia, and transported to New Orleans on a freighter registered in Liberia, made in Japan using steel from Korea and fueled by oil from Venezuela.

Third, national governments no longer control the economic activity that takes place within their borders, even the value of their currency can no longer be regulated by them because other currencies are traded in the financial markets daily.

Fourth, a small number of businesses operating internationally now control a vast share of the world's economic activity. A rough estimate is that the 600 largest multinational companies account for half the world's economic output (Kidron and Segal, 1991; Gergen, 2002).

Fifth and finally, the globalization of the economy raises concerns about the rights and opportunities of workers. This means that workers here face lower wages and higher unemployment. As a result, the global expansion of capitalism threatens the well-being of workers throughout the world.

ITQ

Question

What do you consider as the profound consequence of global economy and why?

Feedback

Though, your position on this may not be ascertained, however, what we considered as the most obvious consequence of global economy is that national governments no longer control the economic activities that takes place within their borders alone. This is because the world has become a global village

8.5 Theoretical Perspectives on Work

Each viewpoint – conflict theory, functionalist theory, and symbolic interaction – offers a unique analysis of work and the economic institution of which it is a part (Anderson and Taylor, 2004). The following perspectives will be examined:

1. the conflict theory

2. the functionalist theory

3. the Symbolic-Interactions theory

8.5.1 The Conflict Theory

Conflict theorists view the transformations taking place in the workplace as a result of inherent tensions in the social systems, tensions that arise from the power differences between groups vying for social and economic resources. Class conflict is then a major element of the social structure of work, and conflict theorists see class inequality as the source of unequal rewards that workers receive for work.

In addition, conflict theorists emphasize the fact that some forms of work are more highly valued than others, both because of how the work is perceived by society and how it is rewarded. For instance, mental labour has been more highly valued than manual labour. Also, work performed outside the home is typically judged to be more valuable than work performed inside the home. Given the stratifications based on class, race, gender, and age in the society, generally speaking, the work most highly valued has been that done by white, middle-class, old men.

Sociologists, however, debate whether this stratification occurs because the most highly valued jobs are reserved for this group (white, middle-class, old men) or whether, because this group performs these jobs, the jobs are therefore more highly valued. It is a question of which comes first, but the point from the perspective of the conflict theory is that the prestige attributed to different jobs follows along lines of race, class, gender, and age, among other factors.

8.5.2 The Functionalist Theory

Functionalist theorists interpret the work and the economy as a functional necessity for society. Certain tasks must be done to sustain society, and the organization at work reflects the values and characteristics of a given social order. Functionalists argue that when society changes too rapidly, as is the case with new technological and global development, work institutions undergo social disorganization–perhaps alienation, unemployment or economic anxiety – as social institutions try to re-adjust and develop new forms that will again bring about social stability.

The functionalist theory also calls attention to the cultural values that are widely shared about work. People place a high value on the work ethic, believing that hard work is a moral obligation. As Max Weber noted, the work ethic stems from the Protestant belief that hard work is a sign of moral stature, and prosperity is a sign of God's favour. Those perceived as lazy, therefore, lacking strong work ethic, are adjudge as moral failures and are blamed for their own lack of success. The cultural value is the crux of stereotypes about the "undeserving poor" – the belief that the poor have become so because of their failures and refusal to internalised the values of diligence and hard work.

At the same time, people who are most admired for success tend to be thought of as hard workers, even if their success comes largely through inheritance. But, once a principle with the primacy of the work ethic becomes embedded in the value system of a culture, such contradiction tends to be ignored.

8.5.3 Symbolic Interaction Theory

Symbolic interaction brings a different perspective to sociology of work. Symbolic interaction theorists are interested in the meaning people give to work, as well as the actual interaction that people have in the workplace. Thus, some classical studies have examined how new workers learn their new roles and how a worker's identity is shaped by social interaction in the workplace (Becker et al, 1961). Some studies, using this perspective, also analyze the creative ways that people deal with routinized jobs. People may create elaborate and exaggerated displays of routine tasks to bring some human dimension to otherwise dehumanizing labour (Leidner, 1993). Another way to use the insights of symbolic interaction theory is to think about how work is defined in society. Most people think of work as an activity for which a person gets paid, but does this definition devalue work that people do? Unpaid jobs such as housework, childcare, and volunteer activities make up much of the work done in the world. If you define work as productive human activity that creates something of value – either goods or services – you see that work takes many forms. It may be paid or unpaid. It may be performed inside or outside the home. It may involve physical or mental labor, or both.

Many jobs require the performance of emotional labour. In other words, producing a particular state of mind, in the client is part of the product being sold. In a service-based economy, emotional labor is a growing part of the work that people do, although it is seldom recognized as real work. Emotional labour also makes the production of emotion a commodity – a

product created for profit and consumed. This can result in the "commercialization of human feeling", meaning that the production and management of emotional states of mind is increasingly seen as a commodity to be bought and sold in the marketplace (Hochschild, 1983).

In sum, each theoretical perspective reveals different dimensions of the sociological study of work – either in the organization of work within systems of stratification, in studying the values and meanings associated with work, and in analyzing the interaction people has with one another at work (Anderson and Taylor, 2004). One can also see that these different theoretical perspectives can be combined to explain particular subjects.

ITQ

Question

What do you understand by the term 'emotional labour'?

Feedback

Emotional labour represents the state of mind of the labour toward the production of a particular good and service.

Study Session Summary

In this Study Session, you have learnt about the economy as an institution. We looked at the various revolutions that took place in history that brought about changes in the economy. It went further to look at the various economic systems that different societies now adopt presently as their own economic systems. Finally, various theoretical perspectives on the economy as an institution were looked into, and also their views on the issue of work were appraised.

Summary

Assessment

Assessment

SAQ 8.1 (tests Learning Outcome8.1)
What do you understand by the term 'economy' and how has the world economies transcend over time?

SAQ 8.2 (tests Learning Outcome 8.2)

Distinguish between a market and marketplace

SAQ 8.3 (tests Learning Outcome 8.3)

Describe the main sector of the world economies

SAQ 8.4 (tests Learning Outcome 8.4)

Explain the major economic system around the globe

SAQ 8.5 (tests Learning Outcome 8.5)

Describe the various theories explaining work transmission in an economy.

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The Nature of Politics, Power and Authority

Introduction

An economy cannot exist without someone or a group of people making important decisions about how to use resources and how to allocate goods. These persons could range from a traditional ruler, a parliament to a dictator. To be able to decide on how to use and allocate these scarce resources requires some elements of politicking and political tools. This Study Session will therefore introduce you to the nature of politics, power and authority within a political community.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

9.1 Differentiate between political power and authority

9.2 Write short notes on the following political system

- **Monarchy**
- **Democracy**
- **Authoritarianism**
- **Totalitarianism**

9.3 Discuss some of the theoretical models explaining politics

Terminology

Politics	The art or science concerned with winning and holding control over a government.
Power	The ability to influence or outright control the behaviour of people.
Political System	A system involving government and its politics which includes the members who are in power within a country.

9.1 The Nature of Politics

The world is a place where nations often do not agree and where differences lead to strong talk and even to violent conflict. How such conflicts are resolved is a matter of power. Politics is that social institution that distributes power, sets a society's goals, and makes decisions. According to Kornblum (1997) the nature of politics is examined below;

1. According to Max Weber, he pointed out that political change is something that does not come easily. A change in leadership, creating new political institutions or changing old ones takes a lot of time and effort. A lot of negotiations, meetings, deliberations, campaigning and fundraising will be carried out to achieve this. Though, revolutionary political changes occur very fast and are usually furious.

2. In many parts of the world presently, the presence of democratic rules and laws cannot fully ensure the rights of minorities; the world is in a period of severe crises and dramatic changes (Mestrove, 1991). Political sociologists have opined that the twentieth century has put the world in a state of political unrest and conflict as that of the century before. This uncertainty in the world and national politics makes the comparative study of political institutions established by Barrigton Moore (1968) a major sociology.

3. Nationality groups in former Soviet republics are asserting their desire for independence or at least, for protection of their rights within the multi-ethnic state. This all came about with the upsurge of Cold war between the Soviets and the Western Capitalists. Although many nations, including the United States, still feel the effects of the arms race that accompanied the competition between the superpowers, the end of the Cold War has brought about an end to the nuclear "balance of terror" and the suppression of political expression within the former Soviet empire.

4. The political upheavals in Eastern Europe, Africa, and India, the struggle to transform South Africa into truly democratic state, the potential for disunion in Canada, and the rise of violently anti-government hate groups in the United States – were all come together to make the comparative study of politics a central era of social-scientific research for years to come.

We can gain much insight into what the nationality groups in Eastern Europe, the blacks in South Africa, and others who are trying to bring about political change are experiencing by looking more carefully at politics and political institutions and the place they occupy in national life.

9.1.1 Power

According to Max Weber (1978) every society is based on power, which he defined as the ability to achieve desired ends despite resistance from

others. The use of power is the business of the government; a formal organization that directs the political life of a society. Governments demand compliance on the part of a population, most of the time, people respect, or at least accept their society's political system (Macionis, 2008).

9·1·1·1 Sources of Power

There are three basic sources of power within any political system – force, influence, and authority (Schaefer and Smith, 2005). They are briefly discussed below:

Force

This is the actual or threatened use of coercion to impose one's will on others. When leaders imprison or even execute political dissidents, they are applying force; so, too, are terrorists when they seize or bomb an embassy or assassinate a political leader.

Influence

Influence, on the other hand, refers to the exercise of power through a process of persuasion. A person may reconsider his or her choice of career because of comments made by peers, the advice of school guidance counsellors, or a passionate description of a profession by someone recruiting talented youth. In each case, sociologists would view such efforts to persuade people as examples of influence.

Authority

The word "authority" refers to power that has been institutionalized and is recognised by the people over whom it is exercised. Sociologists commonly use the tern in connection with those who hold legitimate power through an elective process or publicly acknowledged process of holding power and positions. A person's authority is limited by the constraints of a particular social position. For example, a soccer referee has the authority to award a penalty kick if he thinks there has been an infraction on the field. He does not, however, have the authority to give parking tickets to those spectators who have left their cars in a no-packing zone outside the stadium. Conversely, a police officer has no authority over player's actions within the context of the game.

Max Weber (1947, original edition 1913) therefore, identified three ideal types of authority: traditional, legal-rational and Charismatic. They are discussed below;

Traditional authority

Traditional authority is power legitimized by respect for long established cultural patterns. Traditional authority is so imbibed into the people that they accept the system, usually one of hereditary leadership, because it has already being part of their lives. Chinese emperors were in centuries past, aristocratic leaders in medieval Europe. For example, a king or queen is accepted as a ruler of a nation simply by virtue of inheriting the crown. For the traditional leader, authority rests in customs, but not in the personal characteristics, or technical competence, of the leader or even written law. The power of tradition can be so strong that for better or

worse, people typically come to view traditional leaders as gods. Traditional authority only remains as long as everyone shares the same beliefs and way of life. Modern scientific thinking, specialization and cultural diversity brought about by industrialization joined forces to weaken tradition. Traditional authority is also a source of strength for patriarchy.

Legal – Rational authority

Weber defined this type of authority as power that is legitimized by legally enacted rules and regulations. It is that power legitimized in the operation of lawful government. The same rational view that promotes bureaucracy also controls traditional customs and practices. Rationally enacted rules also guide the use of power in everyday life. In contrast, this type of authority does not come from family background but from a position in government organizations, also a modern president accepts and gives up power according to law, which shows that presidential authority lies in the office and not in the person as in traditional authority.

Charismatic authority

According to Weber, power can turn into authority through charisma. This is power legitimized by extraordinary personal abilities that inspire devotion and obedience. Unlike the other two types of authority, charismatic authority depends less on a person's ancestry or office and more on personality. Some charismatic leaders who have succeeded in turning people into followers are; Jesus of Nazareth, Adolf Hitler, Mahatma Ghandi and Martin Luther King. Charismatic authority flows from one individual; the death of the individual usually creates crises. Weber also pointed out that the survival of a charismatic movement requires the routinization of charisma (the transformation of charismatic authority into some combination of traditional and bureaucratic authority). For example, after the death of Jesus, followers institutionalized his teachings into a church, built on tradition and bureaucracy; this resulted in the Roman Catholic Church which has lasted for 2000 years.

Weber used traditional, legal-rational, and charismatic authority as ideal types. In reality, particular leaders and political systems combine elements of two or more these forms.

ITQ
Question
A legitimated power is known as _____?
Feedback
A legitimated power is known as authority.

9.2 Types of Political Systems in the World

Political systems have changed over the course of time, form the hunting and gathering communities who operated without formal governments, to

agrarian societies with specialized jobs and material surpluses and a small elite group gain control of power, to much bigger societies where politics took the form of a national government or political state; though the effectiveness of this government depended on the available technology (Nolan and Lenski, 2007). Generally, however, these political systems fall into four categories: monarchy, democracy, authoritarianism and totalitarianism.

9.2.1 Monarchy

The word "monarchy" in latin means "one ruler". It is a political system in which a single family rules from generation to generation. It is commonly found in the old agrarian societies and also the bible for instance, tells of great kings such as David and Solomon. Presently in the world countries that still practice monarchism are; Kuwait, Saudi Arabia and Bahrain. In the past, absolute monarchs existed where these individuals claimed a monopoly of power based on divine right. On the other hand, constitutional monarchs are those who are a little more than symbolic heads of state and actual governing is the responsibility of elected officials, led by a prime minister and guided by a constitution. European countries with royal families are a good example of this type of monarchical system. According to Weber, monarchy is legitimized by tradition.

9.2.2 Democracy

Democracy is the historical trend the world has been looking forward to. It is a political system that gives power to the people as a whole. Furthermore, it puts authority in the hands of leaders chosen by the people who from time to time compete for office in elections. Most high-income countries practice democracy as democracy and industrialization go together because both require a literate population. High-income nations though are not fully democratic, this is because; most people who run the government are never elected by anyone and do not have to answer directly to the people and also, the problem of economic inequality is also present as the rich have more political power than poor people.

9.2.3 Authoritarianism

This is apolitical system that denies the people participation in government. The nation prevents her people from having a voice in the political affairs of the nation. Not only does this system of government apply force in response to dissent or opposition, they do not offer the people voice in selecting their leaders. Examples of nations that practice this system of government are the absolute monarchies of Saudi Arabia and Bahrain.

9.2.4 Totalitarianism

This is a highly centralized political system that extensively regulates people's lives. It is the most intensely controlled political form of government. It came about as a result of technological advances which gave governments the ability to rigidly control their populations. Most

totalitarian governments seek to bend people to the will of the government. As the term implies, this type of government have a total concentration of power, allowing no organized opposition. Good examples of this system of government are the Soviets; where citizens had no access to telephone directories of city maps and also the Nazi of Germany.

ITQ

Question

A system of government that is based or premised on the consent of the ruled is known as _____?

Feedback

It is known as democracy

9.3 Theoretical models of Politics

How is power exercised in society? Four different theoretical models have been developed by sociologists to answer this question. The models include the pluralist model, the power-elite model, the autonomous state model, and the feminist. Each model begins with different set of assumptions and arrives at different conclusions. The four main theoretical models of political institutions are now explained below:

9.3.1 The Pluralist Model

This model is intertwined with the structural functionalist theory, because it is an analysis of politics that sees power as spread among many competing interest groups. Politics, according to the pluralists is an avenue where negotiations take place. Organizations cannot operate with limited resources and so they function as veto groups and try as much as possible to keep their opponents from achieving their aims and also realize some success on their own part. The pluralists also believe that, the political process thrives on the creation of alliances formed between numerous interest groups so as to gain wide support. An "interest group" can be any constituency in society organized to promote its own agenda, including large, nationally based groups such as the American Association of Retired People (AARP); groups organized around professional and business interests, such Nigerian Medical Association (NMA), American Medical Association (AMA), Nigerian Bar Association (NBA); groups that concentrate on a single political or social goal, such as Rotary Club of Nigeria. According to the pluralist model, interest groups are the individuals that help bridge the gap between the government and the people. This they do by competing with other interest groups in shaping public policies according to their will. Two important tools used by interest groups to influence policies are their number/size and money. Any interest group who has these resources can wield a disproportionate amount of influence (Berberoglu, 1990).

The pluralist model also suggests that membership of diverse ethnic, racial, and social groups can participate equally in a representative and

democratic government. This theoretical model assumes that power does not depend upon social status or wealth. Different interest groups compete for government attention and action with equality of political opportunity for any group that organizes to pursue its interests (Harrison, 1980; Block, 1987; and Anderson and Taylor, 2004). Pluralists believe that power can be achieved throughout society if only all the people have some say in the political system (Dahl, 1961, 1982; Rothman and Black, 1998).

9.3.2 Power – Elite Model

This model has its bases on the social – conflict theory and it is an analysis of politics that sees power as concentrated among the rich. The originator of the term "power elite" was coined by C. Wright Mills who asserted that a society's wealth and power is usually in the hands of small upper class individuals. He further claimed that these groups of people were also heading the major sectors of in the society which are; the economy, government and the military. Those who make up the power elite group are; corporate executives and major stockbrokers, top officials and highest ranking officers in the military. Mills further explained that this group of elite individuals continually moves from one sector of the society to another gathering more power as they go (Bartlett and Steele, 2000). The power elite model sees the state as part of a structure of domination in society, one in which the state is simply a piece of the whole. Members of the upper class do not need to occupy high office themselves to exert their will, as long as they are in a position to influence those who are in power.

9.3.3 The Autonomous State Model

This model views the state as developing interests of its own which it propagates outside of the public, it claims to serve. The state here is not reflective of the needs of dominant groups as the power – elite and pluralist contend. This model views the state as a combination of administrative and policing organizations each with interests such as maintenance of its complex bureaucracy and protection of special priviledges (Domhoff 1990; Skoepol, 1992; Rueschmeyer and Skoepol, 1996). The interests of the state intersect at times with the interests of the dominant class or the members of the society as a whole, but the major concern of the state is maintaining the status quo and upholding its own interests in its competition with other states. The huge government apparatus now in place in the United States is a good illustration of autonomous state theory. The government provides a huge array of a social support programmes, including social security, unemployment benefits, agricultural subsidies, public assistance, and other economic interventions intended to protect citizens from the vagaries of a capitalist market system (Collins, 1988).

The purpose of these programmes is to serve people in need. Autonomous state theory argues that the government has grown into a massive, elaborate bureaucracy, run by bureaucrats more absorbed in their own interests than in meeting the needs of the people (Collins, 1988; Lo, 1990). Like the pluralist and power elite models, autonomous state

model contributes to our understanding of the state, but it is not a total explanation of state power (Anderson and Taylor, 2004).

9.3.4 Feminist Model

 The feminist theoretical model diverges from the preceding theoretical models by seeing men as having the most important power in society. Pluralist theorists see power as widely dispersed through the class system. Power elite theorists see political power directly linked to upper class interests. Autonomous state theorists see the state as relatively independent of class interests. Feminist theory begins with the premise that an understanding of power cannot be sound without a strong analysis of gender (Haney, 1996).

Some feminist theorists argue that all state institutions reflect men's interest. They see the state as fundamentally patriarchal, its organization embodying the principle that men are more powerful than women. Feminist theories of the state concluded that, despite the presence of a few powerful women, the state is devoted primarily to men's interests and, moreover, the actions of the state will tend to support gender inequality. One historical example would be laws denying women the right to own property once they married. Such laws protected men's interested at the expense of women (Blankenship, 1993).

The argument that "the state is male" is easily observed in powerful political circles (MacKinnon, 1983). Despite the recent inclusion of more women in powerful circles, and the presence of some notable women as major national figures, the most powerful members are men. For example, the Nigerian Political Parties are mainly led by males and all those who run for seats of power are predominantly males. Groups that exercise state power, such as the police and military, are predominantly men.

9.3.4 Powers That Exist Beyond the Rules

Disagreements often arise over the goals and means to achieve them in the politics of any society. Rules are therefore created to resolve these issues within the system, but these political activities can in some instances break the rules or tries to do away with the entire system. Such instances that rules are broken are discussed below;

9.3.4.1 Revolution

Political revolution is the overthrow of one political system in order to establish another. This transformation involves changes within a system, through amendments of the laws or in very extreme cases a coup d'etat (which literally in French means "to blow the state"), where a new leader takes over from the present leader usually by force. All political systems have faced one form of revolution or another at one point in time. Despite striking varieties, revolutions share a number of traits namely;

- **Rising expectations:** revolutions are more likely to occur where people are highly deprived as should be the common case, but the reverse is the issue in reality, because history shows that most

revolutions occur when the lives of individuals are improving. Rising expectations make revolution more likely.

- **Unresponsive government:** revolutions occur more often in situations whereby the government is unwilling to reform itself, especially when demands for reform by powerful segments of society are ignored.

- **Radical leadership by intellectuals:** according to Thomas Hobbes (1558 - 1679), intellectuals in a society provide the justification for revolution and universities are often the center stage for political change.

- **Establishing a new legitimacy:** to ensure a revolution that will bring about long – term success is difficult and so revolutionaries must guard against counterrevolutionary drives led by overthrown leaders. This explains the speed and ruthlessness with which revolutionaries typically dispose of former leaders.

9.3.4.2 Terrorism

Terrorism refers to acts of violence or the threat of violence used as a political strategy by an individual or group. Like revolution, it is a political act beyond the rules of established political systems. According to Johnson (1981), terrorism has four distinct characteristics;

- First, terrorists try to paint violence as a legitimate political tactic, even though such acts are not condoned in any state in the world. They also exclude themselves form all established channels of political negotiation. It is therefore a weaker organization's tactic against a stronger enemy. Recently, terrorism has become a common issue in international politics.

- Secondly, terrorism is used not just by groups but also by the government against its own people. it can be referred to as state terrorism which means the use of violence, without the support of law, by government officials as a way of controlling the population. A good example of this is the dictator Saddam Hussein, who relied on secret police and state terror to protect his power in Iraq.

- Third, though democratic countries reject terrorism, they are especially vulnerable to terrorists because civil liberties are given to people and not much police network is available.

- Lastly, terrorism is a matter of definition, as governments claim the right to maintain order, even by force, and may label opposition groups that use violence as "terrorists". Differences in politics try to explain why one person's "terrorist" is another's "freedom fighter" (Jenkins, 2003).

In summary, taking actions against terrorists is always difficult as most of these groups are shadowy organizations with no formal connections to

any established state, and so identifying them may be difficult. Though according to Jenkins (quoted in Whitaker, 1985:29), failure to respond to these groups will only encourage other terrorist groups to begin to realize that the act of terrorism is an easy way to start war. One very good illustration of the act of terrorism was that which took place in the United States on the 11th of September, 2001, involving four commercial airliners which crashed into the twin towers of the World trade center in New York City and The Pentagon in Washington D.C, killing over 3,000 innocent people (representing sixty – eight nations). This was indeed the most serious terrorist act ever recorded.

9.3.4.3 War

War, which is the most critical political issue, is an organized, armed conflict among the people of two or more nations, directed by their governments. It is one of the oldest acts which is beyond the rules of power. There is no evidence that human beings must wage war under any circumstance, but war have become a common act in recent times, even governments of the world usually force their people to go to war. Warfare, like other forms of social behaviour, is a product of society that is more common in some places than others. Wright (1987) lists five factors that promote war;

- Perceived threats: societies mobilize in response to a perceived threat to their people, territory or culture

- Social problems: when internal problems cause frustrations at home, a society's leader may divert public attention by attacking an external enemy as a form of scapegoating.

- Political objectives: poor nations have used war to end foreign domination, while powerful nations on the other hand, benefit from a show of force to increase global political standing.

- Moral objectives: leaders of nations usually infuse campaigns on the military and would hardly admit what they were going to achieve from war which is wealth and power.

- The absence of alternatives: the goal of nations is to maintain international peace by ring to negotiate and avoid war at all costs but in reality, limited alternatives exist (Macionis, 2008).

ITQ

Question

A political model that emphasizes concentration of power on the selected few that are richly blessed in the society is known as _____?

Feedback

It is known as power-elite model

Study Session Summary

Summary

In this Study Session, we have examined the nature of politics, power and authority. Specifically, we described the nature of politics in the political systems as well as the three sources of power, which are force, influence, and authority. Also, we defined authority as an institutionalized and recognized power. Furthermore, we noted that there are three ideal types of authority which are; traditional authority, legal-rational authority, and charismatic authority. We also looked at the different types of political systems that are practiced globally. We have examined the four main theoretical models on the exercise of power in society. The session also went further to look at other forms of power in the society that have gone beyond the stipulated rules of the practice of power in the society.

Assessment

Assessment

SAQ 9.1 (tests Learning Outcome 9.1)

Distinguish between political power and authority.

SAQ 9.2 (tests Learning Outcome 9.2)

How will you describe the meaning of the following political system?

- **Monarchy,**

- **Democracy,**

- **Authoritarianism,**

- **Totalitarianism**

SAQ 9.3 (tests Learning Outcome 9.3)

Compare and contrast the pluralist, power elite and autonomous state models of power?

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Study Session 10

The Military as a Social Institution

Introduction

This Study Session presents to you 'the military' as another important sociological concept. Thus, it examines the military as a social institution, as well as the socialization process that takes place in the military, and also the economic roles the military performs in the society.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to

10.1 Explain why military serves as a social institution

10.2 Describe the economic importance of military as a social institution

Terminology

Military	The forces authorized to use deadly force, and weapons, to support the interests of the state and some or all of its citizens.
Coup	An attempted overthrow of a government, with the help of armed forces.

10.1 The Military as a Social Institution

The following features identified by Mcpherson (1984) and Anderson and Taylor (2004), help to give a clearer picture as to what makes the military a social institution;

- Institutions are said to be stable systems of norms and values that fulfil certain needs in the society. The major function of the military as a social institution is to defend the nation against external and also internal incursions. Military is an essential tool for maintaining peace in any society, hence standing army is valued.

- The military can be likened to a formal bureaucratic organization, whereby a strict hierarchical order is maintained. People in the military are given ranks and grow through the passage of series of well-defined levels, each with its own share of responsibilities and rights. Enlistees are carefully socialized to imbibe the norms of the combative culture they have joined. High priority is placed on conformity in the military, for instance, new recruits have their hair cut short to look alike; they are issued identical uniforms, and they are allowed to retain very few of their personal possessions. They must quickly learn new codes of behaviour that are strictly enforced.

- Likened to other bureaucratic institutions, the military adopts social class in its structure. People recruited from the working class are most likely to serve in lower-end positions within the military. They, however, experience social mobility as a result of military education and training. People from the upper classes who serve in the military are most likely to be officers and in non-combat positions.

- The military is mainly a masculine institution, not just in the combative culture but also in masculine traits such as aggression, competition, hierarchy and violence. Soldiers are often abused if they fail to live up to the masculine image of the military. New recruits may derisively be called "sissies" and told that, if they fail to live up to military ideals, it is because they are effeminate or homosexual.

- Life in the military is totally distinct from the life outside the base, yet the military is interconnected with other institutions in the society. For instance, the "military industrial complex" is the term used to describe the linkage between business and military interests. The link is so strong that the military supports many of the basic research and development projects in the nation. From university research laboratories to corporate research institutes and centres, the military funds much of the basic scientific and technological knowledge.

10.1.1 The Socialization Process of the Military

Dornbusch (1995) in his work on socialization in the military, shows that the socialization process in the military is designed to develop high commitments and motivation levels to the institutions. The processes designed include;

- Change in statuses: this is done through the military haircuts and uniforms and a total deprivation of visible clues to the recruits former status.

- New norms and rules: recruits are taught obedience to the rules binding in the military, and through informal socialization, the culture of the military institution is learnt.

- Development of solidarity: recruits learn to depend on one another through the formal socialization and harsh discipline that have imbibed, which help build long lasting friendships.

- Spirit of bureaucracy: orders are taken by and given to recruits all day without questions being asked because they have been taught to accept these traditions and customs.

ITQ

Question

In not more than one sentence, how will you describe military as a social institution?

Feedback

Military is a social institution because they are established fulfil certain needs in the society.

10.2 The Economic Roles of the Military

Where the threat of military coups is not considered great, the military has so much influence on the economy that social control of the military becomes difficult. The economic role of the military can be considered as follows:

1. The function of the military is, of course, the defence of the nation-state. However, in the United States, the military also serves an important economic function as a producer of jobs and revenue.

2. The private companies that vie for military contracts became a major source of employment, often providing some of the most highly paid and secure jobs in a country.

3. The growth in the production for military purposes in different parts of the United States also adds to the potential for armed conflict elsewhere in the world. Therefore, faced with declining domestic sales, U.S. arms makers seek to supply advanced weapons to buyers in other nations. Indeed, weapons account for a significant portion of U.S. exports (Kornblum, 1997).

ITQ

Question

What is the primary function of a military?

Feedback

The primary function of military is to come to the defence of a nation state when time and situation demands.

Study Session Summary

Summary

In this Study Session, we have examined the military as a social institution. We looked at the norms and values, hierarchy, social class, and socio-economic status in the military. Traditional military socialization processes. Finally, we examined economic role of the military in a state.

Assessment

Assessment

SAQ 10.1 (tests Learning Outcome 10.1)

Justify the existence of Nigerian military as a social institution

SAQ 10.2 (tests Learning Outcome 10.2)

What are the economic importance of Nigerian military?

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Study Session 11

Healthcare Institution: Health and Society

Introduction

Sociologists also study health aside from physicians and other medical practitioners; this is because social forces greatly shape the well-being of the people throughout the world.

In view of the above, this Study Session will introduce you to health care institution by defining the term 'health' from sociological perspective, and explain the relationship between health and society.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

11.1 Define the term 'health' and highlight factors that help to shape individual's health in the society.

11.2 Describe the main classifications of healthcare system

11.3 Highlight the major sources of financing healthcare system in Nigeria

11.4 Explain the theoretical analysis of health and illness from the sociological point of view.

Terminology

Health	A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.
Healthcare	The services rendered by members of the health professions for the benefit of a patient

11.1 Defining Health

According to the World Health Organization in its Alma-Ata health declaration (1978), in ideal terms stated that, "health is a state of complete physical, mental and social well-being, not merely the absence of disease or infirmity". This goes to say that, health is not just a matter of personal choice, nor is it only a biological issue; patterns of well-being and illness are rooted in the organization of a society (Macionis, 2008). Along the continuum, people define themselves as "healthy" or sick on

the basis of criteria established by each individual, relatives, friends, co-workers, and medical practitioners. The relativistic approach to health allows us to view it in a social context and to consider how it varies in different situations or cultures (Twaddle, 1978; Wolinsky, 1990; and Schaefer and Lamm, 1997).

11.1.1 Health and the Society

The individual's health is shaped by the society (Macionis, 2008) in the following ways;

11.1.1.1 Cultural patterns define health

The standard of people's health varies from society to society. According to Dubos (1980), in sub-Saharan Africa years back, a contagious skin disease called "yaws" was so rampant in the area that people who lived began to view it as a normal way of life. Also in West Africa, the deadly killer disease Malaria is also rampant that individuals now consider it to be a normal everyday illness. Health therefore is sometimes a matter of having the same disease as your neighbours (Pinhey, Rubinstein and Colfax, 1997). What is seen to be good by people is also seen as healthy. The masculine gender is socialized to be competitive and so they view it as a healthy way of life because it is in line with culture, not knowing that accumulated stress can lead to many illnesses. Ideas about health can also act as a form of social control ensuring conformity to cultural norms.

11.1.1.2 Cultural standards of health change overtime

In the beginning of the twentieth century, false health claims arose such as higher education would strain the female brain and masturbation is a threat to one's health. On the other hand, some years back very few doctors knew about the dangers of cigarette smoking, or too much exposure to the sun, but presently, they are both recognized as threats to health (Gillespie, 2000).

11.1.1.3 Influence of technology on health

As industrialization rises in the society, so also does the health of the people within that society. Individuals, who reside in poor nations, are plagued by infectious diseases this is due to malnutrition and poor sanitation. On the other hand, industrialization also brought with it new threats to human health, this is explained in the way a high income way of life threatens human society by overtaxing the resources of the world and creating pollution.

11.1.1.4 Social inequality and people's health

Societies everywhere distribute their resources unequally. In general, the rich have better physical and mental health than the poor. The pattern starts at birth, with infant mortality highest among the poor. Affluent people also live longer than poor people do.

ITQ

Question

Mention any three factors that help justify the relationship between health and society.

Feedback

We may not be able to state in clear terms what are your thoughts on this, however, we know that some of the factors that justify the relationship between health and society are:

i.   Cultural patterns define health
ii.   Cultural standards of health change overtime
iii.   Influence of technology on health
iv.   Social inequality and people's health

11.2 Meaning of Healthcare Institutions

Healthcare is the diagnosis, treatment, and prevention of disease, illness, injury, and other physical and mental impairments in humans. Health care is delivered by practitioners in medicine, chiropractic, dentistry, nursing, pharmacy, allied health, and other care providers. It refers to the work done in providing primary care, secondary care and tertiary care, as well as in public health.

A health system, also sometimes referred to as healthcare system is the organization of people, institutions, and resources to deliver health care services to meet the health needs of target populations.

Access to health care varies across countries, groups and individuals, largely influenced by social and economic conditions as well as the health policies in place. Countries and jurisdictions have different policies and plans in relation to the personal and population-based health care goals within their societies. Health care systems are organizations established to meet the health needs of target populations.

11.2.1 Organization of Healthcare

While the definitions of the various types of health care vary depending on the different cultural, political, organizational and disciplinary perspectives, there appears to be some consensus that primary care constitutes the first element of a continuing health care process, that may also include the provision of secondary and tertiary levels of care.

11.2.1.1 Primary healthcare

This is the term for the health care services which play a role in the local community. It refers to the work of health care professionals who act as a first point of consultation for all patients within the health care system. Such a professional would usually be a primary care physician, such as a general practitioner or family physician, or a non-physician primary care

provider, such as a physician assistant or nurse practitioner. Depending on the locality, health system organization, and sometimes at the patient's discretion, they may see another health care professional first, such as a pharmacist, a nurse (such as in the United Kingdom), a clinical officer (such as in parts of Africa), or an Ayurvedic or other traditional medicine professional (such as in parts of Asia). Depending on the nature of the health condition, patients may then be referred for secondary or tertiary care.

Primary care involves the widest scope of health care, including all ages of patients, patients of all socioeconomic and geographic origins, patients seeking to maintain optimal health, and patients with all manner of acute and chronic physical, mental and social health issues, including multiple chronic diseases. Consequently, a primary care practitioner must possess a wide breadth of knowledge in many areas. Continuity is a key characteristic of primary care, as patients usually prefer to consult the same practitioner for routine check-ups and preventive care, health education, and every time they require an initial consultation about a new health problem.

Common chronic illnesses usually treated in primary care may include, for example: hypertension, diabetes, asthma, COPD, depression and anxiety, back pain, arthritis or thyroid dysfunction. Primary care also includes many basic maternal and child health care services, such as family planning services and vaccinations.

11·2·1·2 Secondary healthcare

Secondary care is the health care services provided by medical specialists and other health professionals who generally do not have first contact with patients, for example, cardiologists, urologists and dermatologists.

It includes acute care: necessary treatment for a short period of time for a brief but serious illness, injury or other health condition, such as in a hospital emergency department. It also includes skilled attendance during childbirth, intensive care, and medical imaging services.

The "secondary care" is sometimes used synonymously with "hospital care". However, many secondary care providers do not necessarily work in hospitals, such as psychiatrists, clinical psychologists, occupational therapists or physiotherapists, and some primary care services are delivered within hospitals. Depending on the organization and policies of the national health system, patients may be required to see a primary care provider for a referral before they can access secondary care.

For example in the United States, which operates under a mixed market health care system, some physicians might voluntarily limit their practice to secondary care by requiring patients to see a primary care provider first, or this restriction may be imposed under the terms of the payment agreements in private/group health insurance plans. In other cases, medical specialists may see patients without a referral, and patients may decide whether self-referral is preferred.

11·2·1·3 Tertiary healthcare

Tertiary care is specialized consultative health care, usually for inpatients and on referral from a primary or secondary health professional, in a facility that has personnel and facilities for advanced medical investigation and treatment, such as a tertiary referral hospital.

Examples of tertiary care services are cancer management, neurosurgery, cardiac surgery, plastic surgery, treatment for severe burns, advanced neonatology services, palliative, and other complex medical and surgical interventions.

11·2·1·4 Quaternary care

The term quaternary care is also used sometimes as an extension of tertiary care in reference to medicine of advanced levels which are highly specialized and not widely accessed. Experimental medicine and some types of uncommon diagnostic or surgical procedures are considered quaternary care. These services are usually only offered in a limited number of regional or national health care centres. This term is more prevalent in the United Kingdom, but just as applicable in the United States.

11.2.2 Home and Community care

Many types of health care interventions are delivered outside of health facilities. They include many interventions of public health interest, such as food safety surveillance, distribution of condoms and needle-exchange programmes for the prevention of transmissible diseases.

They also include the services of professionals in residential and community settings in support of self-care, home care, long-term care, assisted living, treatment for substance use disorders and other types of health and social care services. Community rehabilitation services can assist with mobility and independence after loss of limbs or loss of function. This can include prosthesis, orthotics or wheelchairs.

Many countries, especially in the west are dealing with aging populations, and one of the priorities of the health care system is to help seniors live full, independent lives in the comfort of their own homes. There is an entire section of health care geared to providing seniors with help in day to day activities at home, transporting them to doctor's appointments, and many other activities that are so essential for their health and well-being. With obesity in children rapidly becoming a major concern, health services often set up programs in schools aimed at educating children in good eating habits; making physical education compulsory in school; and teaching young adolescents to have positive self-image

ITQ
Question
Healthcare system/ institution can be classified into how many groups? Name them

Feedback

. Healthcare/institutions can be classified into four different groups; these are:

i.   Primary healthcare
ii.   Secondary healthcare
iii.   Tertiary healthcare, and
iv.   Quarantine care

11.3 Healthcare Financing and Health System Classification

11.3.1 Healthcare Financing

There are generally five primary methods of funding health care systems:

1. general taxation to the state, county or municipality

2. social health insurance

3. voluntary or private health insurance

4. out-of-pocket payments

5. donations to health charities

In most countries, the financing of health care services features a mix of all five models, but the exact distribution varies across countries and over time within countries. In all countries and jurisdictions, there are many topics in the politics and evidence that can influence the decision of a government, private sector business or other group to adopt a specific health policy regarding the financing structure.

For example, social health insurance is where a nation's entire population is eligible for health care coverage, and this coverage and the services provided are regulated. In almost every jurisdiction with a government-funded health care system, a parallel private, and usually for-profit, system is allowed to operate. This is sometimes referred to as two-tier health care or universal health care (http://en.wikipedia.org/wiki/Health_carecite_note-19).

11.3.2 Classification of Health Systems

According to Field (1973) the ideal types of medical systems are four namely;

-   The pluralist health system

-   The health insurance system

-   The health service system

-   The socialized health system

Pluralist Health System

A number of medical systems and institutional schemes exist in this system for the provision of health services. A number of systems of ownership of health facilities can be identified in a plural society. One of the types of ownership is by the public; this is when facilities that are provided are owned by the government, this could either be the local, state of federal government. The government provides health services and remunerates all health workers. The second form of ownership is the private ownership, whereby a member of the society can own a clinic or a hospital and can provide services on a fee-for-service basis to members of the public. A third form of ownership is voluntary organizations. These are bodies usually motivated by humanitarian reasons, and do not seek to make profits. A fourth form of ownership under a plural healthcare system is a group practice. Here, is when two or more doctors team up to establish and run a healthcare centre. Examples of nations whose healthcare systems are said to be plural are the United States and Nigeria.

The Health Insurance System

Health structures in these parts bear resemblance to those obtainable in pluralistic societies, however, most financial transfers here, either to institutions or physicians are made by third party agencies, which could mean the government or private groups. The role of insurance companies here is to collect premium, dues, taxes, contributions from a population needing coverage and ensure that such monies are disbursed either directly to those responsible for providing services or to the patients as part of total reimbursement for their medical care expenses. A good example of a country practicing this system of healthcare is Japan.

Health Service System

In this system, most physicians are either in private practice or work in government hospitals as consultants. A distinct feature of this system, is that most health facilities are owned by the state. The maximum number of patients a physician registered with the scheme can see, is regulated by the government. Physicians are paid directly from the state purse. Payments also vary in this system, depending on the whether or not a physician is in private or public service. An example of a country practicing this is Britain.

The Socialized Healthcare System

In this system, all facilities are owned and managed by the state. The state is responsible for fixing the number of patients a doctor can see. Such patients are usually selected based on geographical or occupational basis. Physicians and paramedical staff in this system are regarded as state employees and are paid salaries directly from the state's treasury. Countries adopting this system of healthcare are Eastern Europe and Russia (Agbolanhor, cited in Oke and Owumi, 1996).

ITQ

Question

A healthcare arrangement which serve as first level of contact of individuals, the family and the community with the national health system is known as _____?

Feedback

It is known as the primary healthcare (PHC)

11.4 Theoretical Analysis of Health and Illness

Major sociological approaches were used to help interpret facts concerning human health and healthcare institutions. They offer a range of insights into health and treatment of illness, such as the ones explained by Parsons (1972, 1975), Segall (1976), Zia (1990), Abbott and Wallae (1990), Schaefer and Smith (2005), and a host of others.

11.4.1 Structural Functional Analysis

According to Talcott Parsons (1951) medicine should be viewed as a society's way to keep its members. Illness according to this perspective is dysfunctional because it reduces people's abilities to perform their roles. Society responds to sickness not only by providing medical care but also by affording people a sick role. Sick role is defined as a pattern of behaviour defined as appropriate for people who are ill. The sick role according to Parsons releases people from normal daily activities such as going to work or attending classes.

To control the violation of this privilege, people could not simply claim to be ill; they must look the part and when in serious cases, should try as much as possible to seek competent help. In assuming the sick role however, the patient must do all within his/her power to return to good health, which should also include cooperation with the health professionals.

The physicians also have a role to play and this they do by evaluating people's claims of sickness and help restore the sick to normal routines. They do this through their professional knowledge and they expect patients to cooperate with them by providing necessary information and following their orders to complete their treatment.

There have been many criticisms of the concept of sick role. First, patient's judgements regarding their own state of health may be related to their gender, age, social class, and ethnic group. Second, the sick role may be more applicable to people experiencing short-term illnesses than those with recurring, long-term illnesses. Finally, even simple factors, such as whether a person is employed or not, seem to affect willingness to assume the sick role – as does the impact of socialization into a particular occupation or activity (Curry, 1993). Nonetheless, sociologists continue to rely on Parson's model for functionalist analysis of the relationship between illness and social expectations for the sick.

11.4.2 Symbolic Interaction Analysis

According to this approach, health and medical care are socially constructed by people in their everyday interaction. If health and illness are socially constructed, people who live in poor communities may view hunger and malnutrition as a normal, on the other hand members of well to do communities may not see the dangers of a rich diet. Peoples' response to health is also based on social definitions that may or may not be in line with medical facts. For instance, a student may not pay attention to signs of real illness on the eve of a vacation but on the other hand may head for the infirmary hours before a midterm examination with a case of sniffles. Health is less an objective fact than a negotiated outcome.

This model also examined how physicians present themselves in their surroundings so that they are seen by others as incompetent. To ensure that people define the situation as impersonal and professional, the medical personnel wear uniforms and furnish the examination rooms with nothing but medical equipment. For instance, a doctor's manner and overall performance are designed to make the patient feel that a male doctor examining a female patient's genital part, is no different from treating any other part of the body. Managing situational definitions in this way is rarely taught in medical schools. This oversight is unfortunate, understanding how people construct reality in the examination room is as important as mastering medical skills required for treatment (Emerson, 1970).

This model also pointed out that the reason medical procedures can have a major effect on how we think of ourselves is that our culture places great symbolic importance to some organs and other parts of our bodies. The effects of surgery can be important even when there is no obvious change in physical appearance. For instance, many women who undergo breast surgery have reacted by doubting their feminine identity and worry that men will no longer find them attractive.

11.4.3 Social Conflict Analysis

This model points out the connection between health and social inequality and according to Karl Marx, tie medicine to the operation of capitalism. Health is important to all but by requiring individuals to pay for medical care, capitalist societies allow the rich to have the best health. This model further argues that the capitalist system provides excellent medical care for the rich but not for the rest of the population.

Conflict theorists went further to argue that the real problem is not access to medical care but that character of capitalist medicine itself. The quest for higher profits encourages physicians to recommend unnecessary tests and surgery and to rely on drugs rather than focus on improving people's living conditions and lifestyles. Medical care should be motivated by a concern for people, not profits (Pear and Eckholm, 1991).

11.4.4 The Feminist Approach

Feminist sociologists point out that health is an area of central concern for women, yet there is a historical pattern of the medical field

concentrating primarily on women's reproductive potential, overshadowing a diversity of other health and illness issues. For example, it is suggested that women patients and their doctors have very different views about pregnancy and childbirth. Women see pregnancy as a natural phenomenon, while doctors see it as a medical problem (Graham and Oakley, 1981). Medical practice is based on the assumption that doctors have access to a scientific body of knowledge about childbirth, but doctors deal mainly with illness and they tend to treat pregnancy as if it were a sickness.

While radical feminists emphasize the ways in which medical ideology is used to control, Marxists feminist point to inequalities in the health system and the control that the state holds over the field. Though women are the majority of workers in the paid health care system, they are concentrated in the lower paid and lower status jobs – as nurses and as general practitioners, compared to administrators or physician specialists.

Another key feature of the medical field is the dominance and control that doctors have over health workers such as midwives and nurses. This is again based on the perception of their advanced and superior knowledge. The role of nurse within the home also generally falls on the women in the families – they play the major role in caring for the sick, the disabled, the elderly, and other dependent groups. Grahams (1987) argues that much of routine domestic labor within the home is about health maintenance; women are responsible for the health education of their children, they are generally the ones to "nurse" the sick ones back to health, to arrange for medical appointments, and to decide whether someone is sick enough to miss school, or work, or have to be taken to the hospital.

ITQ

Question

A theoretical analysis of health and illness that viewed health and medical care as being social constructed in the society is known as _____?

Feedback

It is known as symbolic interaction analysis.

Study Session Summary

Summary

In this Study Session, you have learnt about the term "health" from a sociological point of view. We first defined what health and healthcare is all about and went further to establish the relationship between health and society. We further discussed how healthcare institution was organized, how it is being financed and also the types of health systems we have. We also examined the four main theories of health and illness. These include functionalism, conflict theory, interactionist, and feminist

theories. All these offer a range of insights into the social context shaping definitions of health and treatment of illness.

Assessment

Assessment

SAQ 11.1 (tests Learning Outcome 11.1)

What do you understand by the term 'health', and in what ways is health related with society?

SAQ 11.2 (tests Learning Outcome 11.2)

Discuss the major classifications of Nigeria healthcare system

SAQ 11.3 (tests Learning Outcome 11.3)

What are the major sources of financing healthcare system in Nigeria?

SAQ 11.4 (tests Learning Outcome 11.4)

Compare and contrast between functionalism, conflict, interactionist, and feminist theories of health and illness from the sociological standpoint.

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Study Session 12

The Media as a Social Institution

Introduction

This Study Session will introduce to you the concept of mass media and provide justification on why media serves as a social institution. Attempt will also be made to describe the types of media and also examine the views of different sociological perspectives on the media as a social institution.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

12.1 Provide justification on why media should be recognized as a social institution.

12.2   Describe the various forms of mass media

12.3   Explain the various sociological viewpoints describing the nature and role of media in the society.

Terminology

Media	The means used to communicate to the general public.
Internet	A global computer network providing a variety of information and communication facilities, consisting of interconnected networks using standardized communication protocols.

12.1 The Media as a Social Institution

Mass media refers broadly to the set of media organizations and activities, together with their own formal/ informal rules of operation and sometimes legal and policy requirements set by the society. According to Silverblatt (2012) the media can be viewed as a social institution in the following ways;

-    The Media is a social institution in the respect that it contributes numerous amounts of ways for people to interact according to their interest. For example, the choice of which television programs you watch. The next day or that night, you may

discuss the episode with someone else you know who watches it as well, or even choose to post on a discussion board that is dedicated to the program. Where you shop or what you buy are also other media-advertised activities that bring people together who share common interest.

- Traditional social institutions such as church, government, school and family once served the role of providing individuals with the knowledge and communicative tools needed to successfully integrate into society. This is no longer the case. With the emergence of mass media towards the end of the 20th century through televised programming, movies and radio, and accelerated further with the booming growth of the Internet in recent decades; mass media is now becoming the dominant social institution, catering for the needs of society and educating its citizens. In a fast-moving and mobile modern society, mass media provides a medium easily accessed through technology, making the traditional social institutions of family, church, government or school redundant in their former roles.

- Individuals are increasingly looking to the media for direction in rules of behaviour and societal values, while being provided with a sense of membership through the programmes we watch or media trends we follow. Order and stability is provided by the media through scheduled programming, affecting how people arrange their daily routines and ultimately affecting cultural lifestyle through what we wear, listen to, say and do day to day. The Internet, a vast source of instantaneous information, now fulfills an educational role in society, catering an individual's personal preferences and ideals.

- Western media, being predominantly privately owned, seeks solely for profit, often by producing content of no benefit to society, but instead to attract audiences and generate revenue. With this model of media increasingly being used as societies moral guidance and support, we need to ensure that it is monitored and critically examined, so as to ensure the messages and knowledge gained from it is meaningful and of benefit to society.

- In the pursuit of increased profits, the media have expanded dramatically into virtually all arenas of public and private life, bringing with them the commercial imperative that drives the industry. Mass media is used to trap viewers by different companies in a way that they do not have any means to escape. The media industry is always doing their best to find new and ingenious ways to load more and more advertising into the daily media diets of resistant consumers.

12.1.1 Characteristics of the Media

Some of the features which make the media what it is are as follows;

- The main activity is the production and distribution of symbolic content

- The media operates in the public sphere and are regulated accordingly

- Participation as sender/receiver voluntary

- Organization is both professional and bureaucratic in form

- The media is both free and powerless.

12.1.2 Functions of the Media

1. The media increases social cohesion by presenting a more or less standardized common view of culture through mass communication.
2. The mass media provides a collective experience for members of a society.
3. The internet has become for many the public commons, a place where they can come together and talk.

ITQ

Question

Name any three traditional social institutions that help to provide individuals with knowledge and communicative tools needed to so as to be successfully integrated into society prior to the advent of mass media.

Feedback

These traditional institutions are:

- Churches,
- Schools,
- Government, and
- Families

12.2 Types of Media

There are several types of media and each is different in its own way:

12.2.1 Print Media

The history of modern media begins with the print. This media has a technology of movable type, has bound pages, multiple copies, such as; books and newspapers

Daily newspapers present news stories written by reporters, who are supervised by editors. Editors assign some stories, but most are reporter's ideas. After the stories are written by reporters, editors decide where and

when the stories will appear in the newspaper. Some stories may not be printed until days or weeks after they are written, but eventually they will be printed. Some of the advantages of newspapers are; they are published every day and need a lot of stories to fill the pages, they are best equipped to handle complex issues that require research and investigation, they also more space, money and resources to free a reporter for days to tackle an issue and they have more variety than any other medium.

Magazines and other related publications are a way to read a very specific audience with a story. They are typically organized around an interest group such as business, healthcare, or higher education. Some of their advantages are; the stories tend to be more feature-like and longer than on newspapers, the shelf life is longer for magazines as they are typically printed only weekly or monthly and with specific audiences it is easier to get messages across.

12.2.2 Broadcast Media

This includes radio and television, unlike other previous communication technology, radio and television are primarily designed for transmission and reception as abstract processes, with little or no definition of preceding content. Some of the features of the broadcast media are; it has a very large output, large range and reach, audio-visual content, complex technology and organization, public character and extensive regulation, national and international character and diverse content forms.

In television, fewer stories are told in fewer words, as even complex issues often must be compressed to ninety seconds or less of explanation. Reporters, editors and producers all work together to create stories that would be aired on television. A broader range of audience is reached right to their living rooms, stories make a visual impact that is usually strong and can linger in the minds of the audience and also information is current and timely.

12.2.3 Film Media

This was a new means of presentation and distribution of an older tradition of entertainment, offering stories, spectacles, music, drama, humour and technical tricks for popular consumption. It was partly a response to the invention of leisure – time out of work and an answer to the enjoyment of free time. It has the following features; audio-visual technology, public performance, extensive appeal, predominantly narrative fiction and international character and public regulation.

12.2.4 Music Media

The social significance of music, though has received only little attention, its relationship to social events has always been recognized and occasionally celebrated or feared. Some of the features of this type of media are; multiple technologies of recording and dissemination, low degree of regulation, it has a younger audience, high degree of internationalization, organizational fragmentation and diversity of reception possibilities.

12.2.5 New Media

This type of media combines telecommunications and informatics and has emerged as the latest communication revolution which will replace broadcast TV. The main features by contrast with the "old media" as described are decentralization. Examples of the new media are; computer video games, video recordings of all kinds and virtual reality. The features of the new media are; it has a computer – based technology, hybrid flexible character, interactive potential, private and public functions, low degree of regulation and interconnectedness.

ITQ
Question
What differentiate new media from the old media
Feedback
There are lots of differences between old media and new media, some of these which include:

i. They measure success differently.
ii. New-media place more emphasis on community building.
iii. Celebrities of nowadays also create new media unlike the old celebrities.
iv. New media sites open up new revenue channels.
v. Old media and new media view mobile-friendliness differently.

12.3 Sociological Perspectives on the Media as a Social Institution

The four major sociological perspectives were used to explain the media as a social institution. They are:

12.3.1 Functionalist Theory

The most obvious function of mass media is to entertain, but it also reaffirms proper behaviour by showing what happens to people who act in a way that violates societal expectations. For instance, it plays a critical role in shaping perceptions about the risks of substance use, although not necessarily in a positive fashion. The mass media confers status on people, organizations and public issues, for instance the term "celebrity" is always conferred on those who are in the movie, fashion and music industry, but in reality anyone who has done something great and worthwhile should be given such a title. The media also collects and distributes facts about a variety of events and define what constitutes a fact, to be reported. In defining these events, the media reflects the values and orientation of the decision makers within media organizations.

12.3.2 Conflict Theory

Theorists here, emphasize that the media reflects and even exacerbate many of the divisions of our society and the world, including those based on gender, race, ethnicity and social class, in particular they point out the media's ability to decide what gets transmitted. Gatekeeping is a term generally related to the media which means a situation whereby a relatively small number of people control what material eventually reaches the audience. The media therefore has transformed to a form of big business in which profits are generally more important than the quality of the product. They further argue that the mass media serve to maintain the privileges of certain groups, and while protecting their own interests, powerful groups may limit the representation of others in the media. The media also transmits messages that virtually define what we regard as the real world, even though these images are frequently at wide variance from the larger society, that is the false images of a particular group that become accepted as accurate portrayals of reality. For example, individuals used in adverts are often good looking and happy, when in the real sense they have their own daily problems as everyone else.

12.3.3 Feminist Theory

Feminists argued that the media are a powerful influence on how we look at men and women, and according to this view, their images of the sexes communicate unrealistic, stereotypical and limiting perceptions. Women are underrepresented and men and women are portrayed in ways that reflect and perpetuate stereotypical views of gender. The media also depict male and female relationships which emphasize traditional sex roles and normalize violence against women.

12.3.4 Symbolic Interactionist Theory

They are especially interested in shared understandings of everyday behaviour. They examine the media on the micro level to see how they shape day to day social behaviour. Scholars here point to the mass media as the source of major daily activity. Interactionists also help us to understand more about one important aspect of the entire mass media system, which is the audience. The presence of an audience is what distinguishes the media from other social institutions. They consider how the audience members interact among themselves and respond to the media. Specialization is used in the media as a tool driven by advertising to market themselves to a particular audience. Mass media has begun to create a global village in terms of communication. It permeates all aspects of everyday life by reaching out into workplaces, schools and homes. Scholars here are also concerned with the type of sensitization that takes place in the audience behaviour from constantly viewing harmful scenes in the media.

ITQ

Question

The sociological viewpoint that viewed media as a representation of various divisions and classes in the society best represents _____?

Feedback

It best represents the conflict theory

Study Session Summary

Summary

In this Study Session, the nature of the media as a social institution was examined and also the characteristics or what makes the media what it is was also examined. The session also looked at the types of media which are; print, broadcast, film, music, and the new media and they were also described along with their major features. Three major functions of the media as a social institution was also examined and discussed. Furthermore, the sociological perspectives on the media was also discussed as the four main theories (functional, conflict, feminist and symbolic interaction) brought to light their views on the media.

Assessment

Assessment

SAQ 12.1 (tests Learning Outcome 12.1)

How can the nature of the media as a social institution be described?

SAQ 12.2 (tests Learning Outcome 12.2)

Explain the types of media known to you.

SAQ 12.3 (tests Learning Outcome 12.3)

Discuss the conflict perspective on the media as a social institution?

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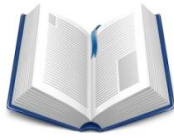
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Notes on Self Assessment Questions

SAQ 1.1

Social structure, represents the distinctive, stable arrangement of institutions whereby human beings in a society interact and live together. it is the structure of social network ties between individuals or organizations. Social structure is often treated together with the concept of social change, which deals with the forces that change the social structure and the organization of society

SAQ 1.2

Elements within he social structure are social roles and social statuses
Social Roles refer to behavior expected of someone who holds a particular status. It represents the behaviors of persons occupying certain statuses. A person holds a status and performs a role. Social Statuses, on the other hand refer to the recognized social position an individual occupies.

SAQ 1.3

Some of the salient features of social structure include:
1. A social structure is effective in organizing the behavior of large numbers of actors.
2. A structure is coercive of individuals and group behavior.
3. A social structure assigns roles and powers to individual actors.
4. A social structure often has distributive consequences for individuals and groups
5. A social structure is geographically dispersed.
6. Social structure can cause social outcomes involving both persistence and change.

SAQ 2.1

Various definitions have been put forward for the term 'social institutions'. Some of these definitions are:

1. Social institutions are structures that define the right and correct ways of doing things in the society (Charon, 1986).
2. Social institutions are patterned ways of solving the problems and meeting the requirements of a particular society.
3. Social institutions are those ways of interrelationship in the society which are eternal and acknowledged by the society.
4. Social institution is also seen as comprising changing patterns of behavior based on relatively more stable value system (Scott and Marshall, 2009).
5. Social institutions represent the social structure and machinery through which human society organizes, directs and executes the multifarious activities, required to satisfy human needs (Barners, 2008).

SAQ 2.2

The structures of social institutions are:

Individuals: This represents the different members of society perform different economic functions on account of which the society is divided into different strata.

Material Structure: This is where the members perform their functions.

System: This is an aggregation of those ways which organizes the people and material structure of the particular social institution.

SAQ 2.3

Social institutions perform some peculiar roles in the society. Some of these roles include:

1. Economic function: economic institutions fulfill the basic needs of the society. These needs are provided under the system of production, distribution of wealth, expenditures and services.
2. Political functions: the main function of political institution is to deepen the human character in organized forms, and also to maintain social organization.
3. Familial function: the main responsibility of the institution is to increase the human race, by bringing up new generation, and this is done through family and marriage.
4. Religious function: the principal aim of the religious function is to satisfy the religious/spiritual needs of the society. It upholds mutual relationship between human beings and God.
5. Social function: the basic objective of social institution is to maintain social control in the society.
6. Social transformation: social institutions protect social inheritance by transforming it from one generation to the next.
7. Socialization: social institutions play vital roles in the socialization of the individuals, therefore the members of each society possess particular characteristics which separate them from other societies.

SAQ 3.1

Family as an institution, play a very crucial role in molding the career of a child which in turn affect his environs as he relates with it. It provides foundations that build the structure of the society. Family represents the basic and necessary social institution which provides foundations to build a structure of a society.

Family is a more or less durable association of husband and wife with or without children

The structure of the family is categorized into nuclear and extended family

Nuclear Family: This represents a family group consisting of a pair of a woman and a man (adults) and their children (one or more). The traditional definition of a nuclear family is a family unit that includes two married parents of opposite genders and their biological or adopted children living in the same residence.

Extended Family: a family that extends beyond the nuclear family, consisting of parents, aunts, uncles, and cousins, all living nearby or in the same household. An example is a married couple that lives with either the husband or the wife's parents.

SAQ 3.2

Patrilineal societies are societies whereby people of the same kinship system trace their links, rights and duties through the male line. Offspring in this type of societies are usually given the name of the father. Also, properties of the father are passed directly unto the sons. Patrilineal descent is also common amongst the pastoral and agrarian societies, in which men provide valued resources.

Matrilineal societies on the other hand, are societies whereby individuals of the same kinship group trace their links, rights and duties through the female line. Here, not only is property inherited by daughters from their mothers, but also individuals define only their maternal side as kin. This is common amongst horticultural societies where women are the primary food producers.

SAQ 3.3

Marriage, also called matrimony or wedlock, is a legally, socially or ritually recognized union between spouses that establishes rights and obligations between them, between them and their children, and between them and their in-laws. It is the legally or formally recognized union of a man and a woman (or, in some jurisdictions, two people of the same sex) as partners in a relationship.

This selection of mates can be categorized into two as follows:

Endogamy: This is the cultural norm that allows marriage within one's cultural and racial groups. It constrains marriage to other people of the same social category.

Exogamy: This is a cultural norm that allows marriage between people of different social category. Exogamous marriages are usually conducted to help create useful alliances and encourage cultural diffusion

SAQ 4.1

The functionalist theorists viewed family as an organized institution established to meet and fulfill certain needs. These duties of the family include; socializing the young, regulating sexual activity and procreation, providing care for its members, giving identity, psychological support and also emotional security to individuals. Functionalists are also of the view that the family provides care and also teach the values to the children as is generally accepted by the society.

On the other hand, conflict theorists viewed the family as existing only to reinforce and support power relations in the society. They see the family as an avenue where opportunities and disadvantages of class, race and gender are required. These theorists are also of the view that the family is an important part of the system of capitalism because it is where workers are produced to fulfill the capitalists' needs. The family therefore socializes their children to conform to the capitalists needs through; the imbibing of obedience, subordination to authority and good consumption.

SAQ 4.2

Divorce refers to the breaking up of a couple after marriage or after being legally joined together as one. This break up is usually conducted with the backing of the law. Some of the causes of divorce are:

- i.   Financial hardship
- ii.   Conflicting values of child rearing
- iii. Age of marriage
- iv.   Years of marriage
- v.   Nature and quality of relationship
- vi.   Economic fluctuation
- vii. Growing up of baby boomers
- viii. Increasing financial independence of women
- ix.   Changes in attitude and values about divorce

SAQ 5.1

The term 'religion' is not that very easy to be conceptualized. Reason been that many religions do not have a clear concept of God, and also, the emotion of spirituality, oneness with nature, mystery and other feelings cannot adequately be measured and cannot be captured in words. However, according to Emile Durkheim, religion can be defined as a unified system of beliefs and practices relative to sacred things.

Religion as an institution represents a pattern of social action organized around a set of beliefs, practices, and symbols that people develop in order to grasp the meaning of existence. Also, it is also a social institution due to the following reasons:

- a.   It is found in every known society.
- i.   It represents the moral belief system of a society.
- ii.   It is the institution that is used to determine group values and to have a common belief system.
- iii. It performs the function of helping people express their feeling of spirituality and faith.
- iv.   Also, it performs the function of conferring legitimacy on a society's norms and values.

v. It sometimes serves as a source of division and conflict (Sharia crises), and it can also be a force for healing social problems and moving the mass of people towards greater insight into their common humanity.

SAQ 5.2

Some of the basic elements of religion include the following:

1. Scared: The basic element of religion is the presence of the sacred. They are those aspects of life that are extraordinary or supernatural; in other words, "holy".
2. Ritual: This represents those set of actions often believed to have symbolic value prescribed by religion and performed at regular intervals for the purpose of reinforcing beliefs, traditions and practices.
3. Profane: These are the everyday, secular, or worldly aspects of life. This also has its own rituals.
4. Organized Believers: There is usually a group of people who gather together from time to time and share the same religious beliefs.

SAQ 5.3

There are five major forms of religions which can be categorized in different ways, according to the specific characteristics of faiths and how religious groups are organized. These are:

i. Simple supernaturalism
ii. Animism
iii. Theism
iv. Abstract ideas, and
v. Civil religion

Simple Supernaturalism: This is the belief that supernatural forces affect peoples' lives either positively or negatively. It is a form of religion where there is no distinction between sense of experience and the supernatural.

Animism: This is the belief that plants or animals or other elements of the natural world are endowed with spiritual life forces having an impact on events in society.

Theism: This is a form of religion in which gods are conceived of as separate from humans and from other living things on the earth. This is divided into polytheism and monotheism respectively.

Abstract ideas: This is a form of religion that centers on an abstract ideal of spiritual and human behavior. They are categorized into two; Buddhism and Confucianism.

Civil religion: This is a collection of certain common elements of religious orientation, beliefs, and rituals most people believe for communicating those beliefs that exist outside religious institutions

SAQ 5.4

Some of the functions of religion include:

b. It exerts a great influence upon personality development

i.   Religion allays the fear of the unknown

ii.   Religion explains events or situations which are beyond the comprehension of man

iii. Religion gives comfort, strength and hope in times of crises and despair.

iv.   Religion preserves and transmits knowledge, skills, spiritual and cultural values and practices.

v.   Religion serves as an instrument of change.

vi.   Religion promotes closeness, love, cooperation, friendliness and helpfulness.

vii. Religion provides hope for a blissful life after death.

viii. It furnishes a psychological diversion from unwanted life situations

ix.   It sustains the existing social structure

SAQ 6.1

Religious organization can be categorized into four major headings; these are:

Ecclesia/church,

Denominations,

Sects, and

Cults

Ecclesia/Church: This refers to a religious organization that claims to include most of or all the members of a society and is recognized as the national or official religion. The usually employ formerly ordained full-time clergy who are professionals in spiritual aspects.

Denomination: This explains large, organized religion that is not officially linked with the state or government. It has an explicit set of beliefs, a defined system of authority, and a generally respected position in society. The denomination accepts the legitimacy claims of other religions and enjoys a positive relationship with the dominant society.

Sect: A sect refers to a relatively small religious group that has broken away from some other religious organization to renew what it views as the original vision of the faith. A good example of this is the "Boko Haram" Sect in Nigeria- who has as their belief the total disregard for everything Western, reforms such as; Western education should be abolished as it is evil. Sects are often short-lived, but in some instances, they have been able to endure over several generations while remaining fairly separate from society.

Cult: A cult is a group or movement exhibiting a great or excessive devotion or dedication to some person, idea, or thing and employing unethically manipulative techniques of persuasion and control (e.g., isolation from former friends and family, debilitation, use of special methods to heighten suggestibility and subservience, powerful group pressures, information management, suspension of individuality or critical judgment, promotion of total dependency on the group and fear of leaving it, etc.) designed to advance the goals of the group's leaders to the actual or possible detriment of members, their families, or the community.

SAQ 6.2

Religious behaviors are the belief in and reverence for a supernatural power or powers, regarded as creating and governing the universe: respect for religion. They represent behaviours that are motivated by religious beliefs. Religion behaviours are of three dimensions, these are:

Religious beliefs: These are specific ideas that members of a particular faith hold to be true about their faith. Members adhere strictly to these ideas they share. These views can vary from religion to religion.

Religious rituals: These are behaviors or practices that are usually carried out in honour of the divine power that is being worshipped by the believers. It also serves as a reminder to members of their religious duties and responsibilities.

Religious Experience: This refers to the feeling or perception of being in direct contact with the ultimate reality. It also represents the conviction or sensation that one is connected to the divine, that is usually experienced during prayers or meditation.

SAQ 7.1

Formal education: This represents a form of educational institution that is organized, and guided by a formal curriculum, leading to a formally recognized credential such as a high school completion diploma or a degree, and is often guided and recognized by government at some level. Teachers are usually trained as professionals in some way.

Non-formal Education: This form of educational institution is organized (even if it is only loosely organized), but may or may not be guided by a formal curriculum. This type of education may be led by a qualified teacher or by a leader with more experience. Though it doesn't result in a formal degree or diploma, non-formal education is highly enriching and builds an individual's skills and capacities. Continuing education courses are an example for adults. Girl guides and boy scouts are an example for children. It is often considered more engaging, as the learner's interest is a driving force behind their participation.

Informal Education: This describes a form of educational institution with no formal curriculum and no credits earned. The teacher is simply someone with more experience such as a parent, grandparent or a friend. A father teaching his child to play catch or a babysitter teaching a child their ABC's is an example of informal education.

SAQ 7.2

The functions performed by Nigerian educational institutions can be categorized into two: manifest functions and latent function.

Manifest Functions are the intended and organized results/outcomes resulting from activities of various educational institutions. These are:

1. Socialization: Schools perform this function through transfer of knowledge from teachers/ facilitators to the students. schools teach students the student-roles, specific academic subjects, and political socialization (e.g., the importance of the democratic process).

2. Transmission of Culture: Schools helps in the transmission of cultural norms and values to each new generation. Attitudes and

behaviours throughout the world are been changed through researches in the field of humanities, social sciences, and natural sciences.

3. Social Integration: Schools promotes social integration by unifying the whole world together. Schooling works to forge a mass of people into a unified whole.

4. Social Placement-Tracking: Schools are responsible for identifying the most qualified people to fill advanced positions in the society. Schools often channel students into programs based on their ability and academic achievement.

5. Changes in Innovation: Schools are sources of change and innovation. For instance, new programs (such as computer education) are created so as to meet both the educational and students' needs.

6. Creation of common identity: Schools help to create a common identity in a diverse population. This is achieved through the learning of official language, national history, patriotic themes promoting a shared identity.

7. Promoting Personal Growth: Schools expose students to a wide variety of perspectives and experiences that encourage them to develop creativity, verbal skills, artistic expression, intellectual accomplishment and cultural tolerance.

Latent Functions include:

1.   Cultural Capitals; These represents social assets such as values, beliefs, attitudes and competencies in language and culture that children learn at home, but which are reinforced in school.

2.   Hidden Curriculum: This deals with the transmission of culture and ideas through implied demands in the everyday rules and routines of the school.

3.   Child Care: Nowadays, schools have become vital to relieving parents of some child care duties. This is because, students spend better part of their days daily except in the weekends in the schools.

SAQ 7.3

There are four theories as identified by Anderson and Taylor (2004) and Schaefer and Smith (2005) that helps to explain the whole activities within the educational system. These are:

1. The Functionalist Perspective: This is a theory that attempt to provide answers as to why schools exist and what functions do the schools actually perform in the society.

2. The Conflict Perspective: This theory focuses on the competition between groups for power, income, and social status, giving special attention to the prevailing importance of institutions in the conflict. This theory does not believe that public schools reduce social inequality. Rather, they believe that the educational system reinforces and perpetuates social inequalities arising from differences in class, gender, race, and ethnicity.

3. The Interactionist Perspective: This theory sees education as one way labeling theory in action. The labeling with which symbolic

interactionists concern themselves extends to the very degrees that symbolize completion of education with much emphasis on credentialism- emphasis on certificates or degrees to show that a person has a certain skill, has attained a certain level of education, or has met certain job qualifications.

4. The Feminist Perspective: This is a theory that seeks to promote women's rights to equal education (and its resultant benefits) across the world. Feminist theory aims to understand the mechanisms and roots of gender inequality in education, as well as their societal repercussions.

SAQ 7.4

As identified by Max Weber, there are five characteristics of bureaucracy, these are:

1. Division of Labour: This is a process of breaking down work or task into some number of stages in which at least a worker is assigned to each of these stages. This brings about specialization resulting from getting used to a particular task over a considerable period of time.

2. Hierarchy of Authority: This explains a phenomenon whereby Each level in an organization controls the levels below and is controlled by the level above. For instance, Teachers must report to principals and assistant principals, and may also be supervised by department heads. Principals are answerable to a superintendent of schools or teaching service commission and the superintendent is hired and fired by a board of education.

3. Written Rules and Regulations: This explains the facts that there exist some laid down rules and regulations that must be followed to the latter. Thus, teachers and administrators must conform to numerous rules and regulations in the performance of their duties.

4. Purposely Impersonal: The idea is to ensure that all employees and customers are treated equally and not be influenced by individual differences.

5. Employment based on technical qualifications: The hiring of teachers and professors is based on professional competence and expertise. Promotional exercise is to follow written personnel policies.

SAQ 7.5

Some of the problems confronting Nigerian schools are:
- Lack of discipline
- High rate of passivity among the students.
- High cases of drop outs
- Poor academic standard

SAQ 8.1

Economy is the large set of inter-related production and consumption activities that aid in determining how scarce resources are allocated. It represents the entire network of producers, distributors, and consumers of goods and services in a local, regional, or national community. This is also known as an economic system.

The world economy over time, has witnessed social changes that cut across the following three revolutionary stages.

1.   Agricultural Revolution: This describes an economy that is characterized by hunting and gathering of raw materials across the earth crust. Hunters and gatherers are the individuals that made up the earliest human societies, and they lived off the lands. Societies under this type of economy were simple in nature and were not technologically inclined as there was no distinct economy, rather these societies produced and consumed their own products.

2.   Industrial Revolution: This form of economy is characterized by the transmission of raw material into a finished or semi-finished products. The focus of this revolution is a shift from just gathering of raw materials to working to turn the raw materials into a range of finished products such as furniture and clothing.

3.   Post-industrial Revolution: These are societies that are characterized by production based on service work and high technology. The major changes brought about by this new economy were that; people no longer produced goods but started working with symbols; consultants such as; advertising executives, editors and financial analysts make up more of the labor force in this economy.

SAQ 8.2

A market can be defined as any arrangement whereby buyers and sellers are in contact. It is an arrangement whereby buyers and sellers come together so as to carryout exchange of goods and services. It should be noted that there exist various media through which buyers and sellers can contact one another to facilitate business transaction without necessarily meeting at a particular location. The world has become a global village where the people around the world relate, interact and carryout business plans and ideas without seeing each other face to face. This is mostly facilitated through the use of social media tools such as facebook, twitter, skype, whatsapp, LinkedIn etc.

On the other hand, marketplace place refers to a particular geographical location where buyers and sellers meet to carry out their business activities. It represents that particular square where people gathered to engage in exchange of goods and services.

SAQ 8.3

The main sectors of the world economies can be categorized into three main sectors- primary sector, secondary sector and the tertiary sector.

Primary Sector: This sector deals with the extraction of raw material from the earth crust/natural environment. Activities in this type of sector include agriculture, forestry, animal rearing, fishing and mining.

Secondary Sector: This sector deals with adding satisfactions to the raw materials produced in the primary sector. It is a sector that is characterized with the transmission of raw materials into manufactured goods.

Tertiary Sector: This involves services rendering rather than production of goods. These services include; secretarial and clerical work, positions in food service, sales, law, healthcare, law enforcement, advertising and teaching

SAQ 8.4

The major economic system around the world can be categorized into three, these are capitalism, socialism and communism.

Capitalism: This refers to an economic system in which the means of production and distribution are owned, controlled and managed by individuals who have the financial wherewithal to possess the required resources. This type of economic system is characterized by the private ownership of the means of production and distribution of goods and services. A capitalist society seeks to create profit and wealth.

Socialism: This describes an economic system in which the means of production and distribution are collectively owned by the people but managed and controlled solely by the government. The basic objective of this economic system is to meet people's needs rather than to make profits.

Communism: This represents a theory or system of social organization in which all property is owned by the community and each person contributes and receives according to their ability and needs. It is an ideology of economic equality through the elimination of private property. This is also known as the highest stage of socialism.

It should be noted that there is no country in the world that practice any of the aforementioned economic system to its fullest. Rather, what we have been having is a mixture of some aspect or desirable parts of each of these system, hence the emergence of mixed-economy-an economic system that is characterized by the mixture of the philosophies and ideas of any two of the aforementioned economic systems.

SAQ 8.5

There are three major theoretical perspectives that provide frameworks for understanding the social structural forces that are involved in work transformation.These are: conflict theory, functional theory and the symbolic-Interactions theory. Read out for more details in sub-session 8.5

SAQ 9.1

In government, the term authority is often used interchangeably with power. However, their meanings differ: while power is defined as the ability to influence somebody to do something that he/she would not have done. Power can also be defined as the capacity to do something (attack a person or a nation, teach a class, fix a car, buy an iPhone, etc). Authority on the other hand refers to a claim of legitimacy, the justification and right to exercise that power.

For example, while a mob has the power to punish a criminal, for example by lynching, people who believe in the rule of law consider that only a court of law has the authority to punish a criminal legally as the law says. One is simply power, the other is more towards legitimacy (ie the ethical or respected use of power).

As a general rule, authority is deferred power: people as a group grant someone the authority to tell them how to wield their collective power, rather than each person deciding how to use his or her power independently. Authority is useful for achieving collective goals. However, anarchists are opposed to any form of authority, while libertarians (paradoxically) have no problem with authority but oppose any form of collective power.

SAQ 9.2

Monarchy: A monarchy is a form of government in which total sovereignty is invested in one person, a head of state called a monarch, who holds the position until death or abdication. Monarchs usually both hold and achieve their position through the right of hereditary succession (e.g. they were related, usually the son or daughter, of the previous monarch), although there have been elective monarchies, where the monarch holds the position after being elected: the papacy is sometimes called an elective monarchy.

Democracy: This is a form of government in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system. Democracy is indeed a set of ideas and principles about freedom, but it also consists of a set of practices and procedures that have been molded through a long, often tortuous history. In short, democracy is the institutionalization of freedom. Democracies fall into two basic categories, direct and representative.

Authoritarianism: This describes a system of government that values order and control over personal freedom. It represents practice of management in which orders are issued with threats of punishment for disobedience, and which is based on the belief that status and power differences in an organization are appropriate and must be maintained. A government run by authoritarianism is usually headed by a dictator.

Totalitarianism: This is a form of government that theoretically permits no individual freedom and that seeks to subordinate all aspects of the

individual's life to the authority of the government. Italian dictator Benito Mussolini coined the term 'totalitario' in the early 1920s to describe the new fascist state of Italy, which he further described as: "All within the state, none outside the state, none against the state." Totalitarianism refers to a political system in which all authority is in the hands of the state. In a totalitarian society, all control of public and private life is government run.

SAQ 9.3

Pluralist model represents political analysis that that sees power as being spread among many competing interest groups. Politics, according to the pluralists is an avenue where negotiations take place. Organizations cannot operate with limited resources and so they function as veto groups and try as much as possible to keep their opponents from achieving their aims and also realize some success on their own part.

To the power-elite model, politics represents an analysis of power concentration in the hand of the selected few who are richly blessed or wealthy in the society. This model asserted that a society's wealth and power is usually in the hands of small upper class individuals and that that these groups of people were also heading the major sectors of in the society which are; the economy, government and the military.

To the autonomous state model, the state is viewed as developing interests of its own which it propagates outside of the public, it claims to serve. This model views the state as a combination of administrative and policing organizations each with interests such as maintenance of its complex bureaucracy and protection of special privileges.

SAQ 10.1

Below are the justifications the help to proof why Nigerian military serves as a social institution:

1. Fulfilment of certain needs of the society: The major function of the military as a social institution is to defend the nation against external and also internal incursions. Military is an essential tool for maintaining peace in any society, hence standing army is valued.

2. Existence of a bureaucratic process: The military can be likened to a formal bureaucratic organization, whereby a strict hierarchical order is maintained. People in the military are given ranks and grow through the passage of series of well-defined levels, each with its own share of responsibilities and rights.

3. It shares some elements of being a masculine institution: The military is mainly a masculine institution, not just in the combative culture but also in masculine traits such as aggression, competition, hierarchy and violence.

SAQ 10.2

The economic importance of Nigerian military includes the following:

Defence of the country: The Nigeria military has fought tooth and nail to defend the interest of the country against both internal and external attacks. The Nigerian military formed the basis of various peace-keeping mission across African states and has also ensured peaceful co-existence within the Nigeria territory.

Production of arms and other military equipment: The existence of Nigerian military has facilitated the local production of arms and other military equipment in Nigeria. This has helped to boost the production base of the country and has also helped to improve the export base of the country

Source of employment to some people: Through the production of military equipment, more job opportunities have been provided to lot of people both at local and international level.

SAQ 11.1

The word 'health' can be defined as a relative state in which one is able to function well physically, mentally, socially, and spiritually in order to express the full range of one's unique potentialities within the environment in which one is living. In the words of René Dubos, "health is primarily a measure of each person's ability to do and become what he wants to become."

Individuals health is related with the society we live and as such tend to affect one's health over tome. Thus, health is related to the society in the following ways:

1. The prevailing cultural pattern in the society: The standard of people's health varies from society to society, and the prevailing conditions in each society are being regarded as normal. In West Africa for instance, the deadly killer disease Malaria is so rampant that individuals now consider it to be a normal everyday illness. Health therefore is sometimes a matter of having the same disease as your neighbours.

2. The cultural standards of health change over time: Some cultural belief and norms tend to affect or shape the health status of the society. At a certain time for instance, there was this false health claims that higher education would strain the female brain and masturbation is a threat to one's health. With time, some of these false health claims had disappeared.

3. Influence of technology on health: As industrialization rises in the society, so also does the health of the people within that society. Individuals, who reside in poor nations, are plagued by infectious diseases this is due to malnutrition and poor sanitation.

4. Social inequality and people's health: The prevailing health status is a reflection of the inequality in the such society. For instance, the rich have better physical and mental health than the poor. The pattern starts at birth, with infant mortality highest among the poor. Affluent people also live longer than poor people do.

SAQ 11.2

Three levels of health delivery exist in Nigeria; these are primary level, secondary level, and tertiary level of health delivery.

Primary health care (PHC) represents the first level of contact of individuals, the family and the community with the national health system, thereby bringing health care as close as possible to where the people live and work, and constitutes the first element of a continuing health care process. The local government takes care of the primary level (emphasizing Preventive Medicare, Health Clinics, Dispensaries etc.).

Secondary level of health delivery helps to provide specialized services to patients referred from primary health care level through out-patient and in-patient services at hospitals centre for general medical, surgical and paediatric patients. This level is also expected to provide administrative, training and technical support to and supervision for the subordinate level. State government take charge of this type of health delivery.

The third level of health delivery is the tertiary health care. Tertiary health care, which is at the apex of the national health care system, consists of highly specialized services, which provide care for specific diseases and conditions for specific groups. The institutions which falls under the tertiary health care are: teaching hospitals, specialist hospitals; orthopaedic, eye, psychiatric, maternity and paediatric hospitals. Tertiary health care institutions are often centres of high-level research, training, and source of provision of specialized services in the clinical, scientific, diagnostic and technological spheres. This form of health care delivery is undertaken by the federal government.

SAQ 11.3

The major sources of financing healthcare system in Nigeria are:

  i.   general taxation to the state, county or municipality

  ii.   social health insurance schemes

  iii. voluntary or private health insurance

  iv.   out-of-pocket payments

  v.   donations to health charities

SAQ 11.4

Functionalism ideas represents one of the analysis of health from the sociological view point that explained that medicine should be viewed as society as a society's way to keep its members. Illness according to this perspective is dysfunctional because it reduces people's abilities to perform their roles. Society responds to sickness not only by providing medical care but also by affording people a sick role.

The conflict theory on the other hand, perceived health and illness in the society as a means of displaying the inequality that abound in the society. These theorists argued that health is important to all but by requiring individuals to pay for medical care, capitalist societies allow the rich to have the best health. This model further argues that the capitalist system provides excellent medical care for the rich but not for the rest of the population.

The interactionist proponents in their own argument maintained that health and medical care are socially constructed by people in their everyday interaction. Thus, if health and illness are socially constructed, people who live in poor communities may view hunger and malnutrition as a normal, on the other hand members of well to do communities may not see the dangers of a rich diet.

The last sociologist perspective is the feminist approach which pointed out that that health is an area of central concern for women, yet there is a historical pattern of the medical field concentrating primarily on women's reproductive potential, overshadowing a diversity of other health and illness issues. Feminist theorists point to inequalities in the health system and the control that the state holds over the field. Though women are the majority of workers in the paid health care system, they are concentrated in the lower paid and lower status jobs – as nurses and as general practitioners, compared to administrators or physician specialists.

SAQ 12.1

The mass media is a social institution based on the following facts:

1. it contributes in numerous ways for people to interact according to their interest. This implies that through media, one is free to relate and interact with people of his/her choice according to his/her interest.

2. The media has completely replaced the traditional forms of social institution like churches, schools, families and government as a means of providing the required knowledge and communicative tools needed for successful integration into society.

3. Individuals are increasingly looking to the media for direction in rules of behaviour and societal values, while being provided with a sense of membership through its programmes.

SAQ 12.2

There are at least five forms of media, these are:

Print media: This covers newspapers, magazines and other types of publications. Print is the oldest type of media, and many people still use this type for their news.

Broadcast media: This is the second media type, broadcast, includes radio and television and has been increasing in use since the 1950s, though there has been a growing tendency toward cable news shows in recent decades.

Films media: Movies (films) are the oldest form of motion picture technology capable of capturing lifelike video-style images. Originally, movies could only be consumed at a neighbourhood movie theatre, but these days' movies are widely available for people to consume in their homes, on their computers, and even in through their telephones.

Music media: The social significance of music, though has received only little attention, its relationship to social events has always been recognized and occasionally celebrated or feared. Some of the features of this type of media are; multiple technologies of recording and dissemination, low degree of regulation etc.

New media: Internet blogs and websites are quickly emerging as viable news sources as more and more people seek these out online.

SAQ 12.3

According to the conflict theorist, media represents the divisions and dichotomies in the society and the world at large including those based on gender, race, ethnicity and social class, in particular they point out the media's ability to decide what gets transmitted. To them, the media has transformed to a form of big business in which profits are generally more important than the quality of the product. They argued further that the mass media serve to maintain the privileges of certain groups, while protecting their own interests, such that powerful groups may limit the representation of others in the media. The media also transmits messages that virtually define what we regard as the real world, even though these images are frequently at wide variance from the larger society, that is the false images of a particular group that become accepted as accurate portrayals of reality.