
Introduction to Social Structure

SOW209



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

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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.

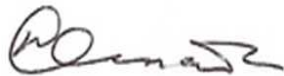
Apart from the responsibility for you to read this course material with others, you are also advised to seek assistance from your course facilitators especially academic advisors during your study even before the interactive session which is by design for revision. Your academic advisors will assist 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.

A handwritten signature in black ink, appearing to read 'Bayo Okunade', with a stylized flourish at the end.

Professor Bayo Okunade

Director



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About this course manual

Introduction to Social Structure SOW209 has been produced by University of Ibadan Distance Learning Centre. All course manuals produced by University of Ibadan Distance Learning Centre are 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 Introduction to Social Structure 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.

Course Overview

Welcome to Introduction to Social Structure SOW209

This course will introduce students to social structure of the society. SOW209 examines the basic issues and patterns of behaviour people create through their interactions and interrelationships.

Course outcomes



Outcomes

Upon completion of Introduction to Social Structure SOW209 you will be able to:

- describe the relationship between society and social structures.
- outline the elements of social structure.
- explain the social institutions, in primitive societies, agrarian societies and post industrial society.
- discuss social stratification
- appraise formal organizations and bureaucracies.
- discusses socialization and its agencies.
- present social structure and social welfare system in Nigeria.

Timeframe



How long?

This is a 15 week course. It requires a formal study time of 45 hours. The formal study times are scheduled around online discussions / chats with your course facilitator / academic advisor to facilitate your learning. Kindly see course calendar on your course website for scheduled dates. You will still require independent/personal study time particularly in studying your course materials.

How to be successful in this course



As an open and distance learner your approach to learning will be different to that from your school days, where you had onsite education. You will now choose what you want to study, you will have professional and/or personal motivation for doing so and you will most likely be fitting your study activities around other professional or domestic responsibilities.

Essentially you will be taking control of your learning environment. As a consequence, you will need to consider performance issues related to time management, goal setting, stress management, etc. Perhaps you will also need to reacquaint yourself in areas such as essay planning, coping with exams and using the web as a learning resource.

We recommend that you take time now—before starting your self-study—to familiarize yourself with these issues. There are a number of excellent resources on the web. A few suggested links are:

- <http://www.dlc.ui.edu.ng/resources/studyskill.pdf>

This is a resource of the UIDLC pilot course module. You will find sections on building study skills, time scheduling, basic concentration techniques, control of the study environment, note taking, how to read essays for analysis and memory skills (“remembering”).

- http://www.ivywise.com/newsletter_march13_how_to_self_study.html

This site provides how to master self-studying, with bias to emerging technologies.

- <http://www.howtostudy.org/resources.php>

Another “How to study” web site with useful links to time management, efficient reading, questioning/listening/observing skills, getting the most out of doing (“hands-on” learning), memory building, tips for staying motivated, developing a learning plan.

The above links are our suggestions to start you on your way. At the time of writing these web links were active. If you want to look for more, go to www.google.com and type “self-study basics”, “self-study tips”, “self-study skills” or similar phrases.

Need help?



As earlier noted, this course manual complements and supplements SOW209at UI Mobile Class as an online course.

You may contact any of the following units for information, learning resources and library services.

Distance Learning Centre (DLC)

University of Ibadan, Nigeria

Tel: (+234) 08077593551 – 55

(Student Support Officers)

Email: ssu@dlc.ui.edu.ng

Head Office

Morohundiya Complex, Ibadan-
Ilorin Expressway, Idi-Ose,
Ibadan.

Information Centre

20 Awolowo Road, Bodija,
Ibadan.

For technical issues (computer problems, web access, and etcetera), please send mail to webmaster@dlc.ui.edu.ng.

Academic Support



A course facilitator is commissioned for this course. You have also been assigned an academic advisor to provide learning support. The contacts of your course facilitator and academic advisor for this course are available at onlineacademicsupport@dlc.ui.edu.ng

Activities



This manual features “Activities,” which may present material that is NOT extensively covered in the Study Sessions. When completing these activities, you will demonstrate your understanding of basic material (by answering questions) before you learn more advanced concepts. You will be provided with answers to every activity question. Therefore, your emphasis when working the activities should be on understanding your answers. It is more important that you understand why every answer is correct.

Assessments



Assessments

There are three basic forms of assessment in this course: in-text questions (ITQs) and self assessment questions (SAQs), and tutor marked assessment (TMAs). This manual is essentially filled with ITQs and SAQs. Feedbacks to the ITQs are placed immediately after the questions, while the feedbacks to SAQs are at the back of manual. You will receive your TMAs as part of online class activities at the UI Mobile Class. Feedbacks to TMAs will be provided by your tutor in not more than 2 weeks expected duration.

Schedule dates for submitting assignments and engaging in course / class activities is available on the course website. Kindly visit your course website often for updates.

Bibliography



Reading




For those interested in learning more on this subject, we provide you with a list of additional resources at the end of this course manual; these may be books, articles or websites.

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

Society and Social Structure

Introduction

In this Study Session, we will discuss the relationship between society and social structure. We will also examine their relationships through their definitions.

Learning Outcomes



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

1.1 *define* and use correctly the following terms in bold:

- **society**
- **social structure**

1.2 *discuss* how the two concepts are related.

1.1 What is a Society?

The term society refers to a population of people (or other social animals) that is organized in a cooperative manner to carry out the major functions of life, including reproduction, sustenance, shelter and defence (Kornblum, 1997).

This definition distinguishes between societies and populations in the following ways:

- The notion of a population implies nothing about social organizations; but the idea of a society stresses the interrelationship among the members of the population.
- A population can be any set of individuals that we decide to count or otherwise consider, such as the total number of people living in any nation – state.

1.2 What is Social Structure?

This is referred to as the recurring patterns of behaviour people create through their interactions and relationships. We can say, for example, that the family has a structure in which there are parents and children and other relatives who interact in specific ways on a regular basis.

The interactions between the society and parents may take the following forms:

- The larger society usually requires that family members assume certain obligations toward each other.
- Parents are required to educate their children or send them to

schools.

- iii. Children are required to obey their parents until they have reached an age at which they are no longer considered dependent.

These requirements contribute to the structure of relationship that is characteristic of the family.

1.2.1 Elements of Social Structure

In this section, we will discuss social roles, statuses, groups and norms as constituents of social structure.

Social Role

Social role is a basic unit of social structure, and is the pattern of behaviour associated with a particular social position such as doctor, professor or mother. Kornblum (1997) defines role as the way an individual behaves in a particular status in the society. Sometimes, ideal role is distinguished from actual role. They are distinguished as follows:

Ideal Role

Ideal role indicates the rights and duties allocated to a social position, and enable the individual to know what is expected of him in a particular role which he is obligated to undertake or which he has some claim.

Actual Role

Actual role behaviour takes into account the influence of the personality of the individual and the actual social setting in which he has to operate in determining role performance or actual conduct, in relation to the ideal or prescribed pattern of behaviour.

Linton (1937) describes a role as the dynamic expression of a status, that is, individuals hold a status and perform a role. In other words, various obligations and privileges attached to a status call out a particular role. The student role, for example, involves obligations of attending classes and completing assignments, and the privilege of being able to devote much of one's time to personal enrichment through academic study. Other aspects of social roles are as follows:

Role Expectation

Role expectation is the society's expectations about how a role should be performed, together with the individual's perceptions of what is required in performing that role.

Role Set

This is defined by Merton (1968) as a number of roles attached to a single status. For example, a mother with four statuses each linked to a different role set. First, a woman occupies that status of "wife", with corresponding roles toward her husband (conjugal role, such as confidante and sexual role partner), with whom she would share a "domestic role" toward the household. Second, she also holds the status of "mother", with routine responsibilities toward her children (the "maternal role") and activities in various organizations such as the PTA (the "civic role"). Third, as a professor, she interacts with students (the "teaching role") as well as with academics (the "colleague role"). Fourth,

her work as a researcher (the “laboratory role”) provides the data she uses in her publications (the “author role”). However, individuals in the society generally occupy several dozen statuses at one time, each linked to a role set.

Role Conflict

Role conflict is defined as incompatibility among roles corresponding to two or more different statuses. We experience role conflict when we find ourselves pulled in various directions while trying to respond to the many statuses we hold. Some aspiring politicians, for example, may decide not to run for national office because the demands of such a campaign would impoverish family life; in the other cases, ambitious people may defer having children or choose to remain childless in order to build careers as quickly as possible.

Role Strain

The concept of role strain refers to incompatibility among roles corresponding to a single status. For example, a plant supervisor may enjoy being friendly with other workers. At the same time, however, the supervisor’s responsibility for everyone’s performance requires maintaining some measure of personal distance from each employee. In short, performing the roles attached to even one status may involve a “balancing act” of trying to fulfil various duties and obligations.

One strategy for minimizing role conflict is “insulating” roles from one another (Merton, 1968). Instead of downplaying a particular role, people “compartmentalize” their lives so that they perform roles linked to one status at one time, and place and carry out roles corresponding to another status elsewhere at some other time.

Statuses

In every group there are socially defined positions known as statuses. One of the basic building blocks of social interaction is status, which refers to a recognized social position that an individual occupies. For instance, father, mother, son, daughter, teacher, student, and principal are examples of familiar statuses in the family and school.

Every status involves various rights, duties, and expectations. The statuses people occupy thus guide the way they act in any setting. In the college classroom, for example, professors and students have distinctive, well-defined responsibilities.

In this section, we are going to describe the following statuses as Types of Status:

Status Set

The term status set refers to all the statuses a person holds at a given time. For example, a girl may be a daughter to her parents, a sister to her siblings, a friend to members of her social circle, and a goalie to others on her hockey team.

Just as status sets branch out in different directions, they also change over the life course. For example, a child grows into an adult, a student becomes a lawyer, and people marry to become husbands and wives, sometimes becoming single again as a result of divorce or death.

Ascribed Status

An ascribed status is a social position that someone receives at birth or involuntarily assumes later in life. Examples of ascribed statuses include being a daughter, a teenager, or a widower. Ascribed statuses are matters about which people have little or no choice.

Achieved Status

An achieved status refers to a social position that someone assumes voluntarily and that reflects personal ability and effort. Among achieved statuses in the United States are being an honours student, an Olympic athlete, a wife, a computer programmer, a member of Phi Beta Kappa, or a thief, and in Nigeria being a noble laureate like Professor Wole Soyinka. In each case, the individual has a definite choice in the matter.

Most statuses actually involve a combination of ascription and achievement. That is, people's ascribed statuses influence the statuses they are likely to achieve. For instance, children cannot be lawyers until they become adults. More generally, any person of a privileged sex, race, ethnicity, or age has far more opportunity to realize desirable achieved statuses than does someone without such privileges.

Master Status

Some statuses are more significant than others. A master status is a status that has exceptional importance for social identity, often shaping a person's entire life. For example, in our society, a person's occupation is often a master status since it suggests something about our social background, education, and income.

Social Group

A social group refers to two or more people who identify and interact with one another. For instance, human beings continually come together to form couples, families, circles of friends, neighbourhoods, churches, business, clubs and numerous large organizations. Whatever the forms, groups encompass people with shared experiences, loyalties, and interests. In short, while individuals maintain their individuality, the members of social groups think of themselves a special "we".

Characteristics of Groups

1. Groups play vital part in a society's social structure. This is so because our social interaction takes place within the groups, and is influenced by the norms and sanctions established by groups.
2. The expectations associated with many social roles, including those accompanying the statuses of brothers, sisters, and students, become most clearly defined in the context of a group.
3. The study of groups has become an important part of sociological investigation because of their importance in the transmission of culture.

Types of Groups

Different forms of groups have been identified, such as primary groups, secondary groups, in-groups, out-groups, and reference groups. They are discussed as follows:

Primary and Secondary Groups

Cooley (1902) coined the term “primary group” to refer to a small group characterized by intimate, face-to-face association and cooperation. For example, the members of a street gang constitute a primary group; so do members of a family living in the same household, as well as “sisters” in a college sorority.

Primary groups play a pivotal role both in the socialization, and in the development of roles and statuses. Primary groups can be instrumental in a person’s day-to-day existence. For example, studies have shown that, neighbours, close friends, and especially kinfolk play a vital role in helping people to follow complicated role schedules for taking prescription medicine (Kail and Litwak, 1989). However, when we find ourselves identifying closely with a group, it is probably a primary group.

The term “secondary group” refers to a formal, impersonal group in which there is little social intimacy or mutual understanding. The distinction between primary and secondary groups is not always clear-cut. For instance, some social clubs become so large and impersonal that they no longer function as primary group.

Table 2.1 Comparison of Primary and Secondary Groups

Primary Group	Secondary Group
Generally small	Usually large
Relatively long period of interaction	Short duration, temporary
Intimate, face-to-face association	Little social intimacy or mutual understanding
Some emotional depth in relationships	Relationships generally superficial.
Cooperative, friendly	More formal and impersonal

In-Groups and Out-Groups

In-Group

An in-group can be defined as any group or category to which people feel they belong. Simply put, it comprises everyone who is regarded as “we” or “us”. The on-going may be as narrow as one’s family or as broad as an entire society. The very existence of an in-group implies that there is an out-group viewed as “they” or “them”.

Out-Group

More formally, an out-group is a group or category to which people feel they do not belong.

One typical consequence of in-group membership is a feeling of distinctiveness and superiority among members, who see themselves as better than people in the out-group.

Reference Group

This is a group that individuals use as a standard for evaluating themselves and their own behaviour. Reference groups have two basic purposes.

1. They serve as a normative function by setting and enforcing standards of conduct and belief.
2. Reference groups also perform a comparison function by serving as a standard against which people can measure themselves and others.

It is important to recognize that individuals are often influenced by two or more reference groups at the same time. For instance, one's family members, neighbours, and co-workers shape different aspects of a person's self-evaluation.

Social Norms

Norms are standard of behaviour or expected standard of behaviour. Norms are rules of behaviour which have been accepted as legitimate by the members of a group. Norms are established standards of behaviour maintained by a society. In order for a norm to become significant, it must be widely shared and understood.

Types of Norms

There are two main types of norms identified by the sociologists who have been classified as either formal or informal.

Formal Norms

Formal norms have generally been written down and involve strict rules for punishment of violators. In some countries, like United States, norms often formalize into laws, which must be very precise in defining proper and improper behaviour.

Informal Norms

By contrast, informal norms are generally understood but are not precisely recorded. Standards of proper dress are a common example of informal norms. Our society has no specific punishment or sanction for a person who comes to school or to college dressed quite differently from everyone else. Making fun of non-conforming students for their unusual choice of clothing is the most likely response (Stone, 1977).

Values

Social value is referred to as the attitudes held by society that defines what the society considers to be correct and of relative important. Macionis (1995) sees values, as culturally defined standards by which people judge desirability, goodness, and beauty, and which serve as broad guidelines for social living. Values are judgments, from the standpoint of a culture, of what ought to be.

Williams (1970) therefore, identified ten values which are central to our way of life:

- i. Equal opportunity
- ii. Achievement and success

- iii. Maternal comfort
- iv. Activity and work
- v. Practicality and efficiency
- vi. Progress
- vii. Science
- viii. Democracy and free enterprise
- ix. Freedom
- x. Racism and group superiority

For Williams (1970), values are relatively enduring awareness and emotion regarding an object, ideas or persons. He further sees it as, ideas to whether objects or behaviours are good, bad, desirable or undesirable.

1.3 Relationship between Society and Social Structure

The following relationships between society and social structure are identified as follows (Macionis, 1995; and Kornblum, 1997):

1. First, and more basic, in the absence of the surrounding society, we would never become fully human at all. This development occurs as we blend our unique qualities with the values and norms of the larger culture to produce distinct personalities.
2. As members of an ongoing society, we rely on social structure to make sense out of any social situation. For instance, the world can be disorienting, even frightening, when behavioural guidelines are unclear. Entering an unfamiliar setting generally inhibits us from freely expressing ourselves. Stepping onto the campus for the first time, for example, we feel understandable anxiety at not knowing quite what to expect. We look to others, therefore, for clues about what sort of behaviour is appropriate. Only after we understand the rules that apply to the situation are we likely to feel comfortable enough to “act like ourselves”.
3. Social interaction involving various social processes constitutes the dynamic elements of society. That is, all human societies are based on social interaction and the forms of interaction are called social processes. For instance, socialization is a social process which consists of repeated actions and injunctions during childhood, aimed at integrating the child into his society. That is, society interacts with family, for example, the context for social interaction is the structure of the society.
4. The social structure involves values, roles, norms, ranks and so on. All these determine behaviour in the sense that they define the rule of the game. One other important aspect of social structure is the pattern of influence, for example, looking at leadership at community level.

Study Session Summary



Summary

In this Study Session, we discussed the definitions of society and social structure, as well as their relationships. We noted that the larger society usually requires the population of people (e.g. families) to assume certain obligations toward each other. And that, social interaction involving various social processes constitute the dynamic elements of society. That is, all human societies are based on social interaction in the society.

We also discussed the social roles and statuses as elements of social structure. We explained various forms of roles and statuses. We explained the remaining parts of element of social structures. We added that it deals with social groups, norms and social values. We examined the basic elements which make up a culture, social practices which are common to all cultures, and variations which distinguish one culture from another. Finally, we argued that sociologists distinguish between norms in two ways. They are classified as either formal or informal norms.

Assessment



Assignment

1. What do you understand by social institutions?
2. What did Kornblum consider to be social structure?
3. What is the relationship between society and social structure?
4. How do the parents interact with society?
5. What is social role?
6. Identify and briefly describe five type of social role.
7. Differentiate between ascribed status and achieved status

Study Session 2

Social Institutions

Introduction

In this Study Session, we will explore the various theories of explaining social institutions.

Learning Outcomes



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

2.1 *describe* the theoretical views on social institutions.

2.1 What are Social Institutions?

Social institutions are organized patterns of beliefs and behaviour centred on basic needs. In other words, a social institution is a major sphere of social life organized to meet a basic human need.

By studying social institutions, sociologists gain insight into the structure of a society. For example, the institution of religion adapts to the segment of society that it serves. Church work has a very different meaning for ministers who serve a skid row area; religious leaders assigned to a skid row mission will focus on tending to the ill and providing food and shelter. By contrast, clergy in affluent suburbs will be occupied with counseling those considering marriage and divorce, arranging youth activities, and overseeing, culture event (Schaefer and Lamm, 1997).

2.1.1 Views on Social Institution

This lecture will look at three main views on social institutions. They are:

- i. Functionalist view
- ii. Conflict view
- iii. Interactionist view

Functional View

One way of understanding social institutions is to see how they fulfil essential functions. Aberle et al (1950) and Mack and Bradford (1979) have identified five major functional prerequisites, that a society or relatively permanent group must accomplish if it is to survive. These functional prerequisites include:

Replacing Personnel

Any group or society must replace personnel when they die, leave, or become incapacitated. This is accomplished through immigration, annexation of neighbouring groups of people, acquisition of slaves, or

normal sexual reproduction of members.

Teaching New Recruits

No group can survive if many of its members reject the established behaviour and responsibilities of the group. As a result, finding or producing new members is not sufficient. The group must encourage recruits to learn and accept its values and customs.

Producing and Distributing Goods and Services

Any relatively permanent groups or society must provide and distribute desired goods and services for its members. Each society establishes a set of rules for the allocation of financial and other resources.

Preserving Order

The example given below will serve as an illustration of “preserving order”. The native people of Tasmania, a large island just south of Australia, are now extinct. During the 1800s, they were destroyed by the hunting parties of European conquerors, who looked upon the Tasmanians as half-human. This annihilation underscores a critical function of every group or society – preserving order and protecting itself from attack. When faced with the more developed European technology of warfare, the Tasmanians were unable to defend themselves and an entire people were wiped out.

Providing and Maintaining a Sense of Purpose

People must feel motivated to continue as members of a society in order to fulfill the previous four requirements. For instance, the behaviour of United States prisoners of wars (POWs) while in confinement during the war in Vietnam is a testament of the importance of maintaining a sense of purpose. While in prison camps, some of those men mentally made elaborate plans for marriage, family, children, reunions, and new careers.

By holding on to a sense of purpose – their intense desire to return to their homeland and live normal lives – the POWs refused to allow the agony of confinement to destroy their mental health.

Conflict View

Conflict theorists do not agree with the functionalist approach to social institutions. While both perspectives agree that institutions are organized to meet basic needs, conflict theorists object to the implication inherent in the functionalist view that the outcome is necessarily efficient and desirable.

From a conflict perspective, the present organization of social institution is no accident. Major institutions, such as educational ones help to maintain the privileges of the most powerful individuals and groups within a society, while contributing to the powerlessness of others. For example, public schools in United States are financed largely through property taxes. This allows more affluent areas to provide their children with better-equipped schools and better-paid teachers than low-income areas can afford. Children from prosperous communities will therefore be better prepared to compete academically than children from impoverished communities.

However, conflict theorists argue that social institutions such as educational ones have an inherently conservative nature. Without

question – whether in the area of bilingual education, school desegregation, or mainstreaming of students with disabilities.

Interactionalist View

Social institutions affect our daily lives. Whether we are driving down the street or standing in a long shopping line, our everyday behaviour is governed by social institutions. Interactionalist theorists emphasize that our social behaviour is conditioned by the roles and statuses which we accept, the groups to which we belong, and the institutions within which we function. For example, the social roles associated with being a judge occur within the larger context of the criminal justice system. The status of “judge” stands in relation to other statuses, such as attorney (lawyer, plaintiff, defendant, and witness, as well as to the social institution of government. While the symbolic aspects of courts and jails, for example, are awesome, the judicial system derives continued significance from the roles people carry out in social interactions (Berger and Luckman, 1966).

Study Session Summary



Summary

In this Study Session, we explored the organized patterns of behaviour centred on the basic social needs. We gave the following as examples of an institution: the mass media, the government, religion, the family education, and the health care system. We examined and described importance of social institutions in a society, as they affect the social structure and social interactions.

Assessment



Assignment

1. Give examples of what you consider to be social institutions.
2. Briefly describe each of these social institutions.

Study Session 3

Hunting and Gathering in Traditional Societies

Introduction

In this Study Session, we will discuss the characteristics of hunting-and-gathering societies; and developmental social changes during that long period, before the transition to agrarian societies.

Learning Outcomes



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

- 3.1 *describe* the characteristics of hunting-and-gathering societies.
- 3.2 *describe* the physical and social changes that occurred during that long period.

3.1 Characteristics of Hunting-and-Gathering Societies

The hunting-and-gathering societies have the following characteristics (Kornblum, 1997):

1. The earliest human populations could support only extremely small societies in which, most human societies therefore had no more than about 60 members.
2. In hunting-and-gathering societies, human societies were developing from those of primates. Populations were small because humans, like other primates, lived on wild animals and plants.
3. Some hunting-and-gathering societies began to develop permanent settlements long before the advent of agriculture. The emergence of farming was one of the changes that accelerated human social evolution, but the new evidence shows that in parts of what is now Europe and the Middle East there were stable settlement of hunter-gatherers as early as 30,000 to 20,000 years ago.
4. Despite the slow pace of human evolution some years ago, some astonishing physical and social changes occurred during that long period, changes that enabled human life to take the forms it does today.
5. Kinship ties link hunting-and-gathering bands together into a larger society. That is, how people are related to one another and

what their status is in relation to any other person in the social structure.

6. In hunting-and-gathering societies, human societies had fully developed languages and a social structure based on the family and the band. To be cast out of the band for some wrongdoing – that is, to be considered a deviant person – usually meant total banishment from the society and death, either by starvation or as a result of aggression by members of another society (Salisbury, 1962). But warfare and violence were not typical of early human societies, as Mu Sahlins (1960) has pointed out.
7. The hunter-gatherer's lives were far more subject to the pressures of adaptation to the natural environment than has been true in any subsequent form of society. For instance, individual survival was usually subordinated to that of the group. If there were too many children to feed, some were killed or left to die; when the old became weak, they often chose death so as not to diminish the chances of the others.

3.2 Physical and Social Changes in Hunting-and-Gathering Societies

Some astonishing physical and social changes occurred during long period of hunters-gatherers societies. Among them were the following:

1. The development of an upright posture (which freed the hands for eventual use of tools) and an enlarged cerebral cortex, making possible vastly increased cognitive abilities and the development of language.
2. Social control of sexuality through the development of the family and other kinship structures and the enforcement of the incest taboo.
3. The establishment of the band of hunter-gatherers as the basic territorial unit of human society, coupled with the development of kinship structures that linked bands together into tribes. Within the band, the family became the primary economic unit, organizing the production and distribution of food and other necessities.

Study Session Summary



Summary

In this Study Session, we discussed the characteristics of hunting-and-gathering societies. We explained that the physical and social changes occurred during long period of hunters-gatherers societies. For instance, hunter-gatherers lives were far more subject to the pressures of adaptation to the natural environment than has been true in any subsequent form of society.

Assessment



Assignment

1. What are social institutions? Give examples of them.
2. Briefly describe five major functional prerequisites, that a society or relatively permanent group must accomplish if it is to survive.

Study Session 4

Transition to Agrarian Epoch

Introduction

In this Study Session, we will discuss agrarian epoch (beginning of a period of time in history and life marked by special events or characteristics).

Learning Outcomes



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

- 4.1 *discuss* the transition from primitive societies to agrarian communities (the shift to agriculture).

4.1 Characteristics of Transition to Agriculture

The origin of new forms of society is to be found within the old ones. For instance, new social order does not simply burst upon the scene but are created out of the problems faced by the old order. Thus, as they experimented with domestication of animals and planting crops, some hunting-and-gathering societies were evolving into nomadic shepherding or pastoral, societies in which bands followed flocks of animals. Others were developing into horticultural societies in which the women raised seed crops and men combed the territory for game and fish (Kornblum, 1997).

What then are the pastoral and horticultural societies all about?

4.1.1 Pastoral Society

This is a society whose primary means of subsistence is herding animals and moving with them over a wide expanse of grazing land.

4.1.2 Horticultural Society

This is a society whose primary means of subsistence is raising crops, which it plants and cultivates, often developing an extensive system for watering the crops.

As a result of these and other innovations, agriculture became the productive basis of human societies, because of the following reasons:

1. Pastoral societies spread quickly throughout the uplands and grasslands of Africa, Northern Asia, Europe and the Western Hemisphere.
2. Grain-producing societies arose in the fertile river valleys of Mesopotamia, India, China, and – somewhat later – Central and

South America.

3. Mixed societies of shepherds and marginal farmers wandered over the lands between the upland pastures and the low land farms.

The transition of agriculture has led the society to the beginning of recorded history, which was marked by the rise of the ancient civilizations of Sumer, Babylonia, China and Japan, Bini, and the Maya, Incas, and Aztecs. This is known as the “first large-scale societies”. The earliest large-scale societies attracted many sociologists because many contemporary “social institutions” (e.g. government and religion), and most areas of severe social conflict (e.g. class and ethnic conflict) developed sometime in the agrarian epoch-between 3000 B.C. and A.D. 1600 (McNeill, 1963). From the standpoint of social evolution, Braidwood (1967) therefore, identified the following characteristics of agrarian societies:

1. Agriculture allows humans to escape from dependence on food sources over which they have no control. Agrarian societies produce surpluses that do not merely permit but require new classes of non-food-producing to exist. An example is the class of warriors, who defend the surplus or add to it through plunder.
2. Agriculture requires an ever-larger supply of land, resulting in conflicts over territory and in wars with other agricultural or pastoral societies.
3. The need to store and defend food surpluses and to house the non-agrarian classes results in new territorial units: villages and small cities.
4. Agrarian societies developed far more complex social structures than were possible in simple societies. For instance, hunting-and-gathering societies divided labour primarily according to age and sex, but in agricultural societies, labour was divided in new ways to perform more specialized tasks.
5. The emergence of agrarian societies was based largely on the development of new, and more efficient production technologies. Of these, the plow and irrigation were among the most important. The ancient agrarian empires of Egypt, Rome and China are examples of societies in which irrigation made possible the production of large food surpluses, which in turn permitted the emergence of central governments led by pharaohs and emperors, priests and soldiers.

Study Session Summary



Summary

In this Study Session, we described the characteristics of agrarian societies, with emphasis on the transition from hunting-and-gathering societies to agrarian societies. We explained that the agrarian societies allow people to escape dependence on food sources over which they have control. At the same time, these societies require increasing amounts of land, and this may lead to conflicts over territory.

Assessment



Assignment

1. Who are the hunter-gatherers?
2. Briefly describe the three social changes that occurred in the hunting-and-gathering societies.

Study Session 5

Industrial Revolution and Post-Industrial Society

Introduction

In this Study Session, we will discuss the characteristics of industrial revolution and theory of post-industrial society. We will also explain the changes brought about by industrialization to the structure of society.

Learning Outcomes



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

- 5.1 *describe* the characteristics of industrial revolution.
- 5.2 *analyse* the theory of post-industrial society.
- 5.3 *explain* the changes brought about by industrialization to the structure of society

5.1 Characteristics of Industrial Revolution

Block, 1990 describes the characteristics of industrial revolution as follows:

1. The industrial revolution is often associated with innovations in energy, especially the steam engine.
2. The shift from an agrarian to an industrial society did not happen simply as a result of technological advances. Rather, the industrial revolution was made possible by the rise of a new “social order”, known as “capitalism”.
3. This new way of organizing production originated in nation-states, which engaged in international trade, exploration, and warfare.
4. The industrial revolution depended on the development of markets, social structure that would function to regulate the supply of and demand for goods and services throughout the world.

5.2 Theory of Post-Industrial Society

In this lecture, we continue to group the United States and European nations among the world’s industrial societies because they are producers of manufactured goods.

Secondly, it should be noted that the businesses that produce those goods

are dwindling in number owing to the effects of the industrial revolution in other areas of the world.

Thirdly, for the first time in U.S. history, the number of jobs in service exceeded that of jobs in goods-producing industries. Far more jobs are created in restaurants and factories (Kasarda, 1989).

Fourthly, there is an ever-increasing demand for highly educated and trained workers in new industries that deal with high-speed transmission of information.

Fifthly, computers and telecommunications technologies are surely produced by industries, but they are not the type of mass-employment “smokestack” industries that were the hallmark of earlier stages of the industrial revolution.

The theories of industrialization and the emergence of post-industrial society states that, while the most advanced and powerful nations are undergoing economic transformations, in many other parts of the world the industrial revolution is in full swing, and in still other more remote areas, older forms of agrarianism and tribalism continue to thrive (Giddens, 1984; Sassen, 1994).

6.3 Transition from an Agrarian to an Industrial Society

This transition affects every aspects of social life. It changes the structures of society in several ways, of which the following are among the most significant, identified by Polanyi (1944):

1. The industrialization of agriculture allows many more people to be supported by each agrarian worker than ever before. Only a relatively small number of people live on the land; increasing numbers live in towns, cities and suburbs.
2. Industrial societies are generally far more receptive to social change than agrarian societies. One result is the emergence of new classes like industrial workers and scientific professionals (engineers, technicians) and new social movements like the women’s movement and the movement for racial equality.
3. Scientific, technical, and productive institutions produce both unparalleled wealth and destructive capacities.
4. The world “shrinks” as a result of innovations in transportation and communication. A “global society” develops, at the same time bringing about the unevenness of industrialization

The theory of post-industrial society explores why these fundamental changes have come about and their impact, not only on post-industrial societies themselves but also on the cultures of their societies.

Study Session Summary



Summary

In this Study Session, we examined the characteristics of industrial revolution; the theory of post-industrial societies, and the transition from agrarian to industrial societies. We noted that the significant changes in the occupational structure of industrial societies caused by focus shift from manufacturing to service industries have led social scientists to call technological advanced nations, post-industrial societies.

Assessment



Assignment

1. What do you understand by “industrial revolution”?
2. Briefly compare agrarian societies with industrial societies

Study Session 6

Social Stratification

In this Study Session, we will examine the meaning and forms of stratification. We will also discuss some other issues on stratification such as open class and closed class system.

Learning Outcomes

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

- 6.1 *explain* the meaning of social stratification.
- 6.2 *list* the types of social mobility.
- 6.3 *explain* the concept of open versus closed class system.
- 6.4 *describe* at least four key elements of the great transformation.
- 6.5 *explain* the class consciousness and class conflict in stratification systems of modern societies.



6.1 What is Social Stratification

Social stratification is a society's system for ranking people hierarchically according to various attributes such as wealth, power, prestige, income, age, sex, ethnicity and religion.

Numerous social-scientific studies have demonstrated that all human societies produce some form of inequality (Fallers, 1997; and Harris, 1980). In the simplest societies, this inequality may be due to the fact that one family's fields produces more than another's does, that one family has accumulated a greater herd than others have, or that one family has produced a larger number of brave warriors and thus has received more esteem from the other families in the tribes (Bendix and Lipset, 1966).

But as societies become more complex, encompassing ever-larger populations, and more elaborate divisions of labours, these simple forms of inequality give way to more clearly defined systems for distributing rewards among members of the society. And those systems resulted in the classification of families and other social groups into rather well-defined layers, or strata. In each society the various strata are defined by how much wealth people have, the kinds of work they do, whom they marry, and many other aspects of life (Murdock, 1949).

The term social inequality describes a condition in which members of a society have different amounts of wealth, prestige, or power. All societies are therefore characterized by some degree of "social inequality". For instance, when a system of social inequality is based on a hierarchy of groups, sociologists refer to it as "stratification": a structured ranking of entire groups of people which perpetuates unequal economic rewards and power in a society.

Stratification therefore, involves the ways in which social inequalities are

passed on from one generation to the next, thereby producing groups of people arranged in rank order from low to high (Schaefer and Lamn, 1997). It is therefore pertinent to look at the basic concepts of stratification in this lecture.

6.1.1 Concepts in Stratification

This lecture will examine three concepts or general systems of stratification such as, caste, class, and social mobility as well as, open and closed class system.

Caste

Castes are social strata into which people are born and in which they remain for life. Membership in a caste is an ascribed status (a status acquired by birth) rather than an achieved status (one based on the efforts of the individuals). Members of a particular caste cannot hope to leave that caste.

We have various examples of caste societies which include slaves and plantation owners in United States before the civil war; today much of modern India remains influenced by caste-based inequalities. South Africa, on the other hand, is an example of a society that is moving away from a rigid caste system.

In recent decades, industrialization and urbanization have taken their toll on India's rigid caste system. For instance, many villagers have moved to urban areas where their low-caste status is unknown. Schools, hospitals, factories, and public transportation facilitate contacts between different castes that were previously avoided at all costs.

Social Classes

A class system is a social ranking based primarily on economic position in which achieved characteristics can influence mobility.

In contrast to slavery and caste system, the boundaries between classes are less precisely defined, and there is much greater movement from one stratum, or level, of society to another. Yet class systems maintain stable stratification hierarchies and patterns of class divisions. Consequently, like the other systems of stratification, class systems are marked by unequal distribution of wealth and power.

Classes are generally open to entry by newcomers, at least to some extent, and in modern societies, there tends to be a good deal of mobility between classes. Moreover, the classes of modern societies are not all share the same social rank. There are variations in people's material well-being and in how much prestige they are accorded by others. Within any given class, these variations produce groups, known as "status groups", that are defined by how much honour or prestige they receive from the society in general (Kornblum, 1997).

Social Mobility

In open societies, it is possible for some individuals and their families, and even entire communities, to move from one stratum to another; such movement is termed "Social Mobility". In other words, the term "Social Mobility" refers to movement of individuals or groups from position of a

society's stratification system to another. For example, a couple whose parents were unskilled workers may become educated, learn advanced job skills, and be also able to afford a private house instead of renting modest apartment as their parents did. Such a couple is said to experience "upward mobility".

But in an open society, fortunes can also decline. People with advanced skills – in engineering or higher education, for example – may find that there are too many of them around. They may not be able to afford the kind of housing, medical care, education for their children, and other benefits that they have come to expect. When this occurs they are said to experience "downward mobility."

6.2 Types of Social Mobility

There are two types of social mobility identified by Sorokin (1959) and contemporary sociologists. They are:

1. Horizontal mobility
2. Vertical mobility

6.2.1 Horizontal Mobility

It refers to the movement of a person from one social position to another of the same rank. If we use the prestige rankings, for example, an airline pilot who becomes a police officer would experience horizontal mobility. This is so because; each occupation has the same prestige ranking. If the police officer later leaves Northwest police department for a similar job in the southwest, he or she would once again experience horizontal mobility.

6.2.2 Vertical Mobility

This is the movement of a person from one social pattern to another of a different rank. For example, an airline pilot who becomes a lawyer would experience vertical mobility. So, too, would an airline pilot who becomes a bank teller (banker). Thus, vertical mobility can involve moving upward and downward in a society's stratification system.

One way of examining vertical social mobility is to contrast intergenerational and intergenerational mobility.

Intergenerational Mobility

This involves changes in the social position of children relative to their parents. Thus, a plumber whose father was a physician provides an example of downward intrageneration mobility. On the other hand, a film star whose parents were both factory workers illustrates upward intergenerational mobility.

Intra-Generational Mobility

This involves changes in a person's social position within his or her adult life. For example, a woman who enters the paid labour force as a class teacher and eventually experiences upward intergenerational mobility. On the other hand, a man who becomes a taxicab driver after his accounting

firm goes bankrupt undergoes downward intragenerational mobility.

6.3 Open versus Closed Class Systems

Sociologists use the terms “open class system” and “closed class system” to distinguish between two ideal types of class systems in terms of social mobility.

6.3.1 Open Class System

An open system implies that the position of each individual is influenced by the person’s achieved status. In an open class system, competition between members of society is encouraged.

6.3.2 Closed Class System

This is a system in which there is little or no possibility of individual mobility. The slavery and caste system of stratification are examples of closed systems. In such societies, social placement is based on ascribed statuses, such as race or family background, which cannot be changed.

6.4 Key Element of the Great Transformation

The great **transformation** is not enough, however, to describe the industrial revolution in terms of the spread of industrial technology and urban settlement. Technological innovations like steam engine, the railroad, the modernization of the textile industry, and new processes for making steel and mining coal were accompanied by equally important innovations in social institutions.

The following key elements of the great transformation among others were identified by some sociologists and Polanyi (1944):

1. Goods, land, and labour were transformed into commodities whose value could be calculated and translated into a specific amount of gold or its equivalent – that is, money.
2. Relationship that has been based on ascribed statuses was replaced with relationship based on contracts. A producer hired labourers, for example, rather than relying on kinship obligations or village loyalties to supply workers.
3. The business firm or corporation replaced the family, the manor, and the guild as the dominant economic institution.
4. In the new industrial order, demands for full political rights and equality of opportunity, which originated with the bourgeoisie (capitalist), slowly spread to the new class of wage workers, to the poor, and to women, especially in societies in which revolutions created more open stratification systems.
5. Rural people, displaced from the land, began selling their labour for wages in factories and commercial firms in the cities.

However, the demand for full political rights originated with the bourgeoisies (capitalist), which was to become the capitalist class in industrial societies – the owners of the factories, heavy equipment, and

other means of producing wealth.

6.5 Class Consciousness and Class Conflict

The great transformation had a profound impact on the stratification systems of modern societies. Marx (1962/1867) believed that, the class of wage workers created by capitalism would inevitably rise up against the capitalist class and create a classless socialist society. Marx's description of how members of the working class become conscious of their situation as a class remains an important subject in the study of stratification.

6.5.1 Sources of Class Conflict

The followings are sources of class conflict between two great classes directly facing each other – the bourgeoisies (capitalists) and proletariat (working class) observed by Karl Marx (1962/1867):

1. The misery of industrial workers (many of whom were children) in the smoky factories of industrial England.
2. Marx saw that however wretched the workers were, there would always be what he called a “reserve army” of unemployed people who were willing to work for lower wages than those who already had jobs.
3. He (Marx) noticed that the capitalists and the intellectuals they paid to argue in their defence) always blamed the workers themselves for the miserable conditions in which they were forced to exist. For instance, if they were hungry, the capitalist claimed, it was because they did not work hard enough or because they spent their pay on too much alcohol or because they could not curb their sexual passions, and bore too many children. Thus the capitalists refused to accept blame for the misery of the working class under capitalism.
4. Marx also argued that business competition would eliminate less successful firms and result in monopolies, which would control prices and wages and thereby contribute still more to the impoverishment of the workers.
5. The capitalists had the power to determine who ran the government and who controlled the police and the army. If the workers were to rebel, the armed forces and police would intervene as agents of the capitalists. Through these means the workers and the unemployed would be forced to remain a huge, helpless population that could be manipulated by the capitalists.

6.5.2 Level of Class Consciousness

Over time, according to Marx and his followers, proletariats (working class) would become increasingly conscious of their plight and because of the reasons enumerated above (no. 1 – 5), would unite in a revolution that would destroy the power of the capitalists (bourgeoisies) and their allies.

But why would workers become more conscious of their situation as a class, rather than merely remaining miserable in their impoverished

families and communities? This problem of class consciousness became a central issue in Marxian thought.

Class consciousness and class conflict envisaged the new social order known as socialism (classless society). In this new social order, Marx and other observers of early capitalism believed that:

1. the growing conflict between the working class (proletariat) and the capitalist class (bourgeoisies) would produce revolutions;
2. in those revolutions, the proletariat and its allies would depose the capitalists and establish a new social order known as “Socialism”;
3. under socialism, the institution which are the key institution of capitalism – private ownership of the means of production, the market as the dominant economic institution, and the nation state controlled by the bourgeoisies – would be abolished; and
4. the new society would be classless because the economic institutions that produced classes would have been eliminated, and all members of society would collectively own the means of production.

However, the Marxian view of class struggle remains one of the powerful forces given to social movements to reduce inequality in a society.

Differences in views of Stratification between Max Weber and Karl Marx

Marx's View	Weber's View
Marx had defined social class in economic terms, that is, classes are based on people's relationship to the means of production.	Weber challenged this definition of social class. According to Weber, people are stratified, not only by how they earn their living but also by how much honour or prestige they receive from others and how much power they command.
Marx has only one dimension to stratification, that is, economic determinism in defining social class.	For Weber and many other sociologists, wealth or economic position is only one of the least three dimensions of stratification
Marx's view of stratification focuses on social mobility in industrial societies. To Marx, modern societies have become polarized into two great classes, the rich and the poor.	For Weber, modern societies have not become polarized into two great classes, the rich and the poor. Instead, there is a large middle class of people who are neither industrial workers nor capitalists.

6.6 Theories of Stratification

In this section, we shall examine the three main theories of stratification such as, conflict theories, the functionalist view and the interactionist perspective. Each of the major sociological perspectives continues to

generate important insights into how **stratification** and inequality emerge and operate in different societies.

6.61 Conflict Theories

Marx's theory of stratification asserts that capitalist societies are divided into two opposing classes – wage workers and capitalists, and that conflict between these two classes will eventually lead to revolutions that will establish classless socialist societies. However, Marx's prediction was not borne out in any society that attempted to implement his ideas on a large scale. Deny it as it might, all of those societies developed well-defined systems of social stratification (Parkin, 1971; Djilas, 1982; Szelenyi, 1983).

No persuasive evidence shows that class conflict is heightening in division between workers and owners of capital in capitalist societies. Conflict does exist, but the industrial working class is shrinking and the new occupational groups do not always share the concerns of the industrial workers. Moreover, reforms of capitalist institutions have greatly improved the workers' situation, thereby reducing the likelihood that the revolution predicted by Marx will occur.

6.6.2 Functionalist View

The functionalist view of stratification was originally stated by Parsons (1940) and Davis and Moore (1945). This theory holds that social classes emerge because an unequal distribution of rewards is an essential need to reward talented people, and channel them into roles that require advanced training, personal sacrifice, and extreme stress. Thus the unequal distribution of rewards, which allows some people to accumulate wealth and deprives others of that chance, is necessary if society is to match the most talented individuals with the most challenging positions.

From the point of view of those who are critical of social inequality, the large sums paid to a few people seem wrong, especially when so many others are struggling just to survive. But, functionalist theory claims that it is, for in a capitalist system of free enterprise top executives will seek the firms that are most willing to reward them for their talents. Those firms will benefit, and so will their workers.

6.6.3 Interactionist Perspective

Conflict theory explains stratification primarily in economic terms. So does functionalist theory. Both trace the existence of certain classes to the central position of occupation, income, and wealth in modern life. But neither goes very far toward explaining the “prestige stratification” that occurs within social classes. The point is that within economic classes people opt for status groups whose prestige or honour is measured not according to what they produce or how much wealth they own, but according to what they buy and what they communicate about themselves through their purchase.

The interactionist perspective on stratification therefore may not be very useful in explaining the emergence of economic classes, but it is essential to understanding the behaviours of the status groups that form within a

given class. Those behaviours, in turn, often define or reinforce or challenge class divisions. The stratification system, in this view, is not a fixed system but is created over and over again through the everyday behaviours of millions of people.

Study Session Summary



Summary

In this Study Session, we examined the meaning of stratification, and the general systems of stratification. We explained the relationships between horizontal and vertical social mobility. We examined also, the social position of a person's upward and downward intergenerational and intra-generational mobility.

We also examined the great reformation, class consciousness and class conflict as a result of industrial revolution, and stratification and social mobility. We described the elements of the great reformation, sources of class conflict and the level of class consciousness as argued by Karl Marx.

Furthermore, we described differences between Weber's view and Marx's view of stratification. We added that modern conflict theorists, like Marx, believe that class conflict is a primary cause of social change. Functionalist theorists believe that classes emerge because an unequal distribution of rewards is necessary in order to channel talented people into important roles in society. From interactionist perspective, the stratification system is not a fixed system but, rather, one that is created out of everyday behaviours.

Assessment



Assignment

1. What do you understand by industrial revolution?
2. What changes has the industrial society brought to the society?
3. What is the significant importance of industrialization to the development of social structure?
4. What is stratification? How would you relate social stratification to the industrial revolution?
5. What is the main factor in determining our positions in the stratification system?
6. What is social mobility? Briefly describe two major types of social mobility.
 1. What do you consider to be "classless society"?
 2. Briefly explain what you understand by:
 - a. Bourgeoisie
 - b. Proletariat

Study Session 7

Formal Organizations and Bureaucracy

Introduction

In this Study Session, we will define formal organization and bureaucracy. We will look into the problems associated with bureaucracy. We will identify the characteristics of bureaucracy. We will examine a comparison between small groups and formal organizations. Finally, we will discuss the types of formal organizations.

Learning Outcomes



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

- 7.1 *define* the terms: “formal organization” and “bureaucracy”.
- 7.2 *explain* the key elements (characteristic) of bureaucracy.
- 7.3 *compare* the small groups and formal organizations.
- 7.4 *describe* at least two types of formal organization.
- 7.5 *compare* formal organization and small group.
- 7.6 *identify* the problems of bureaucracy.

7.1 What is Formal Organization?

Formal organization is a large secondary group organized to achieve efficient goals. Formal organizations, such as corporations or branches of government, differ from small family or friendships groups in more than simply the size of their membership. Their greater size renders social relationships less personal and fosters a planned or formal atmosphere. People design formal organizations to accomplish specific tasks rather than to meet personal needs (Macionis, 1995).

7.1.1 Types of Formal Organization

Etzioni (1975) has identified three types of formal organizations, distinguished by why people participate. These types are normative organizations, coercive organizations, and utilitarian organization.

Normative Organization

People join normative organizations to pursue goals they consider morally worthwhile, deriving personal satisfaction, and perhaps social prestige, but no monetary reward for their efforts. Sometimes called voluntary associations, these include community service groups (such as the PTA, the Lion Club, Red Cross and league of women voters), political parties, religious organizations, and numerous other confederations, concerned with specific social issues. Moreover, because affluent women historically have not participated in the paid labour force,

they have traditionally played a central role in civic and charitable organizations.

Coercive Organizations

These are distinguished by involuntary membership. That is, people are forced to join the organization as a form of punishment (prisons) or treatment (psychiatric hospitals). Coercive organizations have extraordinary physical features, such as locked doors, barred windows, and security personnel (Goffman, 1961). These are setting that segregate people as “inmates” or “patients” for a period of time and sometimes radically alter their attitudes and behaviour.

Utilitarian Organizations

According to Etzioni (1975), people join utilitarian organizations in pursuit of material rewards. Large business enterprises, for example, generate profits for their owners and income in the form of salaries and wages for their employees. Joining utilitarian organizations is usually a matter of individual choice, although, obviously, most people must join one utilitarian organization or another to make a living.

However, any particular organization may fall into all these categories. A psychiatric hospital, for example, serves as a coercive organization for a patient, a utilitarian organization for psychiatrist, and a normative organization to a part-time hospital volunteer.

7.1.2 Small Groups and Formal Organizations: a Comparison

	Small Groups	Formal Organizations
Activities	Members typically engage in many of the same activities.	Members typically engage in distinct, highly specialized activities.
Hierarchy	Often informal or non-existent.	Clearly defined, corresponding to offices
Norms	Informal application of general norms.	Clearly defined rules and regulations.
Criteria for membership	Variable, often based on personal affection or kinship.	Technical competence to carry out assigned tasks.
Relationships	Variable, typically primary	Typically secondary, with selective primary ties.
Communications	Typically casual and face to face.	Typically formal and in writing.
Focus	Person oriented.	Task oriented.

7.2 Bureaucracy

Bureaucracy is an organizational model rationally designed to perform complex tasks efficiently. In a bureaucratic business or government agency, officials deliberately enact and revise policy to make the organization as efficient as possible (Macionis, 1995).

7.2.1 Characteristics of Bureaucracy

What specific traits promote organizational efficiency? Weber (1978) identified six key elements (characteristics) of the ideal bureaucratic organization.

Specialization (Division of Labour)

Specialized experts are employed in each position to perform specific tasks. For instance, through most of human history, people's lives centred on securing food and shelter. Bureaucracy embodies a far wider set of imperatives and assigned to individuals highly specialized duties.

Hierarchy of Offices

Bureaucracies arrange personnel in a vertical hierarchy of office. Each person is thus supervised by "higher-ups" in the organization while, in turn, supervising others in lower positions

Rule and Regulations

Cultural tradition holds scant sway in bureaucracy. Instead, operations are guided by rationally enacted rules and regulations. These rules guide not only the organizations own functioning but, as much as possible, its larger environment. Ideally, a bureaucracy seeks to operate in a completely predictable fashion.

Technical Competence

A bureaucratic organization expects officials to have the technical competence to carry out their official duties. Bureaucracies regularly monitor the performance of staff members. Such impersonal evaluation based on performance contrasts sharply with the custom, followed through most of human history, of favouring relatives – whatever their talents – over strangers.

Impersonality

In bureaucratic organizations, rules take precedence over personal feelings. This impersonality encourages uniform treatment for each client as well as other workers. From this detached approach stems the notion of the "faceless bureaucrat".

Formal Written Communication

An old adage states that the heart of bureaucracy is not people but paperwork. Rather than casual, verbal communication, bureaucracy relies on formal, written memo and reports. Over time, this correspondence accumulates into vast files. The files guide the subsequent operation of an organization in roughly the same way that social background shapes the

file of an individual.

Bureaucratic organization promotes efficiency by carefully recruiting personnel and limiting the unpredictable effects of personal tastes and opinions.

7.2.2 Problems of Bureaucracy

The following problems associated with bureaucracy are identified. These include bureaucratic alienation, bureaucratic ritualism, bureaucratic inertia, privacy in bureaucracy, and oligarchy.

Bureaucratic Alienation

Weber (1978) touted bureaucracy as a model of productivity. Nonetheless, he was keenly aware of bureaucracy's potential to dehumanize those it purports to serve. The impersonality that fosters efficiency, in other words, simultaneously denies officials and clients the ability to recognize each other's unique, personal needs. In contrary, officials must treat each client impersonally as a standard case.

The impersonal bureaucratic environment, then, is a source of alienation. Weber (1978) contended that formal organizations can reduce a human being to "a small clog in a ceaselessly moving mechanism". In a world of more and more formal organizations, therefore, Weber was deeply pessimistic about the future of humankind. Although formal organizations are intended to serve humanity, he feared that humanity may well end up serving formal organization.

Bureaucracy Ritualism

The problem of inefficiency is captured in the concept of "red tape", a phrase describing a tedious preoccupation with organizational routines and procedures that come from the red tape used, by eighteenth – century English administrators to wrap official parcels and records (Shipley, 1985). Merton (1968) points out that "red tape" amount to a new twist in the already familiar concept of group conformity. He coined the term "bureaucratic ritualism" to designate a preoccupation with organizational rules and regulations to the point of thwarting an organization's goals.

Ritualism impedes individuals and organizational performance as it stifles creativity and imagination (Merton, 1968; and Whyte, 1957). Thus bureaucratic ritualism stands as another expression of the alienation that Weber feared would arise from bureaucratic rigidity.

Bureaucratic Inertia

Bureaucratic inertia refers to the tendency of bureaucratic organizations to perpetrate them. Formal organizations, in other words, tend to take on a life of their own beyond their formal objectives. For instance, more commonly, an organization stays in business by redefining its goals so it can continue to provide a livelihood for its members.

Bureaucracy and Privacy

A more recent problem surrounding the growth of formal organizations is the erosion of personal privacy (Smith, 1979). This issue springs from a large organization's long-standing tendency to treat people impersonally

and to collect and store information about individuals. In recent decades; however, the danger to privacy has increased as organizations have become armed with powerful computer technology.

How do we experience the erosion of privacy? – One way is through the escalating amount of junk mail – now half of all documents the post office delivers. For example, mailing lists for this material grow exponentially as organizations sell its products to others. Had a baby recently? If so, you probably have found yourself on the mailing lists of companies that market all kinds of infant products.

Oligarchy

Michels (1949) pointed out the link between bureaucracy and political oligarchy – the rule of the many by the few. According to what he called “the iron law of oligarchy”, the pyramid like structure of bureaucracy places a few leaders in charge of vast and powerful government organizations.

Max Weber credited bureaucracy’s strict hierarchy of responsibility with increasing organizational efficiency. By applying Weber’s thesis to the organization of government, Michael’s reveals that this hierarchical structure discourages democracy. While the public expects organizational officials to subordinate personal interest to organizational goals, people who occupy powerful positions can – and often do – use their access information and the media and numerous other advantages to promote their personal interest. Oligarchy, then, thrives in the hierarchical structure of bureaucracy and undermines people’s control over their elected leaders.

Oligarchy remains well entrenched in many regions of the world. Most nations on the African continent, for example, remain under the control of one-party political systems.

Study Session Summary



Summary

In this Study Session, we defined formal organization and bureaucracy. We explained the characteristics of bureaucracy and types of formal organizations. We added that Bureaucratic organization expands in modern societies to perform many complex tasks efficiently. We explained Bureaucracy as based on specialization, hierarchy, rules and regulations, technical competence, impersonal interaction, and formal, written communication. We explained the problems of bureaucracy.

Assessment



Assignment

1. Analyse the views of Karl Marx and Max Weber about class and social stratification.
2. What did Marx conclude about class conflict?
3. What is bureaucracy? Briefly describe its characteristics.
4. Briefly with examples explain the three types of formal organization.

Study Session 8

Socialization

Introduction

In this Study Session, we will look into the meaning and agents of socialization.

Learning Outcomes



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

8.1 *define* and use correctly the term “socialization”.

11.2 *describe* agents of socialization.

8.1 Meaning of Socialization

Socialization refers to the ways in which people learn to conform to their society’s norms, values, and roles (Kornblum, 1997). Socialization has both primary and secondary levels. Primary socialization consists of the ways in which the newborn individual is molded into a person who can interact with others according to the expectations of society. Secondary socialization occurs in childhood and adolescence, primarily through schooling, and adult socialization refers to the ways in which a person learns the norms associated with new statuses (Danziger, 1971).

Socialization is the term sociologists use to describe the ways in which people learn to conform to their society’s norms, values, and roles. People develop their own unique personalities as a result of the learning they gain from parents, siblings, relatives, peers, teachers, mentors, and all the other people who influence them throughout their lives (Elkin and Handel, 1989).

From the viewpoint of society as a whole, however, what is important about the process of socialization is that people learn to behave according to the norms of their culture. How people learn to behave according to cultural norms – that is, the way they learn their culture – makes possible the transmission of culture from one generation to the next. In this way, the culture is “reproduced” in the next generation (Parsons and Bales, 1955; Danziger, 1971).

8.2 Agents of Socialization

Agencies of socialization are the groups of people, along with the interactions that occur within those groups that influence a person’s social development throughout his or her lifetime (Elkin and Handel, 1989); agents of socialization are individuals, such as parents and teachers, who socialize others. The most familiar agencies of

socialization are the family, schools, the community, the peer groups, and the mass media.

Let us discuss each of the agents of socialization.

8.2.1 Family

The family is the primary agency of socialization. It is the environment into which the child is born and in which his or her earliest experiences with other people occur – experiences that have a lasting influence on the personalities. Family environments vary greatly, not only in terms of such key variables as parents' income and education but also in terms of living arrangements, urban versus rural residence, number of children, relations with kin, and so on.

However, changes in the families are organized i.e. how they cope with changing social conditions are not a new phenomenon. The values and ways of parents are never entirely valid for their children, although the degree to which this is true depends on how much social change is experienced from one generation to the next. Socialization therefore, creates the personalities and channels the behaviours of the society, but that socialization is never entirely finished (Brown, 1966).

8.2.2 Schools

For most of us, regardless of what our home life is, teachers are generally the first agents of socialization we encounter who are not kin. In some cases, children are also influenced by agents of socialization in the church (e.g. priests), but for most children, the school is the most impactful agency of socialization after the family. Children experience many opportunities to perform new roles in school (e.g. as students, teammate etc.).

Schools are institutions where differences between the values of the family and those of the larger society come into sharp focus. In some families, for example, there may be great concern about any form of sex education in the school. Indeed, much of the conflict over educational norms – what ought to be taught, whether there should be prayer in school, and the like – stems from differences between the values of some families and the values that many educators wish to teach.

Research on school – family and school – community relations has shown that the schools are expected to conserve the society's values (by teaching ideals of citizenship, morality, family values, and the like) and, at the same time, to play a major role in dealing with innovation and change (by expanding the curriculum to new knowledge, coping with children's perception of current events, addressing past patterns of discrimination, and the like) (Goslin, 1965; Meier, 1995).

8.2.3 Community

Schools may be the most important agency of socialization outside the family, but there are a number of other significant agencies of socialization in most communities – including day care centres, scout troops, churches, recreation centres, and leagues of all kinds. These agencies engage in many and varied forms of socialization (Newman,

1988).

Of all these agencies of socialization, the day care centre is perhaps the most controversial. For example, the electorates in America have doubts about the effects of day care on very young children, and scandals involving charges of child abuse by day care workers intensify those fears. But when both parents work outside the home, or when single parents must work to support their children, day care centres may play a critical role in socialization. Many studies have shown that good quality centres are not harmful to children and in some cases may be beneficial, but the norm requiring that mothers stay home to care for young children remains strong in many communities.

8.2.4 Peer Group

Peer groups are interacting groups of people of about the same age. For example, the peer group tends to be the dominant agency of socialization in middle and late childhood. Among adolescents, peer groups exert strong influence on their members' attitudes and values. Studies confirm the high degree of importance adolescents and adults alike attach to their friendship groups. Adolescents typically acquire much of their identity from their peers, and consequently find it difficult to deviate from the norms of behaviour that their peer group establishes (Gans, 1987; and McAndrew, 1985). In fact, the peer group may become even more important than the family in the development of the individual's identity.

There is often a rather high level of conflict within families over the extent to which the peer group influences the adolescent to behave in ways that are not approved of by the family. Even where conflict is limited, the peer group usually provides the child's first experience with close friendships outside the family. The peer group becomes a child's, age – specific subculture – that is, a circle of close friends of roughly the same age, often with shifting loyalties. So, the peer group usually engages in a set of activities that are not related to adult society.

8.2.5 Mass Media

The most controversial agency of socialization in our society is the mass media. For instance, in debates about the effects of the media on socialization, television comes under the greatest scrutiny because of the number of hours children spend in front of the “electronic baby-sitter”. Estimates of how much television children watch differ, depending on the methodology used to conduct the study (especially since simply having the set turned on does not mean that the children are actually watching). Many studies have shown that the amount of television viewed varies, depending on whether the child comes from a poor home with few alternatives or a more affluent one where other activities are available. Children from poor homes in urban communities often have the set on for seven or more hours a day, as opposed to children from more affluent homes, where the set is turned on for three or four hours daily (Elkin and Handel, 1989; Wllins, 1990).

The effects of all this television viewing on children and adolescents are a subject of intensive research. In particular, the effects of seeing violent acts on television or listening to violent music like gangster rap are hotly

debated. But it should be noted that, the effects of television on socialization are by no means all negative. For example, television, radio, and the movies provide windows onto social worlds that most people cannot otherwise enter. Children, adolescents, and adults in modern society learn far more about current events, social issues, and the arts than people did before the advent of television.

Study Session Summary



Summary

In this Study Session, we described socialization and the agencies of socialization. For instance, agencies of socialization are groups of people, along with the interactions that occur within those groups that influence a person's social development. We noted that within all agencies of socialization, one finds a great deal of anticipatory socialization, which the individual plays at a role, that he or she is likely to assume later in life. After the life, the most important agencies of socialization are the schools. Other socializing agencies include day care centres, churches, leagues, and other associations.

Assessment



Assignment

1. Briefly analyze Miches's idea of oligarchy.
2. What do you understand by bureaucratic alienation?
3. Differentiate between small groups and formal organization.

Study Session 9

Colonial Social Structure of Nigeria

Introduction

In this Study Session, we will explore the concept of colonial social structure. We will also identify the elements of social structure in colonial Nigeria systems.

Learning Outcomes



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

9.1 *appraise* the elements of social structure in colonial Nigeria.

9.2 *describe* the development and growth of social welfare systems during the colonial period in Nigeria.

9.1 The Concept of Social Structure of Colonialism in Nigeria

The social structure of a modern society consists of a large number of the social institutions, such as the family, education, religion, the group and so on. Thus Kornblum (1997) therefore, defined the study of social structure as the description and classification of the principal types of social groups and institutions. This Study Session will now look at these institutions that make up social structure of Nigeria in colonial period, which is the period of change.

9.1.1 Family Institution

During the colonial era in Nigeria the missionary activities and the process of industrialization weakened the extended family system. For instance, the urban environment quickly turned to be less conducive for the effective functioning of the extended family system. To start with, housing in the urban environment was usually very limited, a circumstance which did not permit large compounds of extended family as was in the past. Wages in the urban centre in the early 20th century were very low, and with no farmland nearby to supplement his wage, the new urban dweller soon learned that in the collaboration of his meager resources, he came before his extended family (Faniran-Odekunle, 1978).

Faniran-Odekunle stresses the point that, during the colonial period (i.e. period of change) the extended family could no longer cope effectively with the problems of economic and social survival, because new problems sprang up within urban centres that the extended family could

not have been able to prevent. Examples of such problems were epidemics, over-crowded prisons, unsanitary work conditions, lack of schools and hospitals, high infant and prenatal mortality. In other words, the pace and nature of development were such that new problems were generated, the intensity and complexity of which were beyond the capacity of extended family system.

Peil (1975) pointed out that, the most family change is the great variety of family structures which exist even within a single society. For instance, changes from a “traditional” system of large, extended, polygamous families living together in perfect harmony, with low divorce and illegitimacy, marriage by almost all adults and absolute control by the elders to a “modern” system of small, monogamous nuclear families, high divorce and illegitimacy, many people remaining single in their lives, freedom of individuals to choose their spouse the absence of harmony and make other personal decisions.

9.1.2 Educational Institution

The schools founded by the missionaries flourished and greatly increased in number by mid 19th century. Education very quickly became the only route by which one’s children could gain appointment to government jobs. Hence, this system of education was opposite to that of pre-colonial era where education was handled by the extended family and the relatives. Consequently, parents, particularly those residing in the cities were exceedingly eager to send their young ones to school. But going to school usually meant that children were actively exposed to European values – a fact which tended to widen the gap in value systems of parents and children.

9.1.3 Religious Socialization

The missionaries who started schools in most parts of Africa were aware of the possibilities of religious socialization which could be achieved through them, although the state had taken over and secularized the schools in many places, religion often remains a part of the curriculum because both Christian and Muslim parents want their children to have formal instructions in their faith. Governments also rely on the schools to socialize their pupils into loyal and active citizen. For instance, singing the national anthem, saluting the flag and greeting national and state leaders, teach the pupils they are part of something larger than their local community. Hence, colonial education was often designed consciously or unconsciously, eager to teach students to accept the status quo or to assimilate them into the culture of metropolitan country (Abernerthy, 1969; Nyerere, 1967 and Clignet, 1970).

9.1.4 Political Socialization

Levine (1965) stresses the point on the latent role of education in political socialization during colonial period. The role is the connection, which is often made between the spread of higher education and the growth of African independent movements. For instance, young men reading philosophy, history and literature found out about the political development of other peoples. This supports their views that people

should run their own affairs rather than being dominated by outsiders. Education abroad provided opportunities to discuss these conclusions and possible actions with young men from other areas. Fully accepting the ideas of equality and democracy which were implicit in their academic training, they return home to find themselves denied employment which was given to less well-trained colonial officers. Thus, their education socialized them to certain view of society, which they had to work to create.

9.1.5 Health Care Services

During the colonial period, missionaries did the first medical work in Nigeria. Most medical missionaries were not doctors and nurses in the real sense. For instance, John M. Coquard, an ordained catholic priest who had some medical instructions built the first hospital in Nigeria outside Lagos in 1895, and was said to have performed remarkable medical and surgical work there. What was to develop later as the Nigerian Medical Services converged from a military background. It was not until 1890, however, that medically qualified men came to Nigeria under army auspices; by the first decade of the new century (i.e. mid-19th century), there were small military hospitals in Lokoja, Zungeru and Zaria. The services of these doctors were expressly for the military men and their families (Faniran-Odekunle, 1978).

According to Faniran-Odekunle, the first effort of the colonial administration towards providing health facilities took place in Lagos, because Lagos was becoming a slum as a result of the process of socialization and urbanization going in Nigeria at the time. During and immediately the periods following the 1st and 2nd world wars, hospitals were built by the colonial government to handle epidemics that broke out among the civilians and the soldiers. Some of these hospitals were later converted into general hospitals. The colonial period was characterized by a need to create a 'healthy environment around the capital where most of the British were residing, rather than from the desire to accept total responsibility for social welfare reform.

9.2 Social Welfare Systems in Nigeria (Colonial Period)

Nigeria conceptualizes social welfare as an institution that addresses housing, education, health, welfare, labour and employment, prison, youth and sports (Nigerian Development Plan, 1975-80) through two divisions: the division of community and the social services.

The development and growth of social welfare systems during colonial period in Nigeria were identified by Jaret (1991) and Faniran-Odekunle (1978) as follows:

1. In 1929, the Colonial Development Fund was established to promote the Social welfare systems of African states, including Sierra Leone and Nigeria, for instance, during the Second World War, an alarming growth in juvenile delinquency, prostitution, drug abuse, infant mortality rate, rural-urban migration and the

school drop out rate caused the colonial administration to make two primary recommendations. First, the social welfare systems of the largest companies were divided into two divisions: Social welfare and rural development. The foci were the right to good health, proper nutrition, education, housing, recreation, jobs and income and the decentralization of social amenities. Second, in 1944 the Colonial Advisory Committee on Education issued a report on the importance of Mass Education and Community Development, especially in the rural areas.

2. During the colonial era in Nigeria, one could see the first attempts of dealing with special social problems in a planned basis by the government. However, missionary activity had not ceased, missionaries could demonstrate that what they were doing was worthwhile, and their programmes could qualify for financial assistance. Wheare (1999) therefore identified here important social welfare issues that were given adequate attention then.

These were:

- a) care of the physically disabled, the blind and the deaf,
 - b) care of mentally imbalanced, and
 - c) the development of environmental resources to help juvenile delinquents.
3. Many Nigerians had been disabled in the Second World War. Ordinance Number 13 of 1945 (United Nations, 1951) guaranteed them free medical services, including the provision of prosthetic devices, whenever needed. But there were other Nigerians whose disabilities were not war-related. These are victims of leprosy, poliomyelitis and other crippling diseases; these ones were usually forced by their circumstance to beg on the streets. The “Disabled Persons Register” was started in 1955 in the hope of finding jobs for the disabled but this register was out of use after a few years.
 4. It is, however, interesting to note that disabled and abandoned children received more attention during this period (between 1945 and 1955) than did their adult counterparts. For instance, the first Cheshire Home in the country was built in Ibadan, by a charity organization and within a few years similar Cheshire Homes sprang up in other parts of the country to take care of handicapped and abandoned children.

For example, the problem of juvenile delinquency became acute after wars; and there were not enough jobs for every job applicant, the young school leavers, who, upon moving to the city and finding no jobs, joined the bodies of youth who supported their existence through pick-pocketing and similar activities. In this situation, “Remand Homes” for juvenile delinquents were established in various parts of the country, particularly in the urbanized centres.

5. This period, 1910-1958, can be seen as the formative years of the Nigerian social welfare system. During this period, the welfare system had acquired some of the major characteristics, which were to die hard in the 1960’s and 1970’s.

Among these characteristics were:

- a) An emphasis on funding the provision of services through

voluntary associations;

- b) The regionalization of social welfare activities and functions with minimal directives from the national government; and
- c) A tendency for urban problems to dominate the social welfare scene, while the problems of the rural areas were relegated to the background.

However, from the mid-1950's until independence, with the aid from various overseas agencies like WHO, UNESCO and others, many more of the social and health problems received attention such as, the blind, the deaf, pre-natal and post-natal care, and so on.

Study Session Summary



Summary

In this Study Session, we described the few institutions that make up social structure during the colonization of Nigeria. These institutions include: family institution, educational institution, religious socialization, political socialization, and health care services.

We discussed the development and growth of social welfare systems during the colonial period in Nigeria. We explained the important social welfare issues that were given adequate attention during the colonial period in Nigeria. There was an urgent need for social welfare services, because of the problem of juvenile delinquency, unemployed school leavers, and pick-pocketing in the cities and similar activities that became acute after the Second World War in Nigeria.

Assessment



Assignment

1. What is a social structure?
2. What is a society? Explain the meaning of a social relationship.
3. Identify and briefly describe four elements of social structure.
4. Briefly explain what “Religious Socialization” is all about in the colonial era in Nigeria.
5. Briefly describe the “Health care services” in Nigeria during the colonial period.

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