**PHS 204
INTRODUCTION TO SOCIOLOGY**

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NATIONAL OPEN UNIVERSITY OF NIGERIA

CONTENTS   **PAGE**

INTRODUCTION

Introduction to Sociology is a two (2) credit unit course undertaken by students pursuing Degree of Public Health at National Open University of Nigeria. Sociology is concerned with the social settings in a community and human interaction and its relationships with health and social factors. It also focuses on the causes of human behaviours and the consequences of human behaviours, particularly as they relate to health and illness. The importance and relevance of sociological approach to the study of health and medical practice cannot therefore not be over emphasised. There is much to learn from the inclusion of non-medical factors in illness causation which was in the past given less attention in medical and health curriculum. The knowledge of Social Medicine has improved the understanding of belief system and cultural orientation of healthcare providers, which has increased the confidence of recipients of healthcare. This course also focuses on the formal organisation of healthcare, social functions of health institutions, as well as the social patterns of health services and the relationship of healthcare delivery system to other systems. This course guide will expose you to what the course material has to offer you. You are therefore expected to read through this course guide before proceeding to the main course section.

COURSE AIM

The aim of this course is to provide you with a good understanding of basic concepts of sociology, the role of socio-psychological and cultural factors in disease etiology, medical care and health services utilisation with particular reference to Nigeria.

COURSE OBJECTIVES

To achieve the stated aim of this course, the following objectives are set to guide you. Each unit has its own set of objectives presented at the beginning of the unit to direct your focus. The comprehensive objectives for this course covering all the units are stated below. At the end of this course, you should be able to:

i)   Explain the concept of sociology
ii)   Explain the concept of disease
iii)   Explain the concept of illness
iv)   State the social determinants of Health
v)   Explain social factors and health
vi)   Explain Gender Issues as it relates to health
vii)   Explain socio-cultural factors influencing health services utilisation

WHAT YOU WILL LEARN IN THIS COURSE

You have this course guide which uncovers what this course is all about, by giving a general overview of the course materials which you will be using. It further spells out how to use the course materials for your maximum benefit as a student. The course guide aids your understanding of the importance of attending tutorials, carrying out Tutor-Marked Assignments (TMAs), which will form part of your overall assessment at the end of the course and participating in the examination. This course material covers twenty-three units of study organised in five modules which are of equal importance and you should therefore give them adequate time to enable you study and understand the contents. You are provided with list of reference materials relating to each study unit. You are to access them at your own time as they are beneficial and they are to your advantage.

WORKING THROUGH THIS COURSE

To successfully complete this course, you are required to read each study unit in the course materials provided by the National Open University of Nigeria. You are to consult the referenced materials as it will be of great assistance to you towards clearer understanding of the course contents. This course is arranged in three modules and each module has three units presented in a sequence that will facilitate the process of studying and comprehension. The course covers all the components you require for your programme of study. Each unit has self-assessment exercises which you will work on and submit your work for the purpose of assessment at the stipulated time. You will also be required to take the prescribed examination at the end of the course.

Method of assessment is through Examination which covers 70% per cent of the total score while the Tutor Marked assignment will take 30% per cent

STUDY UNITS

Module 1

Unit 1   Meaning of Sociology and Society
Unit 2   Society, Nature and Individuals
Unit 3   Sociology and Human Society
Unit 4   Origin and Development of Sociology
Unit 5   The Subject Matter of Sociology

Module 2

Unit 1   Founding Fathers of Sociology
Unit 2   Perspectives of Sociology
Unit 3   The Scientific Study of Society
Unit 4   Sociological Analysis
Unit 5   Social Interaction and Processes
Unit 6   Social Epidemiology: Health Iinequalities and Social
            Ddeterminants

Module 3

Unit 1   Social Movements and Collective Behaviour
Unit 2   Social Organiszation and Roles
Unit 3   Groups and Human Relationships
Unit 4   Groups and Normative Patterns
Unit 5   The Sociological Study of Culture

Module 4

Unit 1   Social Institutions
Unit 2   Perspectives of Social Institutions
Unit 3   Synopsis of Social Institutions
Unit 4   Concepts of Nature of Complex Organiszation
Unit 5   Structure and Nature of Formal Organiszation

Module 5

Unit 1   Bureaucracy and Organiszation
Unit 2   Organiszation in Contemporary Times

MODULE 1

Unit 1   Meaning of Sociology and Society
Unit 2   Society, Nature and Individuals
Unit 3   Sociology and Human Society
Unit 4   Origin and Development of Sociology
Unit 5   The Subject Matter of Sociology

UNIT 1   MEANING OF SOCIOLOGY AND SOCIETY

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   What is Sociology?
        3.2   The Meaning of Society
        3.3   Why is there society?
        3.4   Implication for the Public Health Practitioner
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

What is Sociology? What approach does it employ? What are the units of Sociological Studies? What is Society? What purpose does the society serve? Sociology, a social science subject deals with man in the   society. It employs a systematic approach to study human relations and the products of such relationships. This unit examines the definition and derivation of the term „Sociology.. It also explains why Sociology is a social science discipline. Furthermore, the unit defines society and the indispensability or necessity of the society.

2.0   OBJECTIVES

By the end of this unit, you will be able to:

•   explain the term "Sociology."
•   describe how the term "Sociology" was derived
•   identify purposes of society with the implications for public health

3.0   MAIN CONTENT

3.1   What is Sociology?

Sociology is the intellectual discipline concerned with developing a systematic reliable knowledge about human social relations in general, and about the product of such relationships. Auguste Comte first conceived of the word "Sociology" in 1838. He had intended to name the new science social physics; but he rejected the term after a Belgian Scholar, Adolph Quatelet began to make involved statistical studies of Society and to call his area of endeavour social physics.

The word "Sociology" is a combination of Latin and Greek; its two component parts aptly describe what the sociology sets out to achieve.

The Latin word "Logy" means study of life and mind respectively. The Greek term "Socio" points to Society. Bringing these two parts together, therefore, "Sociology" is the study of society on a highly generalised or abstract level. This definition assumes that a person knows what society is.

A society is defined as men (human beings) in interdependence. Men in interdependence therefore may be taken as the subject matter of sociology. From this definition, it can be inferred that sociologists study the group that man forms in his association with others. These groups include: families, tribes, communities and government. They are studied along with a variety of social, religious, political, and other organizations. Sociologists study their behaviour and interaction, trace their origins and growth, and analyse the influence of group activities on individual members.

Sociology is generally regarded as being a branch of the social sciences. As its name implies, this group of subjects attempt to bring scientific attitude to bear upon various aspects of social life. This is not the way most people view the society (even if they are physical or biological scientists). The political revolutionist wants to overthrow the society, the reformer wants to change it; the evangelist wants to save it. The viewpoint of the sociologist is basically that of curiosity. He wants to find out what a particular society (or part of it) is like.

The scope of study of sociology is extremely wide beginning from studying and understanding interactions among individuals up to the scientific analysis of global social processes such as globalisation and information technology; globalisation and sustainable economic development (Ritzer, 2012).

Branches of sociology
Some sociologists (such as Ritzer, 2012 Giddens, 2010) look at the Branches of Sociology from the analytic viewpoint. While one group sees society from large-scale level, others view it as small scale. Thus there can be three branches of sociology from this categoric classification:

i.   Macro-sociology
ii.   Micro-sociology
iii.   Macro-micro sociology

*Macro-level sociology:*The term "macro" refers to large scale processes. Therefore, macro sociology looks at large-scale social processes, such as social stability and change. Macrosociology is an approach to sociology which emphasises the analysis of social systems and populations on a large scale, at the level of social structure, and often at a necessarily high level of theoretical abstraction. For example, analyses of social institutions like hospitals, family, etc. or organisations and groups will fall under the purview of macro-sociology.

Micro-level sociology: The term "micro" refers to small-scale, individual or small group interactions. In the same vein, micro-level sociology refers to the small-scale interactions between individuals, such as conversation or group dynamics. Microsociology thus focuses on the individual social agency. For example, interactions between the health practitioner and the client (as an individual) or analysis of interaction between two individuals can be viewed at the micro level sociology.

*Macro-micro sociology:*This looks at the society from a mixed analytic perspective, combining large-scale analysis with small level viewpoints (both macro ad micro).

Society is studied at these levels and each level has significant implications for public health. what then is society?

3.2   The Meaning of Society

Society can be defined as the largest group of people inhabiting a specific territory. The people in a society share a common culture as a result of interacting on regular, continuous basis, and as a result of interacting according to patterns of behaviour on which all, more of less agree. This definition of society stresses social relationships or interaction, rather than individuals. Society differs from many other kinds of groups because within this group people can live a total, common life. Society is not an organisation limited to a specific purpose as, for example Nigerian Medical Association or Nigerian Society of Engineers. It is the most self-

sufficient group, and its independence is based on the techniques developed for fulfilling the needs of its members.

Sociologically, society is the interrelated network of social relationships that exists within the boundaries of the largest social system. In the past, the largest social system was a clan, a tribe, or simply a family. Today, the largest social system is the nation-state.

In a nation-state, individuals are grouped and interrelated as families, communities, racial and ethnic groups, political parties, social classes, and so on. When we speak of Nigerian society, we are referring to about 200 million individuals (grouped in families, communities, and countless other classifications) who inhabit Nigeria, and whose social relationships occur within its boundaries.

Every society organises representative groups and positions to which it gives power of making decisions and settling conflicts. Each society requires that its members feel greater loyalty to it than any other group. Such loyalty is possible partly because the members share a language and a culture uniquely their own.

3.3   Why is there Society?

To answer this question, we must start with two basic observations about the nature of individuals:

At birth the human organism is helpless to meet his own needs. Others must protect and care for it or it will die. Also it needs others from whom it can learn how to do things necessary to live. Human life can be sustained only if the slowly growing human organism is cared for, while it learns how to do things necessary to take care of itself.

The human organism is not genetically programmed (that is its specific behaviour is not provided by some set of inherited instincts. Instead, all human beings must go through a prolonged complex learning process. We become human by this learning process, and this in turn, requires persistent association with other human beings.

The consequences which flow from these assumptions are fundamental to an understanding of why there is society.

i.   Human beings have had to work out for themselves ways to survive. Possessing no instinctive knowledge and skills, human beings have learned from experience, have developed useful skills, and have made tools and constructed shelter from whatever materials the environment made available.

ii.   Human survival can only be accomplished if human beings act collectively. Cooperation can accomplish things no one person could manage alone. From the earliest period of human existence, providing food and shelter, while also bringing into being new generation, taking care of it and teaching it what to know, required that individuals cooperate with one another. They had to develop some organised way to see that what needed to be done got done. Some tasks need to be shared, some to be divided among different persons.

From this perspective, human society is the outcome of collective adaptation to a natural environment, a process of finding how to live cooperatively in such a way as to make nature yield enough to sustain life. By cooperative activity among human being learning from one another, skills are acquired, knowledge is accumulated, techniques, and tools are developed; and all are transmitted to the next generation.

Human life must have been carried on in social groups, however small or simple, from the very beginning of human existence.

3.4   Implications for the Public Health Practitioner

Society as the interrelated network of social relationships that exists, the largest social system being the nation-state where individuals are grouped into families, communities, racial and ethnic groups, political parties, social classes among others constitute the practice arena for public health. These groups and their dynamics must form the knowledge base of public health professionals so as to be able to propose, formulate and implement public health policies.

In addition, an understanding the socialisation process from birth to end of life is key to delivering effective and efficient public health care services.

4.0   CONCLUSION

The derivation of the term "Sociology" originated from both Latin and Greek was explained in this unit. More importantly, the role of Auguste Comte who first coined the term in 1838 was mentioned. Society which forms the subject matter of Sociology was described. The importance of society to the survival of man was also presented.

5.0   SUMMARY

In this unit, the essential components of Sociology were explained. It relationship with other social sciences was introduced. The curiosity of

Sociology to systematically study the society was emphasized. This unit showed that man cannot survive without the society. An understanding of the society and the socialization process has implications for public health practice.

SELF-ASSESSMENT EXERCISE

Explain the term 'Sociology' and how it was derived?

6.0   TUTOR-MARKED ASSIGNMENT

1.   Discussing the branches of sociology you know. Can you attempt to find out in what other way branches of sociology can be discussed.
2.   Why is the study of society important to the public health professional?

7.0   REFERENCES/FUTHER READING

Giddens, A. & Duneier, M. (2000). Introduction to Sociology. New York: W.W. Norton & Company, Inc

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Igbo, M.E. (2003). Basic Sociology. Enugu, CIDJAP Press Olurode, L. & Soyombo, O. (Ed.). Sociology for Beginners. Lagos: John West Publications.

Ritzer, G. (2012). *Sociological Theory*, (8th ed.). New York: McGraw Hill.

UNIT 2   SOCIETY, NATURE AND INDIVIDUALS

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   Society and Nature
        3.2   Society and the Individual
        3.3   The Reality of Society
        3.4   Public Health Practitioner
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Man-nature interaction has resulted in the invention and discoveries of resources which promote human quality of life. However, society and social organisation did not remain simple for all times. Technology made many things feasible and achievable. From all indications, society, nature and individual are inseparable. Man must maintain the physical environment and organise the society for his own welfare. This unit explains in detail the interdependence between man, nature and society.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

•   explain the relationship between society and nature
•   describe how society sustain man
•   discuss the reality of society from the diverse experiences of man
•   state the public health implications for this interdependence

3.0   MAIN CONTENT

3.1   Society and Nature

Through modern technology, humans are able to harness and control the forces of nature in many ways. We mine the earth for coal and minerals, extract gas and oil from deep within the ground, change the course of rivers and dam them to create great bodies of water, change arid land into fertile soil by irrigation, domesticate wildlife, and in so many ways turn the natural environment to our own use.

Despite these, there is a necessity for us to live some kind of sensible relation with nature, and for society to strike a balance with nature. Otherwise, the destruction of nature will be the destruction of society.

3.2 Society and the Individual

The more technology makes possible a society that places us comfortably back from the edge of survival, the more we are individually dependent upon the complex social organisation needed to sustain life at new levels of material living. As individuals, we may worry less about collective survival, more about our own individual fate. Even then we are forced to recognise that our personal destiny, for good or bad, is thoroughly tied into the social organisation of our society.

Furthermore, complex changes in society that we only dimly recognise, let alone understand, may alter the pattern of our own lives and force on us new decisions and choices.

3.3 The Reality of Society

We often experience society as a separate and independent reality which creates us and then persistently controls and constrains us. While it is useful to view society this way, we must be careful not to let this conception (of society as a separate reality) be carried to the point of detaching it from human activity and its social nature. Society does not exist without individuals through whose actions it is carried on. Society and person, then, are "interdependent", neither exists without the other. Because modern society is a vast and complex process, we can easily lose our recognition of the fact that society does not exist without individuals whose activity it is carried on. Because the origins of society are far back in time, we can miss the point that society was humanly created. Because, as individuals we feel helpless before daily demands on our time and energy, and powerless to effect any change, we give little recognition to the fact that it is also human efforts, collective and organised that society changes.

3.4 Public Health Implications

The control of forces of nature by man has in many ways created new (two-pronged) things: health challenges and diseases on the one hand and technological advancement on the other. As the new changes occur, the public health practitioner must act proactively and responsibly with a faster pace of these changes prevent likely change-associated (emerging and re-emerging) diseases while promoting health. Man's activities have occasioned earth becoming warmer, thus favouring new diseases and more water bodies. The current global climate scenario which has been linked with man's interaction with nature with its attendant health issues

including exacerbation of natural disasters and their impacts have produced new challenges for public health. Researchers and service delivery mechanisms in public health have been challenged due to the man-nature interactions.

In addition, the consequences of these new situations will warrant public health service delivery towards rehabilitative services where irreversible health deficits have already been created.

On the other hand, the advent of new technology has contributed to the promotion of health.

4.0   CONCLUSION

By necessity, man must relate to nature for resources to aid survival. In the same vein, man's destiny is tied to the social organisation of the society. As man changed progressively by the society, he also changes his society unconsciously by some of his actions.

5.0   SUMMARY

In this unit, emphasis has been placed on society and nature, society and individual and the reality of the society. The origin of society is presented has been very far, but with emphasis that it is humanly created. Public health researchers and service delivery mechanisms have been challenged due to the man-nature interactions resulting in emergence of new diseases and health issues.

SELF-ASSESSMENT EXERCISE

Explain how man harnessed the forces of nature for his own use? How has Man's control of the forces of nature impacted public health?

6.0   TUTOR-MARKED ASSIGNMENT

1.   Explain the interdependence of society and individuals?
2.   Explain four issues that may represent the reality of Sociology?

7.0   REFERENCES/FUTHER READING

Igbo, M.E. (2003). Basic Sociology. Enugu, CIDJAP Press Olurode, L. & Soyombo, O. (Ed.). Sociology for Beginers. Lagos: John West Publications.

Otite, O. & Ogionwo, W. (2003). An Introduction to Sociological Studies. Ibadan: Heinemann Educational Books (Nigeria) Plc.

UNIT 3   SOCIOLOGY AND HUMAN SOCIETY

CONTENTS

1.0   INTRODUCTION

Sociology as a discipline has developed reliable knowledge about relationship within the society. Though relatively a young discipline compared to other long established course, Sociology has distinctively carved out her subject matter at highly generalised and abstract levels. Sociological classification of society has produced them in different forms by social organisations. The Sociological points of view of society are clearly laid out in this unit.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- explain the goal of Sociology viz-a-viz other sciences of human interaction
- classify society by social organisation
- highlight the relevant points in sociological view of the society

3.0   MAIN CONTENT

3.1   Sociology

The studying society can hardly be claimed to be anything new. Yet, sociology as a discipline goes back in name and identity to early decades of the nineteenth century. Sociology grew at a time of new and creative social though that transformed and modernised all of the society sciences. It has been defined as scientific study of human social behaviour, or as the science of human interaction, or as the study of society. The goals of

sociology resemble the goals of most other sciences: the discovery of facts, the explanation of facts, and causes of human behaviour, and ultimately the prediction of behaviour.

3.2 Classification of Society by Social Organisation

Throughout history, societies have assumed a number of different forms. For the purpose of analysis, societies are generally classified according to either their chief mode of subsistence (the way they provide their members with food, shelter and clothing). The most common of these societies are listed below:

i.   **The Hunting and Gathering Society**. This the earliest and least complex society formed by people thousands of years ago. This kind of society is characterised by:
   (a)   A small nomadic population, with an uncomplicated technology.
   (b)   Almost no division of labour or any kind of specialisation, and
   (c)   Particular stress on the importance of kinship ties.

ii.   **The Horticultural Society:** This is the second simplest society which appeared in history after people discovered how to cultivate grains. In this society, the cultivation of wheat, rice and other grains was the chief means of sustenance. Hunting and gathering were secondary. In this kind of society, domestic materials first appeared, and tools were more sophisticated than those of hunters and food gatherers.

   The horticultural society contained reasonably large, settled communities, developed the basics of trade; and produced for the first time, a surplus that had the consequences of dividing members of the society into social classes. The production of surpluses, or extra supplies of food, laid the foundation for social inequality, a condition that has existed in all later societies.

   Surpluses eventually led to a situation in which some people were rich and others poor, some led and others followed, and so on.

iii.   **The Agrarian Society:** This next milestone in the development of human societies was reached around 3,000 B.C., following the invention of plow. The plow led to the formation of the agrarian society. In this type of society, even greater surpluses were produced, and people no longer had to move about to search for fertile soils. People became more differentiated into land holders and landless peasants, and social stratification deepened. To

maintain the system and to oversee the increasingly complex economy, members of the society developed a bureaucracy. The agrarian society also developed the initial stages of a money economy, gunpowder, iron smelting, and the use of windmills as a source of power.

iv.   **Other Preindustrial and Industrial Societies:** Other preindustrial societies are fishing, maritime, and herding societies. All exhibit features that are similar to those of agrarian societies. The revolutionary change in the form of societies occurred with the emergence of the industrial society. Most societies in the world today are either industrialized or are trying to attain industrial stage. Such societies are characterized by

(a)   Urbanisation (growth of cities at the expense of rural areas).
(b)   Massive mechanization and automation (the substitution of machines for human labour and the human brain).
(c)   Complex bureaucratization (organization into formal groups for greater efficiency).
(d)   Separation of institutional forms (the development of schools, hospitals, stores, factories to perform functions formerly performed by the family).
(e)   The substitution of impersonal ties for kinship ties.

3.3   Specifics of Sociological Study of Society

It is pertinent to emphasise a number of relevant points in sociological view of the society.

(a)   Sociology is morally neutral: It is not the task of sociologist to say whether a pattern of behaviour or an organisation is right or wrong, good or bad. It is his/her task to find out what the behaviour or the organisation consist of, to explain how it comes about and to demonstrate its consequence.
(b)   Emphasis is not placed on individual people: The sociologist places emphasis on social relationships and these are by no means exhausted by relationships between people. Sociology is in fact more concerned with the relationships between the major parts of societies.
(c)   It is an assumption of sociology that relationships between people, group of people and social institutions do change periodically: There are regularities in the social life of mankind.

The search for these regularities and their description and explanation (is one of the major tasks of the sociologist).

(d)   The way in which sociologists go about their tasks is, in one respect, very similar to the activities of physical scientists, i.e. combination of observation and formulation of theory.

3.4   Implication for the Public Health Practitioner

The different stages of social organisation as presented in section 3.2 above have serious bearing on public health practice. Societies where the public health worker provides services can be at any stage of these classifications. For example, in Nigeria, the nomadic population exists across the country. An understanding of their social system is germane to the provision of evidence-based public health care unique to this population.

Similarly, peculiarities of each category such as the horticultural, agrarian and industrial societies will require different methods or strategies in delivering services while applying the same Public Health principles to make services accessible, acceptable and affordable.

This understanding of the specifics sociological aspect of society should equip the public health practitioner to be non-judgmental ("morally neutral") and communal (focusing groups and interrelationships between and among groups) in his/her design and delivering of public health care to all societies.

4.0   CONCLUSION

Though studying of society is not the only preserve of Sociology, it has adopted perspectives and points of view which make it effort peculiar or unique. Through the classification of society by social organisation type, Sociology has contributed to a better understanding of the development of the society it simplest to the present complex form.

5.0   SUMMARY

In this unit, efforts have been made to present Sociology as a systematic science of human society. Furthermore, the society has been classified along developmental lines. Lastly, the specifics of sociological study of society has given the discipline a clear focus of it subject matter. This provides the public health professional the ingredients to provide effective, stage-appropriate and unbiased services to all societies at all times.

SELF-ASSESSMENT EXRCISE

i.   Explain the difference between the hunting and gathering from the horticultural society.

ii.   Highlight the characteristics of pre-industrial and industrial societies.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Explain two of the specifics of sociological study of society.

2.   Discuss the relevance of socialization process in public health practice

7.0   REFERENCES / FURTHER READING

Heinslin, J.M. (2000). Essentials of Sociology: A Down-to-Earth Approach. Boston. Allyn and   Bacon.

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**UNIT 4   ORIGIN   AND   DEVELOPMENT   OF
            SOCIOLOGY**

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
       3.1   The Origins of Sociology
       3.2   Development within Sociology
       3.3   Factors that Influenced the Expansion of Sociology
       3.4   Implication for the Public Health Practitioner
4.0   Conclusion
5.0   Summary
6.0   Tutor Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

In a strict technical sense, Sociology began in the philosophy of Auguste
Comte, since nobody before his time had used this word. On the other
hand, the interest in the discussion and study of society appeared much
earlier in history. It is therefore possible to have a realistic understanding
of the origin of Sociology if we see the discipline as the product of a larger
intellectual movement which may be called social thought. This unit
examines the development within Sociology and the factors that influence
the expansion of Sociology.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

•   explain the origin of Sociology
•   highlight the developments within Sociology
•   describe the factors that influence the expansion of Sociology.

3.0   MAIN CONTENT

3.1   The Origin of Sociology

Like the choices made by individuals, major historical events rarely "just
happen". So it was that the birth of sociology resulted from powerful and
complex social forces. Although humans have mused about society since
the beginning of history, sociology is among the youngest academic
disciplines – far newer than history, physics, or economics. Only in 1838

did the French social thinker Auguste Comte (1798-1857) coin the term "sociology" to describe the new way of looking at the world.

3.2   Developments within Sociology

Sociology is a discipline area within distinct historical intellectual and social contexts, and that it is the product of a particular era in particular societies. Major questions about the individual and society have pre-occupied thinkers in all periods of history; the philosophers of Ancient Greek and Rome reflected upon the way society operated and/or should operate.

Centuries afterwards social and political theorists and philosophers applied themselves to similar question. But these philosophical analyses of society were essentially based on speculations, on dubious and untested assumptions about the motives of human beings in their behaviour and on undisciplined theorizing, and they lacked systematic analysis of the structure and workings of societies. Philosophers and thinkers frequently constructed grand models and schemes about humans and their societies without looking at how societies actually worked.

However, from the 18th century onwards in Western Europe, important changes took place in perspectives on and understanding of society and individual's place in it. Many considerable advances were taking place in scientific discovery with regard to the structure and composition of the physical world surrounding human beings, and with regard to the physical nature and make-up of human beings themselves.

The natural sciences though at its infancy were beginning to develop systematic methods for studying the physical world and the individuals part in (and relation to) it. They were being increasingly recognized and valued for providing certain knowledge. Alongside these developments there were also extensive social, economic and political changes which had and were to have profound effects on societies in Western Europe and elsewhere (Industrial and French Revolutions).

Scientific and technological advances laid the foundation for the transformation from predominantly rural, agricultural, "manual" way of life to an urban industrial, mechanised pattern of living. How inventions and developments in methods of production, transport, etc. changed the scale and location of production at work from the land and small enterprises to the town and city and large-scale enterprises to like factories. A greater variety of occupations emerged.

These extensive changes in response to process of industrialisation resulted into a major paradox, in that they brought a „new society with

greater productive potential and more complicated ways of living while at the same time generating extensive disruptions in rational pattern of life and relationships; as well as creating new material problems of overcrowded and unpleasant urban conditions, poverty and unemployment. Sociology as a distinct discipline emerged against the background of these intellectuals, and material changes in the second half of the nineteenth (19th) century.

The early sociologists were greatly influenced by the changes in patterns of life which they saw going on around them as industrialisation proceeded and they were often deeply disturbed by what they saw. It is certain that early sociologists were not intense "radical" individuals but they could accurately be labeled as "conservatives" made uneasy by the changes they were observing in society.

They were greatly concerned with the idea of obtaining exact knowledge of the working of society, and living in a period when the natural sciences were making great contribution to knowledge, felt that the application of natural science methods to the study of society might produce similar advance in understanding. Thus, from the very beginning, there was a great emphasis on the need to analyse social life scientifically. Auguste Comte, the so-called "founder" of sociology stressed the adoption of a scientific method of analysing society so that we might improve through a thorough understanding of it. Summed up in his famous phrase: "To know, to predict and to control"

This early emphasis on the scientific analysis of social life was to have (and still has) considerable implications for the subsequent development of the discipline. Although, the beginning of sociology has been located in Western Europe in the second half of the 19th century, its development and acceptance as an academic discipline was not a uniform and uncomplicated process.

Sociology became firmly established in France and Germany earlier than in Britain. The early classical works in sociology of the late 19th and early 20th centuries was produced in France and Germany; with Emile Durkheim in France and Karl Marx Weber in Germany as the outstanding figures.

Sociology developed markedly in the USA too and received more widespread acceptance there than in Britain because USA early in 20th century had a great deal of sociological material, (with industrialisation, migration, and organisation taking place). As an established discipline, however, Sociology is a relatively new arrival on the academic scene, and the real expansion in its popularity has occurred after the first and second world wars.

3.3   Factors that Influenced the Expansion of Sociology

i.   In the post-war period there has developed a rather more critical awareness of how societies operate. Fewer people simply sit back and accept their societies unthinkingly. They saw overpopulation, poverty and crime in spite of great industrialisation.

ii.   Alongside this, there has developed an increasing concern with social reform and the re-ordering of society, accompanied by the belief that in order to make such reforms effective and soundly based, knowledge about society and its members is needed.

iii.   There has also developed an increasing awareness of other societies and ways of life as a result of better systems of communication, travel and mass media.

iv.   It is held those people who work in government, industry, the social services, etc., ought to have some sort of specialist knowledge of society on the grounds that they will be better equipped to meet the demand of their work.

3.4   Implication for the Public Health Practitioner

The subject matter of sociology irrespective of the sociologist is the society and social order and dynamics or processes within society. Many students of Public Health have queried the need for any extensive discussion on the origin and theorists of sociology. It is to be noted that the origin of the study of society and those who made contributions to such study are as important as the societies themselves. As professionals, public health personnel and researchers must be knowledgeable about their practice arena, just the clinicians must know and understand the hospital setting and interactions therein. This makes a better practitioner. In public health, the different views presented as being responsible for the expansion of sociology including revolutionary issues and pattern life in the past, are still with us today. A cue from the study of these origins should be a guide to a public health professional who wants a critical thinker and innovative service provider.

4.0   CONCLUSION

Although many speculative thinkers have thought about the human society, however, it was Auguste Comte who first used the word "Sociology." The achievements in the natural sciences and other extensive changes created enough problems that called for the systematic study of man in society. It scientific posture captured in the phrase, to know, to predict and to control, gave Sociology a unique place in the social sciences. Sociology had since then developed and expanded due to some prevailing factors. Understanding sociology forms the basis for effective and efficient public health service

5.0   SUMMARY

In this unit due attention had been given to the origin and development of Sociology. Distinctions were also made between Sociology and natural on one hand and other sciences on the other hand. In spite of it short history of existence, Sociology has advanced the frontier of knowledge in the scientific study of society, with its attendant implications for public health practice in contemporary social systems.

SELF-ASSESSMENT EXERCISE

Explain the uniqueness of the phrase. to know, to predict and to control to Sociological development.

Explain the uniqueness of the phrase. to know, to predict and to control to Sociological development.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Highlight the factors that influence the expansion of Sociology
2.   Explain the roles of ancient philosophers in the study of the society before 1838.

7.0   REFERENCES/ FUTHER READING

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UNIT 5   THE SUBJECT MATTER OF SOCIOLOGY

CONTENTS

1.0   INTRODUCTION

In order to have a clear perspective of its subject matter, Sociology adopted different methods. By this, what a method or approach fails to capture is properly presented in another. This eclectic approach gave Sociology a rich scientific tradition by which the ever-changing society – man interaction can be appropriately conceptualized. In this unit, emphasis is placed on three of such known methods.

2.0   OBJECTIVES

By the end of this unit, you should be able to: and describe:

- identify the different methods adopted by sociologists in the study of human society;
- differenciate between each of the methods used by Sociologists
- Explain the general outline and groupings

3.0   MAIN CONTENT

3.1   Approaches to the Subject Matter

There are three approaches in mapping out the subject matter of sociology.

3.2　The Historical Approach

Through this we seek through study of the classic sociological writing to find the central traditional concerns and interests of sociology as an intellectual discipline. In brief we ask: "What did the founding fathers say?" The historical approach has some important qualities. It offers us the opportunity to benefit from the wisdom of the past. It enables us to understand issues which can be grasped only if we comprehend their background. Truly, people may read the same history quite differently. However, the historical method runs the risk of making our thinking rigid, since tradition may be poorly suited to deal with emerging problems of the present and the future.

3.3　The Empirical Approach

By this method we study current sociological work to discover those subjects to which the discipline gives most attention. In other words, we ask: "What are contemporary sociologists doing?" This method is least ambiguous; it requires some form of counting. Of course, what contemporary sociologists emphasise in their work may be simply a passing fancy, having little connection with the important work of the past or little promise for the future. In the opinion of Pitirim Sorokin, "current sociological pre-occupations are nothing but fads and foibles" and, in the view of C. Wright Mills, they indicate a decline of "sociological imagination".

3.4　The Analytical Approach

With this method we arbitrarily divide and set margins (delimit) some larger subject matter, and allocate it among different disciplines. We ask "what does reason suggest?" This method is least troublesome. A few lines of definition, a few more paragraphs of explanation and we have it. This is a time-honoured path followed continuously since it was first marked out by Auguste Comte, the father of Sociology. But the decree defining the subject matter of human learning has none of the force of law. Scholars and scientists go where their interest lead them; they study what they like when they wish. This approach is beautiful, but a poor guide to what is really happening.

3.5　A General Outline of the Subject Matter

A General Outline of the Subject Matter of Sociology embraces:

I.　　　Sociological Analysis: This includes
　　　(a)　　Human Culture and Society
　　　(b)　　Sociological Perspective
　　　(c)　　Scientific Method in Social Science.

II.   Primary Units of Social Life: This covers
    (a)   Social Acts and Social Relationships
    (b)   The Individual Personality
    (c)   Groups – Ethnic and Class
    (d)   Communities: Urban and Rural
    (e)   Associations and Organization
    (f)   Population and Human Ecology
    (g)   Society.

III.   Basic Social Institutions: This includes
    (a)   The Family and Kinship
    (b)   Economic Institutions
    (c)   Political and Legal Institutions
    (d)   Religious Institutions
    (e)   Educational and Scientific Institutions
    (f)   Recreational and Welfare Institutions
    (g)   Aesthetic and Expressive Institutions.

IV. Fundamental Social Process: This covers
    (a)   Differentiation and Stratification
    (b)   Cooperation, Accommodation, Assimilation
    (c)   Social Conflicts (Revolutions and War)
    (d)   Communication (Opinion formation, Expression and Change)
    (e)   Socialisation and Industrialisation
    (f)   Social Evaluation (the study of value)
    (g)   Social Control
    (h)   Social Deviance (crime, suicide, etc.)
    (i)   Social Integration
    (j)   Social Change.

3.6   Public Health Implications

Public health is a social science. The society as an interrelated network of social relationships that exists, as families, communities, racial and ethnic groups, political parties and social classes can only be fully understood using the three approaches described in this unit. A good knowledge of these approaches positions the public health professional as a social scientist who understand the society for which he/she wants to provide services and research into.

4.0   CONCLUSION

The position of the founding fathers of Sociology offered opportunity to contemporary Sociologists to benefit from the wisdom of the past.

Beyond the past, the contemporary Sociologists combined the benefits of qualitative-quantitative approach to the subject matter of Sociology.

The deeds of contemporary Sociologists therefore broaden the horizon of having more than a single approach to the subject matter. The place of reasoning rather than the wisdom of the past or the deeds of the present equally had it place in the study of the subject matter of Sociology. On the final analysis, the approached rather than divide Sociologists enriched Sociological tradition.

5.0   SUMMARY

In this unit, efforts were made to clearly present the different methods used by Sociologists in approaching the subject matter of Sociology. Also, proponents and criticisms of each of the methods were presented. On the final analysis, the gains or contributions of each method were presented. A general outline of the subject matter of Sociology in the unit is no doubt very instructive.

SELF-ASSESSMENT EXERCISE

Mention the methods adopted by Sociologists in the presentation of the subject matter of Sociology.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Explain the differences between each of the approaches adapted to the subject matter of Sociology.
2.   Highlight the central concern(s) and criticisms of each of the method used by Sociologists.

7.0   REFERENCES/FUTHER READING

Haralambo, M., Holborn, M. & Heald, R. (2002). Sociology: Themes and Perspectives. London: HarperCollins Publishers Limited

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MODULE 2

Unit 1   Founding Fathers of Sociology
Unit 2   Perspectives of Sociology
Unit 3   The Scientific Study of Society
Unit 4   Sociological Analysis
Unit 5   Social Interaction and Processes
Unit 6   Social Epidemiology and Social Determinants of Health

UNIT 1   FOUNDING FATHERS OF SOCIOLOGY

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   Auguste Comte and Positivism
        3.2   Herbert Spencer and Social Darwinism
        3.3   Karl Marx and Class Conflict
        3.4   Emile Durkheim and Social Integration
        3.5   Max Weber and Protestant Ethic
        3.6   Talcott Parsons and C. Wright Mills: Theory vs Reforms
        3.7   Implication for the Public Health Practitioner
4.0   Conclusion
5.0   Summary
6.0   Tutor Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Several persons by their great contributions to the origin and development of Sociology became its founding fathers. It is noteworthy that each of these great Sociologists contributed by adopting a central theme, phrase or concept which became a focal point at the birth of Sociology. From the adoption of the name "Sociology" through it peculiar imagination to theoretical formulation, forerunners and founding fathers has emerged. This unit examines the renounced founding fathers of Sociology. Hence, emphasis in this unit is on the major founding fathers of Sociology and their main contribution to sociology.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- list the founding fathers of Sociology
- identify their specific contributions
- describe the latest shift in emphasis among founding fathers of Sociology

3.0   MAIN CONTENT

3.1   Auguste Comte and Positivism

The idea of applying the scientific method to the social world is known as "positivism", apparently was first proposed by Auguste Comte (1798-1857). With the French Revolution still fresh in his mind, Comte left the small town in which he had grown up and moved to Paris. The change he experienced, combined with those France underwent in the revolution, led Comte to become interested in what holds society together. What creates social order, he wondered, instead of anarchy or chaos? And then, once society does become set on a particular course, what causes it to change? As he considered these questions, Comte concluded that the right way to answer them was to apply the scientific method to social life. Just as this method had revealed the law of gravity, so too, it would uncover the laws that underlie society. Comte called this new science "sociology" – the study of society. From the Greek "logos" (study of) and the Latin "socius" (comparison or being with others). Comte stressed that this new science (Sociology) not only would discover social principles but also would apply them to social reforms, to making society a better place to live.

To Comte, however, applying the scientific method to social life meant practicing what might be called "armchair philosophy" – drawing conclusions from informal observation of social life. Since Comte insists that we must observe and classify human activities in order to uncover society's fundamental laws, and because he developed this idea and coined the term "Sociology", Comte is often credited as being the founder of Sociology.

3.2   Herbert Spencer and Social Darwinism

Herbert Spencer (1820-1903), a native of England, is sometimes called the second founder of sociology. Unlike Comte, Spencer stood firmly against social reform. In fact, he was convinced that no one should intervene in the evolution of society. Spencer was convinced that societies evolve from lower ("barbarian") to higher ("civilized") forms.

As generation pass, he said, the most capable and intelligent ("the fittest") members of the society survive, while the less capable die out. Thus overtime, societies steadily improve. Helping the lower classes interfere this natural process is discouraged. The fittest members will produce a

more advanced society unless misguided people get in the way and let the less fit survive.

Spencer called this principle "the survival of the fittest". Although Spencer coined this phrase; it usually is attributed to his contemporary, Charles Darwin, who proposed that organisms evolve over time as they adapt to their environment. Because they were so similar to Darwin ideas, Spencer's view of the evolution of societies became known as "social Darwinism".

Like Comte, Spencer was more of a social philosopher than a sociologist. Also like Comte, Spencer did not conduct scientific studies, but simply developed ideas about society.

3.3   Karl Marx and Class Conflict

The influence of Karl Marx (1818-1883) on world history has been so great. Marx, who came to England after being exiled from his native Germany for proposing revolution, believed that the engine of human history is "class conflict". He said that the bourgeoisie (the controlling class of capitalists, those who own the means to produce wealth – capital, land, factories and machines) are locked in conflict with the proletariat (the exploited class, the mass of workers who do not own the means of production). This bitter struggle can end only when members of the working class unite in revolution and throw off their chain of bondage. The result will be a classless society, one free of exploitation, in which everyone will work according to their abilities and receive according to their needs.

Marxism is not the same as communism. Although Marx supported revolution as the only way that the workers could gain control of society, he did not develop the political system called communism.

3.4   Emile Durkheim and Social Integration

The primary professional goal of Emile Durkheim (1858-1917), who grew up in France, was to get sociology recognised as a separate academic discipline. Up to this time, sociology was viewed as part of history and economics. Durkheim achieved this goal when he received the first academic appointment in sociology, at the University of Bordeaux in 1887.

Durkheim had another goal to show how social forces affect people's behaviour. To accomplish this, he conducted rigorous research. Comparing the suicide rate of several European countries, Durkehim (1897/1966) found that each country's suicide rate was different and that each remained remarkably stable year after year. He also found that

different groups within a country had different suicide rates and that these, too, remained stable from year to year.

From this, Durkheim drew the insightful conclusion that suicide is not simply a matter of individuals here and deciding to take their lives for personal reasons. Rather, social factors underlie suicide and this is what keeps those rates fairly constant year after year.

Durkheim identified social integration, the degree to which people are tied to their social group, as a key social factor in suicide. He concluded that people with weaker social ties are more likely to commit suicide. From Durkheim's study of suicide, there is the principle that was central in all of his research. Human behaviour cannot be understood simply in individualistic terms; always, we must examine the social forces that affect people's lives. If we look at human behaviour (such as suicide) only in individualistic terms, we miss its social basis. Like Comte, Durkheim also proposed that sociologists intervene in society. He suggested that new social groups be created. The family and these groups would meet people's need for a sense of belonging.

3.5   Max Weber and the Protestant Ethic

Max Weber (1864-1920), a German sociologist and a contemporary of Durkheim, also held professorship in the new academic discipline of sociology. With Durkheim and Max, Weber is one of the most influential Sociologists. Weber disagreed with Marx's claim that economics is the central force in social change. According to Weber, that role belongs to religion.

Weber (1904) theorized that Roman Catholic belief system encouraged Roman Catholics to hold on to traditional ways of life, while the Protestant belief system encouraged its members to embrace change.

Protestantism, he said, undermined people's spiritual security. Roman Catholics believed that because they were church members, they were on their road to heaven. But Protestants who did not share this belief, turned to outside "signs" that they were in God's will financial success became the major sign that God was on their side. Consequently, Protestants began to live frugal lives, saving their money and investing the surplus in order to make even more. This said Weber brought about the birth of capitalism.

Weber called this self-denying approach to life the "Protestant ethic". He termed the readiness to invest capital in order to make more money "the spirit of capitalism". To test his theory, Weber compared the extent of capitalism in Roman Catholic and Protestant countries. In line with this

theory, he found that capitalism was more likely to flourish in Protestant countries.

3.6 Talcott Parsons and C. Wright Mills: Theory Versus Reform

During the 1940s, the emphasis shifted from social reforms to social theory. Talcott Parsons (1902-1979), for example, developed abstract models of society that greatly influenced a generation of sociologists. Parsons' detailed models of how the parts of society harmoniously work together did nothing to stimulate social activism.

C. Wright Mills (1916-1962) developed the theoretical abstractions of this period and in 1956, he urged sociologists to get back to social reform. He saw the coalescing of interests on the part of a group he called "the power elite" – the top leaders of business, politics, and the military – as an imminent threat to freedom. Shortly after Mills's death, fueled by the Vietnam War, the United States entered a turbulent era of the 1960s and 1970s. Interest in social activism was sparked, and Mills.s idea became popular among a new generation of sociologists.

The apparent contradiction of these two aims – analyzing society versus working toward its reform – creates a tension in sociology that still is evident today. Some sociologists believe that their proper role is to analyze some aspects of society and publish their findings in sociology journals. Others say this is not enough – sociologists have an obligation to use their expertise to try to make society a better place in which to live.

3.7 Implication for the Public Health Practitioner

Many of the founding fathers of sociology have presented several backgrounds of society that are useful in public health. For example, Emile Durkheim theory of suicide is more real today than ever, emphasizing the weakened social bonding in contemporary society as fertile ground for suicide commission. Similarly, Talcott Parson's contributions to the study to health-illness behaviours in the society remain a guiding principle in understanding of the human behaviour in health and illness. In addition, Max Weber's work has a basis for bureaucracy and work ethics, which are key ideals in public health administration.

4.0 CONCLUSION

From its inception, Sociology has developed approaches to the scientific and/or systematic study of the society. It contributions to the understanding of the social forces within the society as contained in the works of the founding fathers cannot be over-emphasised. The development within the discipline of Sociology in contemporary time is a product of the effort of the founding fathers.

5.0   SUMMARY

In this unit, the roles founding fathers in the origin and development of Sociology have been emphasised. Specific references were made to their contributions to the development of a unique approach to the study of society. Through their efforts and those of contemporary Sociologists, the discipline has developed a tradition that had impact on other disciplines that showed interest in the study of man in society.

SELF-ASSESSMENT EXERCISE

Mention five (5) of the contributions of Auguste Comte to the origin of Sociology.
How did Herbert Spencer contribute to social Darwinism?

6.0   TUTOR-MARKED ASSIGNMENT

1.   Explain how Durkheim's work enhanced the development of Sociology.
2.   In five (5) sentences, compare the work of Karl Marx and Max Weber.

7.0   REFERENCES/FUTHER READING

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UNIT 2   PERSPECTIVES OF SOCIOLOGY

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
      3.1   The Sociological Perspective
      3.2   Seeing the Broader Social Context
      3.3   The Contrasts or Characteristics of Sociological Perspective
      3.4   Benefits of Sociological Perspective
      3.5   Implication for the Public Health Practitioner
4.0   Conclusion
5.0   Summary
6.0   Tutor Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

As individuals, we all know a great deal about ourselves and about the societies in which we live. We tend to think we have a good understanding of why we act as we do without needing Sociologists to tell us. To some degree, this may be true. Many of the things we do in our day to day life, we do because we understand the social requirements involved. Yet, there are definite boundaries to such self- knowledge, and one of the main tasks of Sociology to show us what these are. The sociological perspectives allow us to see that many events that seem to concern only the individuals actually reflect larger issues. In this unit, the Sociological perspectives are explained.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- explain the broader social context of individuals and groups
- discuss the contrast that are presented in Sociological perspectives
- explain the benefits of Sociological perspectives

3.0   MAIN CONTENT

3.1   The Sociological Perspective

Human interaction is the subject matter of sociology and both sociologist and the layperson look at the same reality. But they look at it in different ways.

The sociological perspective looks beyond commonly accepted or officially defined goals of human behaviour. It recognises that human behaviour can be interpreted at different levels, and that some motives of human behaviour are hidden, rather than conscious.

The rise of modern sociology is especially marked by certain circumstances of western civilisation that brought about a situation in which the accepted official and authoritative interpretations of societal and cultural goals were severely shaken. Sociology arose as a way of analysing these tremendous reversals of the status quo.

Sociologists have also looked at life from the view of another segment of society. The segment consists of the marginal people, those who deviate from the officially "respectable" path – the prostitutes, beggars, drunkards, criminals among others. Sociologists search beyond the official explanation that such people are "deviates" and ask whether perhaps the "respectable" persons may play a part in forming the "deviates" way of life. The sociological perspective develops best in a cosmopolitan atmosphere. New ideas have always seemed to catch on first in the large cities where people were exposed to others who came from faraway places and who represented strange cultural customs. As our societies become more and more urban, we begin to appreciate other ways of thinking and acting, and we shed some of the provincial idea that "our way is the best way". The open-mindedness that comes from maintaining a world view of human life is essential to sociology.

Sociology could not exist in a society that claims the absolute "rightness" or "truth" of its values. Traditional societies have made this claim, and thus their citizen have had a static idea of what they are and to what they can aspire. In traditional societies, people have definite and permanent identities. But we live in modern societies, in which conflicting values are held and in which values change rapidly. We can, and frequently do, change jobs, social position, life styles, and friends. So we look at the world from many points of view and this multiple perspective forces us to say, "This is true; but that is also true". Truth becomes relative to time, place and circumstances. Only when values are relative can we appreciate the sociological perspective. This perspective can help alleviate the anxiety or "culture shock".

3.2   Seeing the Broader Social Context

The sociological perspective stresses the sociological context in which people live. It examines how these contexts influence people live. At the center of the sociological perspective is the question of how people are influenced by their society.

To find out why people do what they do, sociologists look at "social location", the corner in life that people occupy because of where they are located in the society. Sociologists look at jobs, income, education, gender and race as being significant. For example, growing up as a male or a female influence not only our aspirations, but also how we feel about ourselves and how we relate with others.

Sociologist C. Wright Mills (1959) noted that the sociological perspective enables us to grasp the connection between history and biography. By history, Mills meant that each society is located in a broad stream of events. Because of this, each society has specific characteristics – e.g. role assignment by gender. By biography, Mills referred to the individual's specific experiences in society. In short, then, people don't do what they do because of inherited internal mechanisms, such as instincts. Rather, external influences (our experiences) become part of our thinking and motivations. The society in which we grow up and our particular corners in that society, lie at the centre of our behaviour.

3.3   The Contrasts or Characteristics of Sociological Perspective

The sociological perspective, which is at the heart of the discipline, has presented insight into social reality in the following contrasts which has also become its characteristics.

i.   *Seeing the General in the Particular*
      Poter Berger (1963) characterised the sociological perspective as "seeing the general in particular". That is, sociology helps us see general patterns in the behaviour of particular individuals. Although every individual is unique, society acts differently on various categories of people. For example, children compared to adults, or women compared to men. Therefore, to think sociologically is to see that the kind of people we are shape our life experiences. The society has power and demonstrates this to affect our actions, thoughts, and feelings. Society attaches different meanings to different ages, therefore children differ from adults not just in biological maturity.

ii.   ***Seeing the Strange in the Familiar***
Using Sociological perspective amounts to seeing the strange in the familiar. Looking at life sociologically requires giving up the familiar idea that human behaviour is simply a matter of what people decide to do, in favour of the initial strange notion that we are creatures of society.

Consider the seemingly personal matter of deciding to change one's name, a practice that is becoming common in Nigeria. But are the names people adopt a matter of personal choice or are social forces at work? The reality of a multi-cultural society may be responsible for some newly adopted names.

iii.   ***Seeing Individual in Social Context***
Perhaps the most compelling evidence of how social forces affect human behaviour comes from the study of suicide. What could be a more personal "choice" than taking one's own life? But Emile Durkheim, a pioneer of sociology, showed that social forces are at work even in an isolated act of self-destruction.

From official records in and around his native France, Durkheim found some categories of people were more likely than others to take their own lives. Specifically, he found that men, Protestants, wealthy people and the unmarried each had much higher suicide rate than women, catholics, the poor and the married people. Durkheim explained the differences in terms of "social integration". Categories of people with strong social ties had low suicide rate while more individualistic people had high suicide rates. Some situations stimulate sociological insights for everyone. For example, social diversity prompts us to wonder why other people think and act differently than we do. As we interact with people from social background that initially seem strange, we grasp the power of society to shape our lives.

3.4   Benefits of the Sociological Perspective

Applying sociological perspective to our daily lives benefits us in four ways.

i.   The sociological perspective helps us critically assess the truth of commonly held assumptions. We may realise through this perspective that ideas we have taken for granted are not, in fact, true.

ii.   The sociological perspective helps us see the opportunities, and constraints in our lives. Sociological thinking leads me to see that, in the game of life, we have a say in how we play our cards, but it

is society that deals us the hand. Also, the more we understand the game, the better players we will be.

iii.   The sociological perspective empowers us to be active members of our society. The more we understand about how society operates, the more active citizens we become. Evaluating any aspect of social life depends on the ability to identify the social forces and assess their consequences.

iv.   The sociological perspective helps us live in a culturally diverse world. Like people everywhere, we tend to view our way of life as "right", "natural", and "better". But sociological perspective prompts us to think critically about all ways of life – including our own.

3.5   Implication for the Public Health Practitioner

Sociological perspectives depict the society in several lights. An understanding of the socialisation process from birth to end of life is critical to delivering effective and efficient public health care services. The other key implications are embedded in the section above of this unit (3.4). It addresses issues such as taboos, misconceptions, strengths and opportunities as well as threats and weaknesses within society that must be handled for effective public health responses.

4.0   CONCLUSION

Although, both the Sociologists and lay person look at the same reality, they look at it in different ways. Sociologists look at life from another segment of society and the context in which people do what they do, the corner in life that they occupy as members of the society. Since things are not always what they seem, Sociological perspectives examine reality in its contrast to its ordinary form. By this, critical assessment is made of the truth of commonly held assumptions.

5.0   SUMMARY

In this unit, the Sociological perspectives were discussed. Attempts were made to present social reality beyond it mere appearance. Furthermore, the characteristics and benefits of sociological perspectives were presented. The unit therefore gave a penetrating approach to social interaction beyond the day-to-day and taken-for-granted understanding of lay persons.

SELF-ASSESSMENT EXERCISE

Explain what you understand by the term sociological perspective?
Highlight the characteristics of Sociological perspective

6.0   TUTOR-MARKED ASSIGNMENT

1.   Give a concise description of the Sociological perspective
2.   Explain how the broader social context influences peoples' lives

7.0   REFERENCES/FUTHER READING

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UNIT 3   THE SCIENTIFIC STUDY OF SOCIETY

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
         3.1   The Study of Society as a Science
         3.2   Laws in Social Sciences
         3.3   Social Sciences as Natural Science
         3.4   The Nature of Scientific Explanation
4.0   Conclusion
5.0   Summary
6.0   Tutor Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Although questions have been raised whether social sciences are in the real sense scientific, the doubt is cleared by the fact that social sciences employ the method and obtain the same result as other sciences. It is obvious that the natural realities differ from the social realities, but the adoptions of systematic methods are common to both. The social sciences have their own laws, generalisations that are based on observation, control and prediction that have become established. The genuineness of social explanations coupled with laws that are not accidental which have gained acceptance among practitioners made the science of society the natural science of life, interaction and product of living.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- explain why the study of society is a science
- identify laws in the social sciences
- compare social and natural sciences
- explain the nature of scientific explanation

3.0   MAIN CONTENT

3.1   The Study of Society as a Science

A very important question that has been answered from various standpoints is whether Social science disciplines are sciences. Answers to this question have been built upon a comparison between our

understanding of the natural world and our understanding of the social world. On the final analysis if social sciences are science at all, it was because they employ the same methods and reach the same sort of results as other sciences.

There are three major orthodox view of the goals and tactics of the natural sciences:

i.   The aim of science is to produce general laws which are universal, i.e. which apply to all events or things of a certain kind, which are precisely stated i.e. it says exactly what will happen and which have a wide scope of possibility;

ii.   Such laws should enable us to predict and control events i.e. they should form the basis for a reliable social technology;

iii. The search for such laws should be carried on systematically and incrementally i.e. each generation should be able to inherit the knowledge gained by the previous generation, and should be able to build on it in turn.

3.2   Laws in Social Sciences

It is no gainsaying that social sciences have few generalisations of their own which can stand compassion in the natural sciences, for examples, The Economics law of demand and supply has its limitations and exemptions. There may be no relationship between socio-economic status and choice of political parties etc. However, there are six types of generalisations in social science in general and sociology in particular. They are:

i.   Empirical correction (relationship) between concrete social phenomenon (e.g. urban life and divorce rate, socio-economic status and area or type of residence or propensity to consume and save).

ii.   Generalisation formulating the conditions under which institutions or other social formations arise (e.g. various accounts of the origin of capitalism).

iii. Generalisation asserting that changes in given institutions are regularly associated with changes in other institutions (e.g. association between changes in class structure and other social changes in Marxist theory).

iv.   Generalisations assorting rhythmical re-occurrence of phase – sequences of various kinds (attempt to distinguish the „stages. or economic development).

v.   Generalisations describing the main trends in the evolution of humanity as a whole (e.g. Comte's law of three stages, the Marxist

theory of development from slavery though feudalism, capitalism, socialism and communism).

vi.   Laws stating the implication of assumptions regarding human behaviours.

These generalisations can be classified according to their range, level, and the extent to which they can be validated (or proved) viz:

(a)   Those generalisation of type (i) are empirical generalisations that are well established.

(b)   Those generalisations of type (ii) and (iii) are formulations of universal laws relating to trends.

(c)   Those generalisations of types (iv) and (v) are not real historical statements and interpretations.

(d)   The generalisation of type (vi) sometimes occur only in economics.

In sociology, it is this very assumption about human behaviour which is investigated.

3.3   Social Sciences as Natural Sciences

There are four important reasons why some writers think that social sciences must in the end come to resemble some branch or other of the natural sciences. They are:

i.   There is no ground for general skepticism about the description and up to a point the explanation of individual items of behaviour. For example, even if it is not always true that man will do more work if they are paid their wages, there is no real difficulty about knowing in particular case whether they will or not.

ii.   We constantly make assumptions about the causes of social events which turn out to be correct and some which we do not test, but we certainly believe to be true. For example, calling you a thief will make you angry except you don't know the meaning.

iii.   There are a great many cases where we make things happen in a predictable and regular fashion. For example, increasing the number of police in a given area will reduce the number of crime committed. Also, we encourage people to go on by smiling approvingly at their actions. Offers are made to induce people to take one action or the other. A vast amount of social life would simply not occur if people were unable to get things to happen as they desire.

iv.   There are some striking regularities in social life, even if they are hard to explain and hard to make any practical use of. For example,

stable accident rate over years, are not caused by any natural law, but it is reliable enough to plan next year's casuality services.

All these things have made many writers simply to assume that social science was or soon would be the natural sciences of life.

3.4   The Nature of Scientific Explanation

The following are six views offered by scientific explanation.

i.   All genuine explanation is casual, law-governed and deduction, and operates by bringing event to be explained under appropriate law of nature. If we want to assert that this event caused that event, we have to rule out the possibility that the first event could have occurred, without the second following, i.e. whenever an event of first sort occurs, an event of the second as follows:

ii.   Generalisations or general laws must not be "accidental" generalisations. For example: "all the people in this room are called smith" – this is accidental generalisation – what happens if a Jones is in the room? "all the people who ate two grams of cyanide died of it" is of a law-like status because it provides a connection between event cited, i.e. eating cyanide and death that instantly follow consumption. It has the capacity to support counterfactual judgement.

iii.   It is entirely descriptive i.e. it neither presupposes nor supports any particular views about the goodness or badness of the status of affairs described. All scientific explanation can do is to show things work; it does not justify its workings. What science has to say about the world is flatly final in the sense that one's everything that can be explained within a given theory has been explained, explanations have run out.

iv.   There is a distinction between the origin of a theory and a law and its truth or acceptability which must be absolutely respected. It does not matter who thought up the theory or what prompted him/her to do so; That matters is whether the theory or the hypothesis stands up to testing against. (Since explanations are governed by laws because the connection between the statements of the law(s) and initial conditions on the one hand and the description of the event to be explained on the other is a deductive one, it cannot happen that a true law and a true statement of initial conditions will yield a false statement as a conclusion).

v.   The science are value from all sorts of moral or other values may impel us to engage in research (or scientific enquiry) they make no difference to sciences own standards for success and failure. Successful science produces and test hypotheses about the working

of the natural world. It explains its failures in favour of more reliable hypotheses.

vi.   Scientists can agree among themselves about the meaning of the events with which they are presented. Unless they agree on what they are seeing, they cannot agree whether they have or have not got a proper test of whenever they have or have not got a proper test of whether hypothesis is at issue.

4.0   CONCLUSION

The Economics law of demand and supply, relationships between social status and choice of political parties, occupational status and educational attainments among others are few examples of generalisation in the social sciences which can favourably be compared with those in the natural sciences. The emphasis in this unit is that social sciences. Laws reflect the nature of social realities. They are consistent and reliable enough to form the basis for prediction and control of social forces.

5.0   SUMMARY

In this unit, the social sciences were presented as a science because of the scientific method adopted in studying social realities. It was demonstrated that although the social realities are different from the natural realities, laws, generalisations and assumptions are generated which can effectively be compared with those in the natural sciences. The basic assumptions of science were considered as a premise for assessing the scientific explanations of social realities. The unit thus, effectively answered the age-long questions regarding the scientific status of social sciences.

SELF-ASSESSMENT EXERCISE

Explain the orthodox view of the goals of the natural science
Highlight the key generalizations in sociology?

6.0   TUTOR-MARKED ASSIGNMENT

1   Briefly explain why social sciences is scientific in its approaches.
2.   Highlight the main views offered by scientific explanations

7.0   REFERENCES/FUTHER READING

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UNIT 4 SOCIOLOGICAL ANALYSIS

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   The Discipline of Sociology
        3.2   The Difference between Concrete Science and Sociology
        3.3   Levels of Analysis in Sociology
        3.4   Implication for the Public Health Practitioner
4.0   Conclusion
5.0   Summary
6.0   Tutor Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Sociology is a social science discipline which aimed at discovering the basic structure of human society. It explains the main forces that operate in person-person, person-group and inter-group relations. The discipline is scientific because it theories have been progressively refined and tested by observation. Furthermore, the ideal of objectivity and exactness had guided it enquiry. Sociology is related to other disciplines in the social sciences such as Economics, Anthropology, Political Science and Social Psychology in the task of exploring social behaviour and its products. However, Sociology preceded a step further than other social science subjects by adopting a multi-faceted approach to human social behaviour.

2.0   OBJECTIVES

By the end of this unit, learners should be able to:

- Describe the discipline of Sociology
- Explain the difference between Sociology and other concrete sciences
- Understand the level of analysis in Sociology

3.0   MAIN CONTENT

3.1   The Discipline of Sociology

Sociology is one of the social sciences. Its long run aim is to discover the basic structure of human society, to identify the main forces that hold groups together or separate them, and to learn the conditions that transfer social life.

3.2   The Difference between Concrete Science and Sociology

There are presently few claims against the act of calling Sociology a science. Some believe that sociology is not a science and that because of the nature of the subject matter, it cannot be. They point to the difficulty of applying the experiment method of social phenomena as a major obstacle. However, science is not a single method or routine, each of the old and established sciences has developed more or less distinctive techniques, instruments and routines. Research procedures, which vary from discipline to discipline and from time to time, should not be confused with science itself. All science is characterized more nearly by an attitude, an approach, a point of view, than a special technique.

One is entitled to call sociology a science if its theories are progressively refined, and tested by observation, and if the ideals of objectivity and exactness guide inquiry. By a variety or research methods, the social scientists attempt to go as far as they can toward uncovering what is persistent and respectable in the social world; we recognize, however, that for him „nature. is more elusive and inconstant than it is for the physical scientists.

Sociology shares with other social sciences notably Anthropology, Economics, Political Science and Social Psychology the task of scientific exploration of social behaviour and its products.

There is no hard and fast division between one social science and another. There are, however important differences of emphasis that mark off one discipline from another. Social psychology is largely concerned with connections between group experience and the psychology of the individual; an area to which both sociology and psychology contribute.

Social psychologists in their attempts to understand individual behaviour and personality have recognized the need to see the influence of inter-personal relations and group membership. This has led to studies of social reels, of the emergence of small groups. In social psychology, the emphasis is placed on the individual. Anthropology deals especially with biological origin of man and the variations in the human species including the study of race. Its concerns include the inter-relationship between skill and body structure, and behaviour breeding habits, and growth studies. It examines culture and human adaptation, the history and growth of man's physical characteristics and behaviour from primate (e.g. ages) to 'homosapien' (human beings).

Social and cultural anthropology have contributed greatly to the comparative analysis of societies by exploring the ways or life among human communities throughout the world. Social anthropology

specifically examines institutionalized social relationships. Such central institutions as family, marriage, kinship, economy, politics, ritual, religion etc. are of interest to social anthropologists.

The cultural anthropology studies both similarities and different characteristics of the culture of man. It deals with all that people have learned and passed from generation to generation.

Economics: It deals with the phenomenon of cost and prize of savings and investment, of supply and demand. The economist necessarily makes assumptions about the goals men seek in economic life. Furthermore, the economic order is related to and dependent upon many non-economic forces e.g. government, public opinion, family life, and migration.

Political Science: This is mostly concerned with the study of government, and traditionally it has had a strong administrative orientation. The political order does not stand alone but is rooted in culture and social organization.

Geography: It is the spatial analysis of man's territorial organization. Though man is a social animal, they are also territorial animals. Man shows a tendency to lay claim to some stretch of ground around their home and to maintain a territorial organization of varying scale and complexity. Territorial man is the focus of the geographer's interest. Geography concentrates on the relationship between man's activities e.g. Social, economic, political, religious etc., and the space or area/territory which he occupies Geography coincides with sociology on such topics as population distribution, urban ecology and the use of natural resources.
From the foregoing, all social sciences study concrete and unique phenomena e.g. the constitution of Nigeria, the organization of foreign trade invariant relations between phenomena according to their nature. What then is the difference between these concrete sciences and sociology?

Four principal answers have been given by sociologists at different times during the history of the discipline.

i.   Auguste Comte:- He believed that sociology must take over and digest all the data studied by these concrete sciences, and thus deprive them of their reason for existence.

ii   Herbert Spencer:- Though Sociology was a super science not itself making observations of social phenomena, but unifying the observations and generalizations made by the other social sciences.

iii   George Simmel:- At the end of the 19th century insisted that the study of the content of human actions defined by their ends formed the subject matter of the concrete social sciences. Economics for example studies actions aiming at the solution of material problems; Political Science studies actions aiming at the acquisition and exertion of political power. But none of these sciences investigates the forms of endeavour such as the formulation and dissolution of human groups, competition, conflict, etc. This field not yet occupied by any concrete science is occupied by the new discipline – Sociology.

iv.   Pitirim Sorokin:- He gave a line of demarcation pertaining to the content of sociology. According to his position, if there are within a class of phenomenon, a sub-class, there must be n+1 disciplines to study them „n. to stand each for the sub-classes, and one more (i.e. +1) to study that which is common to all, as well as the correlation between the sub-classes. Sorokin posits that to each of the many classes of social phenomena –economic, political, religions, etc. a particular social science must correspond. But in addition to those sciences, a science (Sociology) is necessary to study the characteristics common to all the classes of social phenomenon, and the inter-relation between those classes; simply because these two tasks cannot be satisfactorily achieved by the particular social sciences.

The question has been debated for example, whether the economic phase of human co-existence determines moral of religious ideas (Marxist position) or whether moral ideas of religious origin give special assistance to economic development (Max Weber). Neither the economist nor the student of history of moral and religious ideas is competent to solve the scientific problem, because he sees it from one side only; it falls within the province of a science which stands above the division of social phenomena into classes. This science is sociology.

3.3   Levels of Analysis in Sociology

Sociology analyses social life at those levels interpersonal, group and societal. Each level is more complex and involves a larger number of people than the one before it. The table below presents the three levels, the social forms or elements, found at each level and examples of each.

Table 4.1: Levels of Analysis, Elements and Examples

Level	Element	Example
Inter personal Group	Patterned Interaction Role behaviour	A Leader-Follower Student-Lecturer

Group	Primary Groups organizations Group Relations	A Group of Friends A University
Societal	Large Scale Pattern communities and Societies	Slavery, Aparthied Unemployment in Nigeria

The Interpersonal Level

An interpersonal relation is the social connection between two or more persons, such as friend-friend, leader-follower, or neighbour-neighbour. Interpersonal means „between persons. but does not imply that the relation must be close or cordial. They may be friendly or hostile, close or distant, deep or superficial.

Most daily life consists of interpersonal relations. Every interaction between persons is built on past experience and understanding. We are friends, business competitors, followers, students, parent and child or buyer and seller.

The Group Level

This level of analysis deals with groups and group relations. The word group has a very general meaning. It can include everything from a family, a nation. Two persons form a group if they are friends or partners that are if they are held together by mutual interest or dependency and set apart from others by their relationship.

A college is a group since it has boundaries, a way to identify its members, and a symbol that distinguishes it from other colleges. Groups can be highly stable and organised such as the family; or they can be fluid and temporary like the gathering at a cocktail party or a political rally. People who have similar incomes or are alike in other ways, such as age, occupation, or reading habits do not necessarily form a social group. Instead, they are called statistical aggregates or social categories. Sometimes, such categories are transformed into social groups, and the process by which such transformation occurs is of great interest to sociologists.

The Societal Level

The third level of sociological analysis deals with whole communities or societies and is called the societal level. A society that is characterised by persistent and distinct patterns of social organisation is a social order for example, apartheid, slavery, and religious based politics.

A kin-based society is another kind of social order. In many societies, kinship is the most important social bond, and the family is the basis of social organisation e.g. family firms and farms. Societies are familistic

when the family is the main type of social group and is responsible for keeping order, producing goods, and performing religious duties. In a familistic society, relatives depend on each other. They give each other practical financial aid and guidance, and they also hold the keys to social esteem because the family itself has high or low prestige. Thus, interests of the family such as wealth, continuity, honour, etc. cannot be separated from modern societies by contrast, are individualistic rather than familistic.

Activities at each level express influences originating at the other levels, and in turn shape activities at those levels.

3.4   Implication for the Public Health Practitioner

Sociologists express concerns that the public health terrain and 'the environment' are being constantly influenced by human social and economic activities. This occurs at large-scale (group) levels or at individual human level. For a critical analysis of this scenario to guide public health policy and practice, an understanding of the two levels is important. This will also help the professional in determining research levels within public health.

4.0   CONCLUSION

While other disciplines have shown great interest in understanding human society, man in society and other relations within the society, only Sociology has been scientific and systematic in studying the society. There is no doubt that Sociology shares with other social sciences notably Anthropology, Economics, Political Science and Social Psychology, the task of scientific explanation of social behaviour and its products. However, the trio level of the analysis of the society; the interpersonal, group and society are quite noteworthy. While relationship within each level is unique, one level of analysis or relationship definitely leads to the other. There is thus a form of interdependence and interpenetration of all the levels of analysis of the society.

5.0   SUMMARY

In this unit, emphasis is placed on Sociological analysis of social behaviour and its product in the society. The concerns of other discipline of the social sciences were given. Also their limitations were shown. However, with the inputs of prominent Sociologists such as Auguste Comte, George Simmel, Herbert Spencer and Pitirim Sorokin on the uniqueness of Sociological analysis the domain or concerns of Sociology were made clear.

SELF-ASSESSMENT EXERCISE

Explain the difference between concrete science and sociology
Explain why social anthropology and social psychology differ in their emphasis from Sociology.

6.0   TUTOR MARKED ASSIGNMENT

1.   Briefly explain the contributions of George Simmel and Pitirim Sorokin to the understanding Sociological analysis.
2.   With appropriate examples and elements explain in tabular form the levels of Sociological analysis.

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UNIT 5 SOCIAL INTERACTION AND PROCESSES

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
    3.1 Social Interaction
    3.2 Major Social Processes
        3.2.1 Opposition
        3.2.2 Cooperation
        3.2.3 Adjustment
    3.3 Implication for the Public Health Practitioner
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

While the macro-sociological approach stresses the broad features of society, the micro-sociological approach has a narrow focus placing emphasis on "face-to-face interaction", on what people do when they are in one another presence. This unit therefore presents cooperation, adjustment and opposition as major social processes.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- explain the relative closeness (or distance) in social interaction
- describe the dimensions of competition as opposition
- present the typology of cooperation

3.0 MAIN CONTENT

3.1 Social Interaction

Every person surrounds himself/herself with personal space which is protected. While friends, children, parents and so on, may be very physically close to us, we create sufficient gaps between us and "outsiders". Four main distance space or zones are commonly used:

i. ***Intimate distance:*** This is a space very close to the individual's body. The space is reserved for love-making, comforting, protecting, hugging and intimate touching.

ii.   ***Personal distance:*** This zone extends from 18 inches to 4 feet. It is reserved for friends, and acquaintances and ordinary conversation.

Iii.   ***Social distance:*** It extends out from us about 4 to 12 feet. It marks impersonal or formal relationships. We use this zone for such things as job interviews.

iv.   ***Public distance:*** This zone, extending beyond 12 feet, marks even more formal relationships. It is used to separate dignitaries and public speakers from the general public. Sociologist, Ervin Goffman developed the concept of "dramaturgy". By this, he meant that social life is like a drama or the stage. Birth ushers us onto the stage of everyday life, and our socialization consists of learning to perform on that stage. The self lies at the centre of our performances. We have definite ideas of how we want others to think of us, and we use our roles to communicate those ideas. Goffman calls these efforts to manage the impressions that others receive of us "impression management".

The various groups that exist in societies are not static. They change and are modified. Interaction among members of a group and among groups is continually taking place. In sociological sense, "interaction" refers to behaviour or action that is symbolic – verbal and gestural. The behaviour is directed toward others, and the individual is aware of how others will probably respond. Interaction is reciprocal; each is aware of and responsive to the actions and reactions of others.

Although interaction is not governed by rigid rules, it is not completely haphazard, either. There are enough pattern and repetitions for us to study and predict human behaviour in given situations. We and others in our society, follow these patterns to simplify our lives. In small, non-technological, homogenous societies, most interaction is structured. In complex societies, however, we face situations for which we do not have established patterns of behaviour.

Whether established long ago or fairly recently, a number of key patterns of interaction are present in all societies. These key patterns constitute "the microelements of social bonds, or the molecular cement of society". One or more of these patterns, also called "social process" are at work any time interaction takes place.

3.2   Major Social Processes

The following are few fundamental forms of interaction of individuals and groups.

3.2.1 Opposition

This is divided into two types:
(a)   Opposition in form of conflict:
        In the process individuals or groups deliberately and forcefully try
        to prevent each other from the realisation of wishes, purposes and
        interests. The intensity of conflict varies from verbal opposition to
        another's will to physical destruction. The most important types of
        contemporary conflict are class and racial conflict, and political
        and military conflict. These forms of conflict may be organized or
        unorganised. They use both intellectual and physical weapons and
        find their expressions in riots, revolutions and warfare.

(b)   Opposition in form of Competition:
        This is a process in which individuals or group strife against each
        other for the use or ownership of limited goods, positions or
        rewards. Competition in contrast with conflict stops short of
        deliberate coercion. It is tempered by moral and often by legal
        norms.

Competition can be:
1.   Absolute if only one of the contending parties can win. An example
        is the competition for governorship of a State.
2.   Relative if the competitors expect only to obtain some degree of
        the desired value. An example of this is competition for wealth or
        prestige.
3.   Pure or unrestricted: This does not involve a measure of
        cooperative effort such as adherence to culturally defined rules.
4.   Limited or restricted if a measure of cooperative effort such as
        adherence to culturally defined rules are involved.
5.   Personal if each rival is aware of the existence of his contenders.
6.   Impersonal if each rival is not aware of the existence of his
        contenders.

The competition of modern corporations for customers is largely
impersonal.

3.2.2 Cooperation

Cooperation is a process-situation in which individuals or groups work
together to perform a task or to reach a commonly valued goal.
Cooperation can be in any of the following forms.

(a)   Primary Cooperation: This prevails in small (primary) groups such
        as families and ethnic groups where little room is left for the
        distinction between groups life and individual purposes.

(b)   Secondary Cooperation: Secondary groups such as modern industrial organisations are mainly based on the bureaucratic, rational, formal, specialised processes of secondary cooperation.

In this sense, the cooperating group members make only a clearly defined part of their lives available to common endeavours.

(c)   Antagonistic Cooperation: This represents a precarious working relationship which is overshadowed by latent conflict. In this spirit, two hostile parties or nations with opposing goals may cooperate for a certain time to defeat a common enemy.

(d)   Coerced Cooperation: This may be mentioned as a distorted semblance of cooperation in which some of the participants only go along to alleviate hardships or to escape punishment. Convicts or defeated people extend this type of cooperation to their overseers.

(e)   Consensus: This process leads all group members or contending groups to conscious and rational, agreements. Defining the nature and extent of cooperation. The achievement of consensus is very important in modern economic and political processes which are based on the conviction that a balance of power with its mutual limitations and restrictions is preferable to open conflict over contradictory goals.

3.2.3 Adjustment

This could exist as
(a)   Accommodation
This leads hostile individuals and groups to the reduction or elimination of conflict through reciprocal alterations of behaviour. Accommodation has been viewed as antagonistic cooperation and sociologists distinguished several forms of accommodation which include:
i.   Coercion: This represents conflict resolution on the part of a victorious party whose will is imposed on the loser.
ii.   Superordination-subordination: This promotes a form of adjustment based on the losers. acceptance of a subordinate (lower) status in relation to the winning group which moves into a higher or superordinate position.
iii.   Truce: This is a temporary agreement to cease active conflict for some period of time.
iv.   Compromise: This is reached when opponents of about equal strength agree to mutual reductions in their demands and to reciprocal concessions.

v.   Toleration: This occurs when neither victory nor compromise seem feasible or desirable. The opponents neither make concessions nor do they engage in open conflict. They simply co- exist with the tacit understanding not to do anything about their differences.

vi.   Arbitration: This is brought about by a third party whose resolution of the conflict is accepted by the contending parties. This form of accommodation is usually preceded by "mediation" (the efforts of the third party to bring the opponents together in a compromise) and "conciliation" (or lessening of opposition through mutual insight which may come about without the intervention of a third party.

(b)   *Assimilation*
This process fuses initially dissimilar individuals and groups into a social and cultural unit based on shared attitudes, values and interests. There are two basic forms of assimilation.

i.   Assimilation of weaker individual or group: By this arrangement, the weaker or newly arrived individuals or groups are absorbed by an existing group. This is a two-way process. Individuals and groups usually do not disappear into the dominant group without leaving some imprint on the structure and functioning of the latter.

ii.   Merger of different groups: Different groups merge into a new combination resulting from the blending of some original characteristics and the rejection of others.

3.3   Implication for the Public Health Practitioner

Public health practice is an interactional discipline, involving the practitioner interfacing with the client (individuals, families, groups or communities) and even the government. The knowledge of the dynamics of the social processes and the various types of social interactions should the public health professionals in the discharge of their task.

The public health professional must learn the community's pattern of interactions to be able to function effectively within that community.

4.0   CONCLUSION

In this unit, social interaction involves more than one person in interaction. Such relationship involves symbolic actions that are in the form of verbal of gestural communication through social interaction the individuals involved are aware of how others will probably react to their sent or elicited massages. A number of key patterns of interaction which are found in all societies are forms of social bonds. One or more of these

patterns are presented as social processes. It is demonstrated in this unit that there are enough patterns and repetition that make prediction of behaviour possible.

5.0   SUMMARY

In this unit, details about social interaction were presented. Also the specifics of major social processes were discussed. Each of these major processes was broken types that could be found in it. The major social processes discussed included opposition, cooperation and adjustment. On the final analysis, social interaction is said to take place in all know human societies.

SELF-ASSESSMENT EXERCISE

Briefly discuss the importance of social interaction process to the public health practitioner

6.0   TUTOR-MARKED ASSIGNMENT

1.   Describe in five (5) sentences the meaning of social interaction
2.   Explain the forms of cooperation that are found in society
3.   Explain five (5) of the forms of accommodation as an adjustment in social processes.

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UNIT 6 SOCIAL EPIDEMIOLOGY AND SOCIAL DETERMINANTS OF HEALTH

CONTENTS

1.0 INTRODUCTION

Health is known to be influenced by so many socio-economic factors to the extent that the Social determinants of health are paramount in determining health Status. Economic Status, Educational Status, Social ranking within the community, Gender and ethnicity are known to influence Health. This Unit will explain how the social factors influenced Health.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- explain major social issues related to population and individual health
- explain health issues from sociological perspective
- explain health inequalities and their consequences
- demonstrate knowledge of Ethnic inequalities, Gender inequalities and social Inequalities of Health

3.0 MAIN CONTENT

3.1 What is Social Epidemiology of Health?

Definitions: Last (1988) defines social epidemiology as: "The study of the distribution and determinants of health related status or events in specified populations." Social epidemiology can also be defined as the study of the distribution and determinants of health-related states or events (including disease), and the application of this study to the control of diseases and other health problems. It also refers to the study of how often diseases occur in different groups of people and why.

According to Parakoyi (2009: i), epidemiology is the study of the distribution, determinants of diseases and injuries in human population, focused on observing, measuring and analysing health-related occurrences in human populations. To him, epidemiology applies to all diseases, conditions and health-related events. Social epidemiology focuses on the social determinants of the distribution, determinants of diseases and injuries in human population.

3.2   Social Determinants of Health: Factors Responsible for Inequalities in Health

Health and illness is a continuum, which means that, it is a spectrum of health status of either individuals, groups or the whole community over or at a specific period of time. Health and illness are generally believed to be genetically determined and sometimes by chance occurrence. From the biomedical viewpoint, this may be explainable to a large extent, especially at the individual client level. The bacteria, viruses, and parasites that cause ill-health are dynamic and ever changing, and able to mutate into forms that at times make them more or less virulent, transmissible, and/or resilient. Even for this to occur, the environment must be conducive to make this happen. Thus to reduce the impact, robust public health infrastructure must be maintained or developed to enable rapid detection and response.

Giddens (2010) states that improvement in overall health can be attributed to improvement in social and environmental changes rather than to improvement in medical skill. Similarly, Haralambos and Holborn (2004) also reiterates that public health such as improved living conditions are more important than medicine in combating disease and improvement in public health. They argued that level of illness and death actually began to decline before the advent of modern medical techniques, thus suggesting that social factors play a more important role in health and illness. Public health experts therefore need to focus on the following social determinants of health and diseases to promote health and reduce health problems in society.

Hence sociological explanations are necessary to guide research and practice of the professional public health workers. Sociologists therefore

believe that genetic, germ or chance explanations alone cannot sufficiently provide explanations for disease distribution in the society. Health sociology presents the argument that the distribution of diseases, illnesses (morbidity) and deaths (mortalities) is socially determined based on structural and material determinism. That is why it can be seen that morbidities (ill-health) and mortalities (deaths) are not evenly distributed as claimed, but distributed along gender and other socio-economic status lines. Therefore it can be stated clearly social factors 'cause' diseases and deaths.

Even the distribution of health facilities and services to public health issues are socio-economically determined. This indicates a clear relationship between health and disease, health facilities and socio-economic conditions of the people and community. This is what is referred to as (social) inequalities in health

3.3   Social Determinants of Health: Explanations for Health Inequalities

Several explanations have been put forward for the existence of inequalities in the distribution of diseases, and health facilities. Haralambos and Holborn (2014) present the following differing social explanations for health inequalities, namely:

i.   **Gender differences** – as a social causation of inequalities, it can be seen that the female gender in many societies is socially, physically, and psychologically deprived with their attendant health implications. When resources are limited, girl children and women are more likely to be deprived for the benefits of their male counterparts. At such times too (when resources are limited), women are more likely to spend less on themselves but on household and male partners. They become more prone to health challenges.

ii.   **Statistical artefacts** – which show that there are higher morbidities and mortalities in the lower socio-economic class than those in the higher socio-economic groups. At the same time, health facilities are less available in the lower socio-economic environments than in the higher socio-economic environments.

iii. **Self-selection** – healthier people are more able to work into higher socio-economic status (SES) than those in the lower class. This has direct implication for the distribution of diseases and health care services.

iv. **Cultural differences** – people in the lower SES are believed to engage in more risky health behaviours and live unhealthy lifestyles. This is often associated with lower educational attainment as well. For example, women who have higher educational attainments are more able to take better health decisions about themselves and their families than those with lower education.

v.   **Material differences** – lifestyles are determined by material accumulation. Many health issues are associated with the type of lifestyles of the individual. Communities' material conditions also contribute to the environmental health of the community. For instance, in some communities, alcohol and other substances may be readily available to all age groups at specific or most of the times. This has implications for disease distribution of health problems.

Many authors and authorities (WHO, 2010;Malvárez, 2008; Townsend, 2006), conclude that the distribution of health problems in the population is more common among:

i.   Those excluded from participating fully in society
ii.   Those with reduced access to health and other social services
iii. Those that exclusion from income generation and employment opportunities
iv.   Increased disability and premature death precipitate mental health disorders.
v.   Individuals facing maturational crisis and situational crisis.
vi.   Sex: Women
vii. Age: Older adults, and children
viii. Health status: the disabled individuals, individuals with long-term health disorders
ix.   Migration: Victims of violence, conflicts and disasters

4.0   CONCLUSION

Poor health and high death rates are not the result of random factors but are patterned along the lines of ethnicity, gender and socio-economic status (SES). Evidences show that these social factors are major determinants of inequalities in health, playing major roles in deciding the health chances and life span of individuals in the society.

5.0   SUMMARY

Social epidemiology focuses on the social determinants of the distribution, determinants of diseases and injuries in human population.

Social scientists believe that the distribution of diseases and other health issues is socially determined by structural and material realities. It is noted that morbidities and mortalities are not evenly distributed as claimed, but distributed along gender and other socio-economic status lines. The social factors 'cause' diseases and deaths are therefore social artefacts, socio-economic status, age, sex and gender role assignment, social restiveness such as forced migration, among others. Public health practitioners will solve many health problems in society with better and clearer understanding of social factors to guide policy and service delivery.

SELF-ASSESSMENT EXERCISE

Identify seven (7) groups of people that are more likely to experience health problems in the society.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Define social epidemiology.
2.   Describe any four (4) explanations for inequality in the distribution of diseases among human population.

7.0   REFERENCES/FURTHER READING

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MODULE 3

UNIT 1   SOCIAL MOVEMENTS AND COLLECTIVE BEHAVIOUR

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
    3.1   Social Movements Defined
    3.2   Types of Social Movements
    3.3   Stages in the Development of Social Movements
    3.4   Collective Behaviour
    3.5   Implication for the Public Health Practitioner
4.0   Conclusion
5.0   Summary
6.0   Tutor Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Every society is made up of different groups with different interests. While some of these interests may be very close to the other interests, some others are far apart. While some interests are satisfied, others are sacrificed. Members of the society who felt that their interests, goals or purposes are sacrificed may react against the organisation, system or arrangement of things. Therefore, social movement is a product of dissatisfaction by some members of the society about some problematic conditions. Social movements are of different types and have different stages of development. Reactions that produce social movement have the tendency also to produce collective behaviour. These issues are discussed in this unit.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

•   explain the different types of social movement
•   discuss the stages of development of social movement
•   describe the possible types of collective behaviour

3.0 MAIN CONTENT

3.1 Social Movements Defined

Social movements are made up of individuals who are dissatisfied with parts or all of an existing type of social organisation. These individuals rally around a programme directed at a change. of the problematic conditions.

3.2 Types of Social Movements

Social movements differ widely in many respects such as size, forms, and degree of organisation, leadership and goals. They include but not limited to

i.   *General Social Movements:* These include feminism, the youth movement, and labour movement. They reflect new self-images that individuals formulate against the background of gradual and general cultural drifts. Since these new self-images are not clearly defined, they inspire only uncertain and loosely organised efforts among the followers of general movements which consequently lacks clear goals, formal organisation, effective leadership, and recognized membership.

ii.   *Specific Social Movements:* These are undergrowth's of the first type. In the course of their development, these movements achieve clarity, definiteness, and effectiveness in their goals, organisations, leadership and membership. These movements include reform movements and revolutionary movements.

iii.   *Expressive Movements:* These are represented by religious and fashion movements. They do not function as agents of social change but as crystallizations of restless emotions which are released in expressive behaviour through participation in the movement.

iv.   *Revival and Nationalistic Movements:* These are actually mixed types merging, in different degrees, the characteristics of specific social movements and expressive movements. Revival movements glorify the past. They share this feature with many nationalistic movements. A specific social movement with revolutionary aims may combine veneration for a nation's past with emotional fervour of religious movement while its success may be attributed to its fashionable attraction.

3.3   Stages in the Development of Social Movements

There is more agreement on the generalised pattern of development which fits most social movements that succeed in running their course. A social movement goes through roughly four stages, each of which brings to dominance a different type of leader.

Stage 1: Social Unrest
All social movements are "action-oriented". They get under way when social and cultural conditions foster a combination of disruptive feelings and attitudes such as dissatisfaction, insecurity, hostility, and frustration. After the initial outbursts of mass discontent in the form of undirected, sporadic and futile demonstrations, there usually appears the "agitator" who focuses the restless energy of susceptible people through well-aimed suggestions upon specific goals.

Stage 2: Popular Excitement
As soon as the people marched with success toward suggested goals and against common enemies the agitator is replaced by (or changed into) "the prophet or reformer" who further sharpens the objectives of the movement under his direction the enthusiasm of the masses is channeled toward more enduring forms of thought and action. Soon a deep sense of solidarity and idealism emerges along with a distinctive outlook, morale, and ideology.

Stage 3: Formalised Organisation
With the formulations of tactics, discipline, rules, policies, and the establishment of formalized organization, the movement passes into the hands of a leader whose temperament resembles that of a "statesman". At this point many movements that have survived the second stage become arrested in the development because of their failure to realise desired goals and to attract new followers.

Stage 4: Institutionalization
All social movements strive toward complete social acceptance which makes their programme and goal part of the general culture. Since the achievement of institutionalisation frequently depends on the passing of laws and similar technical processes the movement is likely to accept the leadership of an "administrator". Few movements achieve the rank of social institutions and most of those that do vanish soon after the attainment of their final objectives.

3.4   Collective Behaviour

The analyst of collective behaviour, however, may not limit his studies to social movements, but many additional phenomena listed below:

i.   **Crowds**
     The crowd has been described as having "collective mind" and a psychic unity which change the normal behaviour of people into half-conscious and hypnotic forms of conduct modern explanations stress the emotional effects of heightened suggestion, and the restless, contagious nature of crowd action. Crowd behaviour is viewed as highly emotional, uncritical, and often automatic. The concrete influences of crowd behaviour are skilled leadership, protective anonymity, the increased volume of interstimulation in large groups, and the rhythmic repetition of stimuli brought about by willing and expressive crowd activities such as singing or cheering.

     Four types of crowds have been identified:
     (a) *The Casual Crowd:* This is represented by the momentary assemblage of individuals who watch a performer in the window of a store.
     (b) *The Conventionalised Crowd:* This consists of people listening to a concert or observing a football game.
     (c) *The Acting Crowd:* This is an aggressive crowd which directs its activity toward a goal such as the lynching of a victim (i.e. mob aggression) or those carrying out revolution.
     (d) *The Expressive or Dancing Crowd:* This often provides the basis for the development of religious sects or the "careers" of howling teenage idols. Individuals who participate in the activities of an expressive crowd do not aim their excitement toward goal, but express and release their emotional fervour in physical movement.

ii   **Audiences**
     There are two broad types of audiences:
     (a) The Physical Audience: This is a physically compact group of spectators, simply a conventional crowd.
     (b) The Diffused Audience: This is represented by many viewers of a television programme who are physically separated from one another, but still witness the same event.

iii. **Publics**
     Groups with special interests but differing opinions are called publics. Modern societies develop many issues (education, entertainment, industry, medical care etc.) which are taken up by a public that feels concerned for these issues. The different opinions are discussed in an atmosphere where facts and rational arguments play a role of some importance.

iv. **Masses**

A mass is an assemblage of individuals which possesses four outstanding features: (1) heterogeneity, (2) anonymity, (3) poverty of interaction, and (4) looseness of organisation. A mass is therefore made up of individuals who come from many different groups and background. The members do not know one another. They are physically separated from one another and must, most of the time, act on their own. Finally, the members of a mass tend to act in a confused and groping manner since they are only loosely organized.

v. **Rumour, Public Opinion and Propaganda**

Rumour and spectacular suggestion dominate the behaviour of crowds. They are give and take of discussion. Argument and counter-argument lead to the formation of "public opinion" - a universe of discourse which reflects the concerns and consideration of publics. Propaganda plays upon emotions to create convictions and corresponding action. Successful propaganda displaces publics and their opinions it returns collective behaviour to the level of crowd and, increasingly, mass activity.

3.5 Implication for the Public Health Practitioner

Social change carries with it changes in health particularly public health. Social movements and their stages are crucial elements in public health service delivery and policy formulation. The provision of public health services are determined by the existing type of social movements, the stage of their movement and collective behaviour. Public health education and information sharing are affected by the nature of collective behaviour; for instance, crowd behaviours, types of audiences and rumour and propaganda management must be understood by the public health professional if service delivery is to be useful. Many public health issues in the community have basis in social movements and this must be clearly understood and handle. This knowledge has been presented in this unit.

4.0 CONCLUSION

Even in simple homogeneous societies group with differing interest emerge. Sometimes, certain interests are deliberately satisfied as priority for group survival. The reactions of some members of the society (simple or complex) have the tendency of becoming factors in the development of social movement and expression of crowd behaviour. While it is possible to classify social movement by their main concerns, it may be impossible to distinctly draw a line between the types of social movement and the

crowd behaviour that may become outcomes of formation and development of social movement.

5.0   SUMMARY

In this unit, emphasis has been placed on developing an operational definition of social movement. The different stages in the development of social movements were presented also. The phenomena of crowd behaviour were made obvious through appropriate classifications.

SELF-ASSESSMENT EXERCISE

> Describe and classify social movements by forms, degree of organisation, leadership and goals
> How can the knowledge of social change be useful in public health delivery?

6.0   TUTOR-MARKED ASSIGNMENT

1.   Explain how different stages in the development of social movement produce different types of leaders
2.   Explain the types of crowd that could be found in a political rally in Nigeria.

7.0   REFERENCES/ FUHTER READING

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UNIT 2   SOCIAL ORGANISATION AND ROLES

CONTENTS

1.0   INTRODUCTION

With the society individuals, groups as well as groups and individuals are bound to interact. While social groups are considered social system within which interdependence relationship take place. There are established guides for behaviour and product of interaction. This results in social organisation. Social interaction occurs within social organisation at different levels. The fundamental elements of social organisation are norms, roles and statuses. Each of these concepts are explained further in this unit.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- explain the concept of social organiation
- describe the levels of social organisation
- discuss the relationship between roles and status

3.0   MAIN CONTENT

3.1   Social Organisation

Interaction in terms of the social processes is thought to occur within the framework of a social system. A social system is an imaginary model, or sociologist's conceptualisation, of how social relationships work. Every social group is considered a social system, within which each part interdependent and inter connect to the other parts and to the whole. The elements of this system are individual group members relating to one

another to attain a specific goal. In their effort to reach their goal, the members of the social system are guided both by actual behaviour and by shared pattern and recurrent expectations of behaviour. These guides form the "social structure".

The network of patterned behaviour that both guides and is the product of interaction is called "social organisation". In other words, it is defined as the patterned and recurring manner in which individuals and groups interact. It is a dynamic process in which stable and predictable patterns are continually redefined and changed to fit the changing conditions of the social and physical environment.

3.2   Levels of Social Organisation

Social interaction occurs on three levels of social organisation.
First Level: Interpersonal or social relationship level relationship at this level occurs when two persons occupy definite positions in relation to each other: husband to wife, father to son, teacher to student, girlfriend to boyfriend, and so on. These relationships constitute the basic elements of social structure and underlie all other social relationships.

Second Level: Group, Inter-group, or Organisation level Relationship at this level occurs within and between organised groups. Sociologists are particularly concerned with the process and structure of inter-group relationships.

Third Level: Social Reality Level This emerges as a result of the features that groups develop as they become organised. The social reality is external to the individual and is not merely a total or interpersonal relationship. In other words, even though the relationship at the interpersonal level is the basic unit of social structure, additional group laws, actions, and patterns or organisation develop in relationships at the group and society level. These laws, actions, and patterns are independent of those emerging at the interpersonal level. Groups, in short, are not simply individuals multiplied by numbers: they become something more than the sum of their parts.

3.3   Roles and Status

The fundamental elements of social organisation are norms, roles and statuses. Role and status are different aspects of the same idea. In its simplest definition, a status is a position in a social group (teacher, banker, senator, plumber, and so on). It generally implies ranking (high or low), or value rating according to the prevailing values of the group or society. A role is the carrying out of the status, its dynamic aspect (what the teacher, banker, senator or plumber does). Role guides the occupant of a

status in behaviour befitting that status. Each society is faced with an immense number of functions that must be performed if the society is to operate effectively. Efficiency improves when specific tasks, rather than being performed haphazardly by everyone, are allocated to particular individuals. The allocation of task leads to division of labour, which in turn, creates statuses. As way of behaviour begins to cluster around allocated tasks and become crystallised, transmittable, and to a great extent predictable, roles are developed.

Statuses and the roles that grow up around them are not static. They are continually subject to change, growth and replacement by the individuals involved in them. In addition, social change and daily interaction constantly serve to redefine roles.

(a)   ***Ascribed and Achieved Status:***
       Some statuses and their salient roles are ours by birth; we cannot avoid occupying them. A newborn child is either a male or a female, it belongs to an ethnic group; and its family already occupies the status of banker, farmer, etc. Such statuses are called ascribed because they are not attained through any individual effort or merit.

       The family group makes sure that the child behaves in accordance with his/her status – in other words, that he/she fulfills his role. Ascribed statuses are involuntary and depend on gender, age, race, ethnic group, and to an extent, on the social position of one's family.

       But there are also statuses that are achieved through individual effort and choice. For example, the statuses of husband and wife are achieved statuses, so are those of father and mother, and certainly those of teacher and plumber. The categories of ascribed and achieved status are not rigid. They may be thought as the two poles of a continuum represented by the availability of choice.

(b)   ***The Multiplicity of Statuses and Roles:***
       Each person occupies a large number of statuses in society and is expected to perform the roles associated with them. The managing director of a big company occupies not only a high status in the company, but probably also occupies the status of son, brother, husband, and father. He may be a trustee on the board of a University, a member of a club, an elder in a church, and occasionally a patient in a hospital.

       These statuses are not equally important, and in our society, the company managing director will be best known for his status. His

status may also vary, according to the group that is ranking him. He may be on a very low status in his family. No one performs all his roles equally well. A company managing director must be good at playing the role attached to his main status, but as a husband he may not be doing so well in his role as expected.

Finally, people select the roles they consider important. In other words, there is a relationship between a person's self-image and the role he or she chooses to play.

(c)   ***Role Conflict***
          A person performs one role better than another partly because certain facets of his personality affect him and partly because he may have learned his role imperfectly. Role conflict may also contribute to the problem.

          Frequently, our society prepares us for roles that in real life we do not have opportunity to play. The young are often taught ideal, rather than real patterns of behaviour. This disparity leads to role conflict and disillusionment. All societies have such inner ideal patterns and they are not always hypocritical. Ideal patterns function as brake on real behaviour patterns and practices that may decline to an undesirable level without the example of the ideal societal goals.

          We are also often expected to play several demanding roles simultaneously. For example, the managing director is expected to spend lots of time promoting the goal of the company. At the same time, he is expected to stay with his wife and children for a long time as a role model in the family.

          Sometimes role conflict exists within the limits of a single role. Anyone in a position of leadership faces such a conflict. A leader can uphold discipline and increase the chances that the group will reach its goals. But in the process he may become so disliked by his subordinates that the group has difficulty following him. A leader must constantly weigh possible behaviour in terms of the role of leading.

(d)   ***Role Confusion and Role Performance***
          Role confusion often follows a change of status. A man who has spent most of his life behind a desk and is suddenly faced with retirement at age sixty-five may find that he cannot fill the leisure hours at his disposal. He does not know what his new role should be. Another example is that of a young educated woman who has started a promising career at work and who is suddenly confronted

with motherhood, house-keeping, and school run. She is not well prepared for her new roles. She may not therefore be able to decode which role should predominate.

Faulty role performance is another problem, which can result in mental illness, maladjustment, or general frustration. For many reasons, people fail in the roles for which they have been prepared. Sometimes they never achieve the status of the role, and do not have the chance to even try the role. In highly competitive economic system, people frequently fail in their businesses and professions. However, many people who seem to fail in one role may actually be fulfilling a conflicting role very well.

Many people are dissatisfied with the roles they are expected to perform. The current generation seems determined to break the bonds that have for so long held people so rigidly to their roles. Women are rebelling against their status as second-class citizens.

3.4   Implication for the Public Health Practitioner

As in social movement, social organisation depicts the structure of the society and the positions occupied by the social actors. Community leaders, opinion leaders, religious leaders, group leaders and all members of the society are social actors. The public health professional is also one of such social actors within the society. All social actors have roles to place in the society. This must be recognised by public health professional to make his/her work effective. Role conflict and confusion among social actors may cause clog in the wheel of service delivery. A public health professional having understood this unit should use the knowledge to enable him/her manage social organisations found in the respective areas of practice.

4.0   CONCLUSION

Central to the concept of social organisation is the interaction between individuals and groups. For interaction to be meaningful there are expectations between individuals and/or groups in interaction. Although levels of interaction may differ in norms, roles and statuses are fundamental elements. Roles and status are so related that one cannot exist without another. The dynamics of social interaction and the relationship between role and status have been discussed in this unit.

5.0   SUMMARY

In this unit, emphasis has been placed on the explanation of social organization. Furthermore, the relationship between roles and status has been stressed. Other derivation of roles – multiple, conflicting, confusion

and performance were also discussed. Social organisation cannot be realized without norms, roles and status.

SELF-ASSESSMENT EXERCISE

What do you understand by the term social organization?
Explain the levels of social organization.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Discuss the relationship between roles and status with examples
2.   Discuss the concept of role conflict.

7.0   REFERENCES/FUTHER READING

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UNIT 3   GROUPS AND HUMAN RELATIONSHIPS

CONTENTS

1.0   INTRODUCTION

The Sociological definition of the word "group" is different from the common definition of "a number of people who congregated at the same time, in the same place". In the context of Sociology, fifteen students who are cramming for an examination in the library are not necessarily a group. However, two or more persons who congregate together and share common goal or interest constitutes a social group. Every person seeks a sense of belonging, which is the experience of group membership. Human beings cannot survive or become social in the absence of a social group. This unit discussed in details the Sociological definition and usage of the concept "social groups."

2.0   OBJECTIVES

By the end of this unit, you should be able to:

•   explain the nature of groups in the society
•   explain the Sociological definition of groups
•   describe the classifications of groups

3.0   MAIN CONTENT

3.1   The Nature of Groups

Virtually everyone seeks a sense of belonging, which is the experience of group membership. Human beings come together in couples, families, circle of friends, neighborhoods, church, clubs and large organisations

whatever the form; groups contain people with shared experiences, loyalties, and interest. In short, while keeping their individuality, members of social groups also think of themselves as a special "we".

3.2 The Sociological Definition of a Group

In sociological terms, a number of people are not a group, regardless of its size, goals, or origin, unless it meets the following conditions.

(a) There is physical and more importantly, symbolic interaction among the members. Symbolic interaction is communication through speech, gestures, writing or even music. In this kind of communication members are aware of one another mutual awareness cause them to respond, or behave, in particular ways and thus, to influence one another.

(b) Each member recognises that he is part of the group. Conversely, the group also recognises him as a member.

(c) Members are aware of the roles, duties and obligations, as well as the privileges, resulting from group membership.

In short, physical interaction alone is not sufficient to generate a group; several people in a crowded elevator are still part of an aggregate. For sociologists, symbolic interaction is the vital prerequisite for determining whether a collection of people is a group.

Symbolic interaction needs not involve face-to-face communication. If relatives and friends who live at opposite points of the earth are still able to affect one another through correspondence, they remain a group. Moreover, members of a group need not be personal friends. As long as there is some kind of communication among people that results in mutual adjustment of behaviour, the people make up a group. In the sense, citizens of a nation of similar loyalties, a common history, and the sense of a common future, are considered a group.

3.3 Classifications of Groups

There are an extraordinarily large number of groups and great diversity among them. Groups vary in size from two members to several hundred million (from a pair of individual to a whole society). The number of groups in every society is countless; it surpasses the member of individuals, because each individual belongs to more than one group.

A researcher must therefore decide whether to categorise groups according to size, interests, duration, type of organisation, quality of interaction and so on, in an infinite variety of ways. None of these

classifications is right or wrong; classification depends on the purpose in examining the group.

Sociological Classification of Groups

(a)   *Primary Groups:* The term primary groups refer to groups in which members engage in intimate interaction and cooperation, the influence of which is basic to the development of an individual personality. The primary groups have additional characteristics, which distinguish them from other groups.

Other characteristics of primary groups
i.   Relatively small group size
ii.   Physical nearness of members
iii.   Intense interaction among members (they satisfy emotional needs)
iv.   Group stability
v.   Relatively long duration of group existence
vi.   Interaction occurs informally and spontaneously.

Examples of a primary group include the family (the foremost example), clique of friends, a circle of playmates or fellow students, neighborhood or community.

(b)   *Secondary Groups:* - These tend to be large and to exist for a short period of time. It also exhibits the following characteristics:
i.   Interaction among members is formal, that is it is not intimate but official
ii.   Interaction is based on the benefits to be derived from the group (utilitarian)
iii.   Interaction of members is specialized because it relates to ability to carry out specific task or responds to the required needs of members.
iv.   Interaction is temporary because it is tied to specific needs.
v.   Members interests in one another are tied to roles and functions they perform for the society.
vi.   The secondary groups satisfy a particular goal such as making a living or deriving personal benefit.

(c)   *In-Groups*:- These are found in situation where members have the feelings of "we", "ours" and "us" which provide unity within the in-group.

(d)   *Out-Group:*- These are noted when some individuals are considered outsiders to the major issues and relationship of group members. For example where emphasis is on maleness or male gender, those who are females are considered members of the out-

group. Members of other race or ethnicity may be considered out-groups.

(e) ***Reference Groups***: - These are groups to which an individual aspires to belong and on which he/she patterns his behaviour. A reference group may be a political, economic, religious, ethnic, kinship, or social organisation. The reference group provides a model for the individual, on which, he patterns his/her opinion, convictions and actions, and to which he/she continually compares himself/herself.

(f) ***Membership Groups***: - These are formal or informal organisations to which an individual belongs. Religious groups or friendship clubs are examples of formal and informal membership groups.

(g) ***Involuntary Groups:*** - We cannot choose the family, state, town, or nation to which we are born. We are involuntary group members of there not by individual conscious or formal choice. Young men who are drafted into the armed forces may not be able to choose their respective department.

(h) ***Voluntary Groups:*** - These are groups which individuals freely join. The choice to be members may be economic, social, religious, etc.

3.4 Comparison of Primary and Secondary Group Relationships

Firstly, if we imagine a long, straight, horizontal line called ideal continuum, and we place primary groups on one end of this continuum, the other end will be occupied by secondary groups.

Second, although some relationships may be recognised as purely primary and others as purely secondary, most relationships fall somewhere between the two extremes.

Third, some primary relationship may in the course of time slide into secondary relationships and very often secondary relationships become primary ones. Fourth, rural, agricultural and simple societies are characterized by primary relationship, whereas, urban, industrial and complex societies are characterised by secondary relationships.

3.6 Implication for the Public Health Practitioner

Group dynamics is an aspect of social organisation. The discussion in section 3.4 in the preceding unit (Social Organisation) remains relevant.

An understanding of the types and functions of each type of group can be used to a great advantage by the public health professional.

4.0   CONCLUSION

Social groups are essential for the individual and societal survival. They give identity, goals, satisfaction and focus to members. The society is a multiplicity of relationships within and between social groups. The conditions for social groups have been classified along Sociological conditions for formation of social groups.

5.0   SUMMARY

In this unit the nature of group and sociological definition of groups were discussed. The variability of groups by size, interest, duration and quality of interaction among others has been presented. Lastly a general comparison of primary and secondary group relationships was presented in this unit.

SELF-ASSESSMENT EXERCISE

Explain the sociological definition of a group.
Discuss the relationship between primary and secondary groups?

6.0   TUTOR-MARKED ASSIGNMENT

1.   Highlight the different social groups that could be found in the society
2.   Explain the distinctive features of a primary group

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UNIT 4   GROUPS AND NORMATIVE PATTERNS

CONTENTS

1.0   INTRODUCTION

Groups vary in sizes, forms, functions. Sociologists are interested in both small and large groups. Sociologists and Anthropologists have established the common characteristics of groups. The largest social group to which people belong is the society. Relationships are different in groups and societies by their sizes. Each group develops expectations and reward compliance. While some expectations are seriously monitored others are allowed to just exist. This unit gives details on these pertinent issues about groups and normative patterns

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- explain the common characteristics of groups
- discuss the relationship between small and large societies
- make distinction between values, norms and folkways

3.0   MAIN CONTENT

3.1   The Size of Groups

Sociologists also consider groups from the standpoint of their size. Small groups such as the family, a circle of close friends, a clique within a large organisation, and a committee formed for a specific problem solving share several common characteristics:

i.   Relations among members are usually on a face-to-face basis.
ii.   In general, members share common values
iii.   The group is usually durable
iv.   Members exhibit feelings of identification with the group and group loyalty
v.   In general, members accept one another
vi.   Members perceive the group as a separate entity
vii.   Members perceive the group as striving to fulfill definite goals
viii.   Small groups usually value stable membership
ix.   The difficulty of joining them enhances memberships
x.   They greatly influence the behaviour of their members and
xi.   Within them, democratic leadership is effective than it is within large groups.

Large groups or formal organisations of necessity, have characteristics that differ from those of small groups

(a)   They tend to be more highly organised.
(b)   They often assume the proportion of formal organisations
(c)   They usually possess some kind of definite structure
(d)   Their goals, programmes and the roles of their personnel are fairly specific
(e)   When these formal organisations reach large-scale dimensions (such as complex co-operations, state and federal governments, university complexes), their form of organisation is called bureaucratic.

A bureaucracy is a formal organisation characterised by:
Job specialisation or division of labour
A set of rigid rules and standards designed to promote uniformity
An attitude of impersonal impartiality
A hierarchical arrangement of officials
The use of rationality in reaching organisational objectives
 (f) They give opportunity for the formation of primary groups that are vital to organisational success (e.g. labour or workers unions, cooperative societies, ethnic associations, among others).

3.2   Gemeinschaft and Gesellschaft Societies

The largest group to which people belong is the society. In general, societies are examined from the standpoint of their attributes – whether urban or rural, traditional or modern, Gemeinschaft or Gesellschaft. German sociologist, FerdimandTonnies, in examining different kinds of societies arrived at the concepts similar to those of primary and secondary groups. He noted that in small, homogeneous (made up of people with similar lifestyle) societies, members interacted with one another on an

informal, personal, face-to-face basis, and that tradition dictated behaviour. Tonnies called this kind of society a "Gemeinschaft", which is roughly translated from German as "a communal or traditional society". Relationships are very different in societies that are large and heterogeneous, (made up of people with diverse lifestyles) such as modern industrial societies. In these societies, relationships among members are impersonal, formal, functional and specialized. Furthermore, there are often contractual-dealings are spelled out in legal contracts rather than being governed by tradition. Tonnies called these societies "Gesellschaft" or "associational societies".

In modern world, there has been an easily observable shift from Gemeinschaft to Gesellschaft societies. The large size of the societal group and complexities of a technological economy require secondary groups, which are dedicated to efficiency rather than sentiments. Therefore, in Gesellschaft societies, many of the tasks of primary groups, such as education and economic transactions, have passed to secondary groups.

3.3 Values, Norms and Sanctions

To learn a culture is to learn people's "values", their ideas of what is desirable in life. When we uncover people's values, we learn a great deal about them, for values are the standards by which people define good and bad, beautiful and ugly. Values underlie our preferences, guide our choices and indicate what we hold worthwhile in life.

Every group develops expectations concerning the right way to reflect its values. Sociologists use the word "norms" to describe those expectations or rules of behaviour that develops out of a group's values. They use the term "sanctions" to refer to positive and negative reactions to the ways in which people follow norms. A positive sanction expresses approval for following a norm, while a negative sanction reflects disapproval from breaking a norm.

Positive sanctions can be material, such as monetary reward, a prize, or a trophy, but in everyday life, they usually consist of hugs, smiles, a pat on the back, soothing words, or even handshakes. Negative sanction can also be material – a fine is an example – but they too, are more likely to consist of facial expressions or gestures, such as frowns, shares, harsh words or raised fists. Being awarded a raise at work is a positive sanction indicating that the norms clustering around work values have been followed, while being fired is a negative sanction, indicating the opposite.

3.4   Folkways and Mores

Norms that are not strictly enforced are called "folkways". We expect people to comply with folkways, but we are likely to shrug our shoulders and not make a big deal about it if they don't. If a student uses a left hand to collect an item from a colleague, and would not follow correction, the item may be given to him/her if it is a necessity with a dirty look from his/her colleague.

Other norms, however, are taken more seriously. We think of them as essential to our core values, and we insist on conformity. These are called "mores" (pronounced MORE-rays). A person who steals, rapes, or kills has violated some of the society's most important mores.

A student who dresses improperly on campus has violated folkways, if he/she walks nakedly on campus he/she has violated society's most important mores, the requirement that people should cover their nakedness in public places.

It should be remembered that one group's folkways may be another groups mores. Men's folkways may be women's mores.

A taboo refers to a norm so strongly ingrained that even the thought of its violation is grated with revulsion. Eating human flesh and having sex with one's parent are example of such behaviours.

3.5   Implication for the Public Health Practitioner

Social control is an important aspect of health care within any society as a group. Values and norms of such societies form a good start point of deliberate public health care. Building group normative heritage into planning and delivery of health care should be an ideal for public health professionals. The expectations (i.e. the norms) including the rewards and sanctions systems of the society must be understand. The student should read this unit again and come out with these norms.

4.0   CONCLUSION

While groups vary in sizes, relationships between them also vary by closeness or intimacy. Society eventually becomes the largest social groups to which an individual belongs, whether simple or complex, rural or urban societies have within them values, norms and sanctions. Compliance is expected from group members without which the group goals or purposes will be jeopardize. This unit made clear distinction between the components of the normative system.

5.0   SUMMARY

In this unit the size of groups has been considered in terms of closeness of relationship between members, duration of groups and emergence of leadership. Small groups are compared to the large groups. The input of the German Sociologists, Ferdinand Tonnies in examining different kinds of societies was considered. The place of values, norms and sanctions in the society was considered.

SELF-ASSESSMENT EXERCISE

With examples of small groups highlight the common characteristics
Distinguish between Gemeinschaft and Gesellschaft Societies

7.0   TUTOR-MARKED ASSIGNMENT

1.   Explain the concepts "value', 'norms", "folks" and "mores".
2.   Using any community of your choice, discuss the use of these concepts to plan a public health education.

7.0   REFERENCES/FUTHER READING

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UNIT 5   THE SOCIOLOGICAL STUDY OF CULTURE

CONTENTS

1.0   INTRODUCTION

The study and usage of the concept culture are not limited to Sociology. Social Anthropologists and social Psychologists also use the concept. Furthermore, culture is part and parcel of every language. However, the sociological conception of culture differs from the popular and everyday usage of culture. As man interacts within the society, culture is created.

The creation of culture is exclusively a human achievement. The way in which man create culture are made explicit in this unit.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- define culture sociologically
- explain why culture is created by man
- discuss the foundation of culture

3.0   MAIN CONTENT

3.1   The Sociological Meaning of Culture

Sociologists and other behaviour scientists, such as social anthropologists and social psychologists, use the word culture as a basic concept to classify, describe and explain a great number of objects, thoughts, feelings, and actions that are produced by human individuals-especially when they interact with man and groups.

Although culture constitutes one of the main areas of sociological investigation, it is a part of everyday language. For instance, when people speak of culture they usually think of the "higher things in life" – refined, police behaviour, table manners among others. This popular usage of culture makes the concept into a value judgment. We look down on those who are illiterate, ruralites, and simple as lacking culture and emulate the educated, the urbanities, and modernized persons as cultured.

Sociologists have no use for such a concept. They try to understand man's social behaviour in its anxiety and know that value judgments reveal nothing about the reality of the world around us. Because culture is the sum of human activities and achievements, sociologists call many phenomena culture; classical music and battle cries, political constitution and peace parts, oil painting and hand grenades, religious sermons and cookbooks.

The Definition of Culture
The simplest definition of culture was stated by Ralph Linton (1893 to 1953). "Culture is the way of life of any society". Also Robert Bierstedt stressed the all-inclusive nature of culture and called it "The complex whole consisting of everything we think, do and have in social life".

Lastly, John F. Cuber stressed both the dynamic, changing character of culture and the fact that culture is learned (from parents, teachers, siblings, friends, neighbours and other members of the society). "Culture consists of the always changing patterns or meaningfully integrated ways in which behaviour is learned as well as the products of learned behaviour and past experiences such as attitudes, values, beliefs, knowledge and material objects".

3.2   The Origin of Culture

Culture is created by human beings as they interact in the complex changing network of group life that we call society.

Why do men create Culture?
Since problems beget not only solutions but new problems as well, cultures become more and more involved and difficulty in their organisation as human beings make their historic way from stone age to Information, Communication and Technology (ICT) age.

To solve the problems presented by nature, human beings created such culture traits as dikes, dams and irrigation system. Man's own mind created problems, as well, and fearing the unknown forces that caused the rivers to flood their fields, human beings created in their thoughts a god or river to whom sacrifices and prayers could be addressed as peace

offerings. Eventually religion arose to answer the problems that faced us from vast, mysterious depths of the universe.

In prehistoric times, some men invented the wheel, a circular disk constructed to revolve on a central axis. Their invention was prerequisite to the development of the wheel cart: the problem of transport in a material objects and people rapidly and in large amounts and number from one place to another had been solved.

Later, the discovery a new hand and the growth of economic and socialites between people separated by land and water masses forced man to add sail boats, steamers, locomotives and automobiles to their ever expanding transportation culture.

Other problems arose from the very fact of social living and solution came in the form of custom, laws, peace treaties, political constitutions, and international organisations.

3.3 The Foundations of Culture

The following fundamental processes are basic to all of men's cultural efforts. They answer another pertinent question; "How do men create culture?"

i.   *Language and Communication*
     Certain animal species-notably the social insects also form societies; but the associative life of animals has never led to the formation of culture. The creation of culture is exclusively a human achievement, which originates with man's capacity to exchange and pass complicated types of knowledge through the media of symbolic language and communication.

ii. *Tool Using*
     Again, only men were able to make tool using continuous and accumulative, to device machines and technical systems, which enable them to bring forth-material culture. These material cultures include.

     (a) *All artifacts* - (material objects that have been "worked" or used as tools-cutlass, hoe, digger, etc).
     (b) *Other material objects* such as food (bread), shelter (house), vehicle (car), dress (coat), utensils (fork), tools (hammer), machine (turbine), media (T.V., book), weapons (missiles) and art works (sculpture).

iii. Invention and Discovery

The origin of new culture traits (smallest element of a culture), and the survival of old ones results from association with and learning from other people. All culture traits owe their origin and survival to social life and are further developed in response to human problems and needs.

While we learn or "borrow" many culture traits from other groups there are others that we create ourselves. Invention, therefore, is the ultimate source of all culture traits. They are either invented by individuals belonging to our own groups, or by members of outside groups. The invention of new ideas, forms of behaviour, farm methods, scientific – technological processes, and so forth is sometimes the outcome of accidents, when chance combinations of already existing items lead to a new product.

At other times, inventions owe their origin to mistakes or appear as the unexpected result of other activity. But more often inventions are produced by creative thinkers who experiment with new relations of known elements until they have achieved new combinations and new facts.

The complex products of modern inventions are mostly a combination of many different, independently invented items of lesser magnitude and owe their existence mainly to the successful integration of many scientists and technologists into research teams.

The process whereby men acquire new factual knowledge about empirical reality is called "discovery". Discovery furnishes the information which inventors need to achieve novel (new) combinations of known elements. Not all discoveries have led to inventions, but all inventions have their beginning in discoveries.

iv. Diffusion

Sociologists use this concept to express;
(a) The realisation that it is easier for us to copy, borrow, and use other people's inventions than to invent new objects, practices, and ideas ourselves.
(b) The fact that any individual culture is a serious mixture of many culture traits that have come from the four corners of the earth.
(c) The notion that many other societies have accepted practices, ideas, and objects that members of our own society invented.

In more technical language diffusion is the spread of culture traits from one society to another, or from one region or group to another within the same society.

The rate of diffusion (its spread and range) depends mainly on these factors:

Geographical distance
Ease of communication and contact
Usefulness or attractiveness of invention
Willingness to receive new ideas, practices, and things on the part of the societies that are to play host to them.

3.6   Implication for the Public Health Practitioner

The culture of people for whom the public health is being planned constitutes a significant parameter in the overall public health planning. Culture determines the social processes that occur in any society. The political set up of the environment (chiefs, custodians of the culture of the society, and other significant traditional system) must be taken into account in the planning process. The communication medium and the language, tools used, cultural invention and diffusion are important for public health. The effects of cultural diffusion especially global village are a major consideration for public health activities.

The characteristics and components of culture of a people must be considered by health care providers particularly those that will work closely with the community such the public health practitioner. Because culture influences both health and illness behaviours including their treatment choices, all practitioners must understand the cultural dimensions of the community in which they hope to practice before even designing the care or treatment plan.

4.0   CONCLUSION

It is true that social insects and animals form societies, their associative lives have not resulted into the formation of culture. Man's interaction with man, nature and harsh social realities to formation of culture, human adornment, speech, dance, smiles, tears etc. are all culture-bound. This unit therefore presents man as a culture creating animal.

5.0   SUMMARY

In this unit, the popular meaning and Sociological definitions of culture were considered. The basis for creation of culture and the modalities for the evolution of culture by man were also presented. Culture is central to

the society and it is shared and possessed by all human wherever they are found.

SELF-ASSESSMENT EXERCISE

Explain the main sociological definitions of culture
How does culture affect health and illness?

6.0   TUTOR-MARKED ASSIGNMENT

1.   Why do men create culture?
2.   How do men create culture?

7.0   REFERENCES/FUTHER READING

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MODULE 4

Unit 1   Social Institutions
Unit 2   Perspectives of Social Institutions
Unit 3   Synopsis of Social Institutions
Unit 4   Concepts of Nature of Complex Organisation
Unit 5   Structure and Nature of Formal Organisation

UNIT 1   SOCIAL INSTITUTIONS

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
       3.1   Social Institution Defined
       3.2   The Origin of Social Institutions
       3.3   The Connection between Mores and Social Institutions
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

The pattern of behaviour that culture establishes for members of the society is habits and traditional ways of doing things that have accumulated around important human functions. This pattern or habits are referred to by Sociologists as institution. Sociologists use the term "institution" differently form the ways other use it. It is more than isolated, physical representation or phenomenon such as schools, hospitals, prisons etc. mores are the basis of all institutions. They became institution when they are given a higher degree of definiteness. In this unit, emphasis is placed on the concept institution, mores and relationships between institutions and mores.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- define social institutions
- trace the origin of social institutions
- explain the connections between mores and institution.

3.0   MAIN CONTENT

3.1   Social Institution Defined

Patterns of behaviour that have become habit or traditional way of doing thing that have accumulated around an important human function are important in the human society. Sociologists refer to such patterns or habits as institution. As it is true with most terms, sociologists use this term quite differently from the way other people do. For instance, in everyday conversation we hear people speak of "mental institutions", "penal institutions", and of such buildings as orphanages and schools, as institutions. But these are not institutions in sociological sense. They are only isolated, physical representations of the abstract concept of institution.

3.2   The Origin of Social Institutions

All institutions have come out of mores. In this sense, institutions combine a "concept" (doctrine defining patterns of activity which are socially approved) with a "structure" (instrumentalities which provide the organisational patterns for the realisation of the concept). The structure brings the concept to life and it is this connection (sparks) across the poles of thought and action that empowers institutions to serve the needs and interests of associated men (members of society).

Mores are transformed into institutions when they are given a higher degree of definiteness which clearly defines the specific norms, the approved behaviour, and the organisational apparatus which men must uniformly and consistently adhere to in the daily business of satisfying their vital needs and interests.

3.3   The Connection between Mores and Institutions

The connection between mores and institutions is quite obvious in the case of what Sociologists called "crescive" (involving unplanned growth) institutions, which grow in a "natural", instinctive way out of customs and mores. They are represented by the "primary institutions" of economy, marriage and religion.

The connection between mores and institutions is obscured by the strong admixture of rational inventions and intention producing "enacted institutions" – banks, the Electoral College, legislatures, the stock exchange, joint stock companies, and courts. Enacted institutions are systematisations and regulations of usage, which are defined by law and approved (sanctioned) by state power.

4.0   CONCLUSION

Although institution is also used in everyday language, sociologists use the term differently. They establish linkages between behaviour or actions of members of the society and the prescription of the mores. This leads to the formation of habits and established ways of doing things. Beyond the mere abstractions of the institutions, Sociologists have been able to present concise meaning of the concept "institution".

5.0   SUMMARY

In this unit, distinctions were made between popular usage of institution and sociological definition of the concept. The connection between mores and social institutions were established.

SELF-ASSESSMENT EXERCISE

Explain the origin of social institution

6.0   TUTOR-MARKED ASSIGNMENT

1.   What are the connections between mores and institutions?
2.   Explain the difference between primary and enacted institutions.

7.0   REFERENCES/FUTHER READING

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UNIT 2   PERSPECTIVES OF SOCIAL INSTITUTIONS

CONTENTS

1.0   INTRODUCTION

Social institutions have been variously perceived by different Sociologists. Three (3) of these main perspectives – functionalist, conflict and interactionists are presented in this unit. Furthermore, the institutions are presented as pivotal or basic institutions because they perform some functions that are essential for the survival of the group and individuals in the society. Finally, the characteristics exhibited by virtually all the social institutions are considered.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- discuss the differing views on social institutions
- explain why social institutions are called pivotal institutions
- explain the distinctive characteristics of basic institution.

3.0   MAIN CONTENT

3.1   Theory of Institutions

Functionalist View
One way to understand social institutions is to see how they fulfill essential functions. Sociologists have identified five major tasks or functional prerequisites that a society must accomplish if it is to survive.

(a) Replacing Members or Personnel:
Any group or society must replace personnel or members when they die, leave or become incapacitated. This is accomplished through such means as immigration, annexation, normal sexual reproduction of members.

(b) Teaching New Recruits:
No group or society can survive if many of its members reject the established behaviour and responsibility. Therefore, finding or producing new members is not sufficient. The group or society must encourage recruits to learn and accept its values and customs. This learning can take place formally within schools or through interaction and negotiation in peer groups.

(c) Producing and Distributing Goods and Services:
Any relatively permanent group or society must provide and distribute desired goods and services for its members. Each society establishes a set of rules for allocation of financial and other resources.

(d) Preserving Order:
Preserving order and protecting itself from attack is a basic need of each society. If it fails, the society runs the risk of extinction.

(e) Providing and Maintaining a Sense of Purpose
People must feel motivated to continue as members of a group or society in order to fulfill all requirements mentioned above. Patriotism assists people in developing and maintaining a sense of purpose. Tribal identities, or religions values or personal moral codes are especially meaningful as motivators. If an individual does not have a sense of purpose, he or she has little reason to contribute to a society's survival.

Conflict View
Conflict theorists do not agree with the functionalist approach to social institutions. Although both perspectives agree that institutions are organized to meet basic social needs, conflict theorists object to the implication 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 education, help maintain the privileges of the most powerful individuals and groups within a society, while contributing to the powerlessness of others. They argue that social institutions such as education have an inherently conservative nature.

That it is difficult to implement educational reforms that promote equal opportunity. Although, from a functional perspective, social change may be dysfunctional (i.e. plays negative roles), since it often lead to instability. However, from a conflict perspective, why should we preserve the existing social structure if it is unfair and discriminatory?

Interactionist View
Interactionist theorists emphasise those roles and statuses that we accept, the group to which we belong, and the institutions within which we function condition our social behaviour. 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, plaintiff, defendant, and witness, as well as to the social institution of government. Although courts and prisons have great symbolic importance, the judicial system derives its continued significance from the roles people carryout in social interactions.

3.2   Social Institutions as Pivotal Institutions

In a nutshell, certain human functions are essential to the survival of the individual and the group. In a skeleton form the following institutions have become so basic to the society.

i.   Family: - Every society develops a social arrangement to legitimise (authorise) mating and the care and socialising of the young.
ii.   Education: - The young must also be inducted into the culture and taught the necessary values and skills. In simple societies this is accomplished largely within the kinship system, but in modern societies a separate system of education develops.
iii.   Economy: - Every society organises its population to work, to produce, and to distribute material goods.
iv.   Polity: - Every society develops a governing system of power and authority, which ensures social control within a system of rights and rules, protects and guarantees established interests, and mediates among conflicting groups.
v.   Religion and Science: - In past societies there was always a sense of sacredness about their life-ways, which then was a powerful integrating and cohesive force. Religion gave cultural expression in symbol and rite to this sense of the sacred. But in modern societies religion performs this integrating function but weakly, if at all. The legitimation that religion once provided, science now does, though not in exactly the same way.

But it is science that claims to possess the only valid knowledge, and which then legitimises a wide range of practices and actions in modern society.

3.3   Characteristics of Social Institutions

Social institutions exhibit the following characteristics

i.   Durability: - Because the members of each generation face the same basic problems, and because they maintain ties with both the past and the future through their parents and their children, the organised habits we call "institutions" are durable.

ii.   Dynamism and Constant Change: - People are not totally conforming but act as individuals. Societal members both follow institutional patterns, and continually create new patterns. The forms of these enduring institutions are therefore constantly changing.

iii.   Pattern Maintenance: - Besides helping individuals satisfy some of their basic needs, institutions also provide the cement that holds society together. If individual lived his own way and did only his "own thing", we would soon face utter chaos.

        Without some means of steady support, parents might abandon their infants or let them die. In other words, institutions enable societies to keep functioning. Institutions are foundations, or pillars of society.

iv.   Interdependence: - Institutions are interdependent. Usually, the child first learns about the value of making a good living, about the necessity for order, about religious principles, and about educational goals in the family setting. The family institution supports the other institutions, and is in turn supported by them. The condition of the economy in your society determines whether you can obtain a good job and establish your own family. Your religion may teach that birth control is wrong. If you and others are faithful to such teaching, the results may affect all other institutions.

v.   Tension between stability and Change: - Institutions display tension between stability and change. Workable ways of doing things, repeated over and over, tend to become rigid forms. This is why mere habits become institutions. Looked at from this point of view, institutions tend to maintain stability and status quo. But as new ways of doing things appear and are found workable, they challenge stability and impel (push) institutions toward change.

vi.   Mere Abstraction of Organisations: - Institutions are mere abstract concepts of organised habits and standard ways of doing things. We cannot see institutions. What we can see are families, schools, banks, churches, prisons, mental hospitals. But these would be nothing but empty symbols without one vital ingredient:

individuals. The behaviour of individuals gives institutions their form. And institutions give form to individual behaviour.

4.0   CONCLUSION

The survival of the society depends on the effectiveness of social institutions in the performance of their specialised functions. Also, it is noteworthy that the conflict orientation about social institution was considered to balance up the earlier views of the functionalists. The implications of the social institutions for conditioning individuals' behaviour cannot be overemphasised. Finally, the durability and inter-independence of these social institutions reinforce the society and promote predictability.

5.0   SUMMARY

In this unit, various theoretical perspectives on social institutions were presented. The characteristics of social institutions were taken. Finally, the roles of social institutions as pivotal or essential institution were discussed.

SELF-ASSESSMENT EXERCISE

Explain the functions performed by social institutions for the survival of the society.
Highlight five functional prerequisites for the survival of a society?

6.0   TUTOR-MARKED ASSIGNMENT

1.   Explain the position of conflict theorists of social institution
2.   Why are pivotal institutions needed in the society?

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UNIT 3   SYNOPSIS OF SOCIAL INSTITUTIONS

CONTENTS

1.0   INTRODUCTION

The Society is the largest social group. Members have multiple needs and society establishes institutions to meet them. Since human needs are numerous, the institutions created by the society are also numerous. To enhance uniformity and reduce duplication, Sociologists classify the institutions into broad groups. For contemporary classifications, Sociologists recognised only six (6) institutions. Each of these is presented in details in this unit.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- explain the input of Sociologists to the basic classifications of institutions
- discuss the contemporary classification of institutions
- identify the basic functions of identified contemporary social institutions.

3.0   MAIN CONTENT

3.1   The Range of Institutions

Since institutions come into existence to mold ever human desire, they are as numerous as our many needs and interests. Institutions establish conformity for activities, which are as diverse as democracy, the money economy, education and fundamentalism.

Sociologists have, however, made attempt to arrive at some basic classifications of institutions. The classifications include;

(a)   *Sumner's Crescive and Enacted Institutions*
  - i.   Crescive (or Primary) Institutions: - Are those which grow in a "natural" instinctive way out of customs and mores. Economy, family, marriage and religion are examples.
  - ii.   Enacted Institutions: - Are those which develop through rational invention and intention. Examples are banks, stock exchange, joint stock companies and courts.

(b)   *Spencer's Principal Institutions*.
  Herbert Spencer classify principal institutions as
  - i.   Maintaining and Sustaining Institutions: Examples are marriage and family.
  - ii.   Producing and Distributing Institutions: - The economy is an example of these.
  - iii.   Regulating and Restraining Institutions: - These include ceremony, religion and politics.

(c)   *Chapin's Diffused (cultural) and Nucleated Institutions*
  - i.   Diffused or Cultural Institutions: - They stabilize social behaviour patterns in such areas as language and art.
  - ii.   Nucleated Institutions: - They structure behaviour in the family, church, government and business.

(d)   *Parson's Relational, Regulative and Cultural Institutions*
  - i.   Relational Institutions: - These are viewed as the basis of the social system. They prescribe (recommend) reciprocal role-expectations, e.g. economic and family institutions.
  - ii.   Regulative Institutions: - Our interests are controlled by regulative institutions, which inform us of the socially sanctioned means to be used in our striving toward certain ends, e.g. family and political institutions.
  - iii.   Cultural Institutions: - These provide for the needed organisation of our cultural orientations. Family and religious institutions.

(e)   ***Don Matindale Social and Cultural Institutions***
i.   Social Institutions: - These are institutions organising the attainment of instrumental values, which are means to an end. Educational, political and family institutions are examples of these.
ii.   Cultural Institutions: - These are institutions, which help in realising intrinsic values, or goals set in the society. Educational, family and religious institutions are examples.

3.2   Contemporary Classification of Institutions

Spencer's classification of institutions (crescive and enacted) is quite similar to that accepted by many contemporary sociologists. The following list contains fundamental or primary institutions, which are elemental and spontaneous in their origin and development and expressive of basic human needs.

i.   Marriage
ii.   The family
iii.   Education
iv.   The economy
v.   Religion
vi   Government

3.2.1 Marriage

Obviously forms of marriage are different in different societies. But the purpose of marriage is the same: a man and a woman, or various combinations of men and men live together in a sexual union for the purpose of reproducing and establishing a family.

This definition is the traditional one; today it needs to be amended as increasingly men and women marry to obtain affection and companionship, and choose to remain childless.

The two broad subdivisions in forms of marriage are monogamy and polygamy. Monogamy is the union of one and with one woman. Polygamy is plural marriage, which can be subdivided into polyandry, the union of one woman with several men; polygyny, the union of one man with several women; and group marriage, involving several men with several women.

Every society regulates its members; choice of mates by specifying whom they may marry and whom they may not. All societies, for instance, require that marriage occurs outside a particular group, whether it is family, clan, tribe or village. People must not marry close blood relatives

such as parents, sisters, brothers and in some societies, cousins. This procedure is called "exogamy", or marriage outside the group.

Societies also require that people marry within other specified groups. In simple societies, members must choose their mates from among members of their clan, tribe, or village. In such instance people may be encouraged to marry within their own race, religion, and social class. This process is called "endogamy" or marriage within the group. Another limitation on marriage – is the universal incest taboo: prohibition of sexual relations between mother and son, father and daughter, and sister and brother.

Public Health Implications
Marriage is the basis of the family. As a public health professional, you must conversant with the forms of marriages within every society you function. In marriage, public health issues are common. For instance, you have roles in pre-marital counselling and testing, for say, genetic vulnerability, HIV testing, Blood grouping, among others.

Recently, the Nigerian House of Representatives made mandatory for intending couples to have genotype screening as part of the overall management of sickle cell disease.

You as a public health professional need to understand the health implications of 'endogamy' polygamy including group marriages within kind ship groups, and wife inheritable practices or even sororate/levirate marriages in the era of sexually transmissible infections (.e.g HIV), etc.

Misconceptions and myths concerning marriage in the society must be understand by you to guide public health education, design and implementation of public health services. New and emerging marriages that have adverse health implications must be understood and discouraged to protect the society.

3.2.2 The Family

The family may be defined as a social group that has the following features:
i.   It originates in marriage;
ii.   It consists of husband, wife and children born of the union;
iii   In some forms of family, other relatives are included;
iv   The people making up the family are joined by legal bonds, as well as by economic and religious bonds and by other duties and privileges;
v.   Family members are also bound by a network of sexual privileges and prohibitions, as well as by varying degree of such emotion as

love, respect, affection, and so on. The family has existed in two main forms:

(a)   The Extended or Consanguine Family: - This refers to blood relationships. The extended family includes a large or small number of blood relatives who live together with their marriage partners and children.

(b)   The Nuclear or Conjugal Family: - This consists of the nucleus of father, mother and their children. For children such family is consanguine because they are related to their parents by blood ties. For the parents, such a family is one of procreation, because their relationship does not depend on blood ties but on having produced them.

In different societies, families are organised in different ways. Families in which authority is vested in the oldest living males are called "patriarchal". In patriarchal families the father holds great power over wife and children. Less common are matriarchal families, in which the source of authority is the mother.

A variation of this form, referred to as matrifocal families, is found among the lowest socio-economic classes of many societies. These families are without a male head of household because the man has left the family or were unable to provide a living. The egalitarian family is one in which husband and wife has equal authority.

Historically, families differ in ways in which they trace descent for the purpose of passing along the family name and determining inheritance. In patrilineal arrangement, family name inheritance, and other obligations are passed through the male line, or the father's ancestors. In a matrilineal arrangement, the opposite is true, and descent is traced through mother's ancestors. In bilateral arrangement, both parents, lines determine descent and inheritance patterns.

The residence of newly married couples also varies according to family organisation. In patrilocal kind of organisation, the couples stay in the residence of the husband.s parents. In the matrilocal kind, the couples reside with the wife.s parents. The current trend is toward neolocal arrangements, in which the married couple lives away from both sets of parents.

The universal functions of the family include
i.   Regulation of Sex: - Although the basis for marriage in many societies appears to be more economic than sexual, no society leaves the regulation of the sex drive to change. All societies attempt to channel the sex drive, so sexual relationships take place

between persons who have legitimate access to each other. Most societies encourage marriage and give high status to married people.

ii. Reproduction: - Ensuring the reproduction of the species has been a fundamental function of the family institution. In many societies, an individual does not reach the status of an adult until he or she has produced a child. Other societies attach no stigma to children born out of wedlock and provide for their incorporation into the family structure. However, in no society has the reproductive function been approved outside of the family institution.

iii. Socialisation: - Most societies depend on the family to socialize their young. In almost all societies, socialisation within the family is the most important factor in the formation of personality. Parents play an especially crucial role in socialisation. The chance is good that the child will develop into a fairly complete human being and will fit easily into the roles that society imposes on him if his parents offer successful models for him to imitate.

iv. Affection and Companionship: - The need for affection and companionship appear to be a fundamental human need. Lack of affection in individual's background may cause delinquency and criminality. Children who are given care in a faultless physical environment but who lack affection often become ill or even die. For many reasons, partners in marriage are not always able to sustain an affectionate relationship. And when such a relationship is lacking, there is not much left to hold the family together.

v.   Status: - The family's function of providing the new member of society with his first statuses has remained practically unchanged. The newly born individual acquires the ascribed statuses of sex, age and order of birth, as well as the social, racial, religious, and economic statuses of his parents. The child begins life by inheriting the social class of his family.

vi. Protection: - The protective function has traditionally been much more pronounced in extended families than it has in nuclear ones. For instance, in an extended family, each member is offered whatever help is necessary against whatever threatens him.

vii. Economy: - The family in the traditional non-industrial society is the fundamental economic unit. It both produces and consumes the goods and services essential to its survival. According to an accepted division of labour, different members of the family till the soil, plant and harvest, build shelter etc.

In urban industrial societies, these functions have been assumed by numerous other institutions that make up the economy. The change from a productive unit to a consuming unit resulted in a vastly improved standard of living.

viii.   Other Functions: - Among the other functions that were much more a part of the traditional extended family than they are of the modern nuclear one are recreation, religion and education.

The Role of the Family in Public Health
Relationship between the family and health can be in form of family diet and nutrition, attitude moulding, health habits and beliefs, etc. The family performs many health roles via its members. Some of the specific public health-related roles of the family include:

a.   Nutrition in the community: the family is the functional of the society. What to eat, who decides and provides what to eat, how much is available to eat, when to eat, etc are all functions of the family.
b.   Infant feeding: related nutrition are the beliefs of family about issues of infant feeding such as exclusive breast feeding, food taboos, etc. are determined by the family. Public health entails the need for the education of all members of the family to enhance nutritional improvement of the society.
c.   Immunisation services as a public health issue are prerogatives of the family.
d.   Similarly, family planning services within any society are decisions of the family. Thus the family unit is influential in this critical public service
e.   Provision of personal hygiene, environmental hygiene, toileting training, among others
f.   Waste and refusal disposal are decisions of the family

3.2.3 Religion

Religion is a system of beliefs and rituals dealing with the sacred. Certain features of the human personality and some conditions of human social reality keep the need for religion alive. Science, which was thought capable of displacing religion, has so far proved incapable of doing so. People continue to reach out for something beyond life, and beyond science. Religion is functional in human society because it fulfills expressive needs such as the need to express ones feelings, to respond to objects and to feelings of others, to adapt, master and control physical environment in order to survive.

(a) Specific Individual and Social Functions of Religion

Religion provides a view of the beyond. It is systems that clarify and make human deprivation and suffering meaningful. On individual level, it provides emotional support in the face of human uncertainty. It offers consolation for human physical suffering, it furnishes a channel through which humans can search for ultimate meanings. It helps people overcome their fears and anxiety.

Religion is functional to the society in the following ways.

i.   Establishment of Identity: - Religion contributes to an individual's recognition of his identity not only in relation to the universe but also in a more limited sense, within his own society. Membership in a religious organisation, in which people share in the same ritual, helps the individual to define for himself who and what he is.

ii.   Clarification of the World: - Religion clarifies the physical world, making it comprehensible, familiar and meaningful. In teaching beliefs and values, it offers individual a point of reference for his society's normative system – for what is considered good and what is considered evil.

iii.   Support of Societal Norms and Values: - Because socialisation is never perfect, deviance from social norms is frequent. Religion supports the norms and values of established society by making them divine laws. Religion is thus a supporter of the process of socialisation. The deviant when breaking a norm is made to believe that he faces not only the anger of his fellow humans, but that he can also be punished by a supernatural, all powerful being.

iv.   Relief of Guilt: - Religion also provides a means of relieving the deviant's guilt, as well as a way for him to become reestablished in society as a law-abiding member. Most religious organisations provide some kind of ritual for the forgiveness of sins.

v.   Legitimisation of Power: - The supportive function of religion is vital to social control and to the maintenance of status quo. Every society is faced with the necessity of distributing power, for which purpose political institutions emerge. In legitimising these institutions, the society has to justify the use of physical violence, which underlies power. Here again, religion mystifies the human institution by giving it extra-human qualities.

vi.   Subversion of the Status Quo: - Religion may, conversely, subvert rather than support the status quo. The prophetic function of religion causes the beliefs and values of society to be considered inferior to the laws of God. Because of its subversive function, religion often leads to protests movements and to eventual social change. In modern times, the abolition of slavery and the passage of humanitarian law for the disadvantaged were caused, in part, by the influence of religion.

vii. Feeling of Power: - Religion creates opportunity for feeling of power that members of a religions group derive from their special relationship with a superior being.

viii. Aid in the Critical Stages of Life: - Religion offers the individual the needed support in critical stages of his growth and maturation. As individual develops through progressive stages, he/she is faced with new problems. Religion seems to help him to accept the new roles forced on him. It does this through rites of passage. The rituals have been established around critical times, such as birth, puberty, marriage and death. Some of the tensions the individual feels as he approaches a new stage of life are lessened by his involvement with the ritual.

Common Features of Religion
Although religions expression vary greatly from society to society, in their institutionalised form religions have some elements in common.

(a) Beliefs: - In almost all known societies there exist religious beliefs, often spelled out in doctrines, or articles of faith. Beliefs probably appear after other aspects of religion have become established. Their function is to explain and justify the sacred and the ritual attaching to it. Within religions today, the role of religious beliefs has grown stronger.

(b) Ritual: - Ritualised behaviour follows the creation of sacredness, and is an important mechanism for maintaining it. Any kind of behaviour may become ritualised: dancing, gathering in a specific spot, drinking from a specific container, or eating a particular food. Once something becomes ritualised, the behaviour and the objects involved are set apart and considered sacred in their own right. Ritual becomes a very important practice because it is considered to be the correct form of behaviour toward the sacred.

It eases some of the dread connected with the sacred. By behaving in the prescribed way toward the sacred, people think that they are protecting themselves against supernatural wrath.

(c) Organisation: - The institutionalisation of any societal function requires that it becomes organised. If religion is to remain effective, leaders must be recruited to make sure that there is always a place available for worship, that ritual is conducted in the proper manner, and that followers treat the sacred with the proper respect.

(d) Additional Features: - All religions also have specific emotions, symbols and propitiatory behaviour. The emotions most commonly associated with religion as humbleness, reverence, and awe, although in some people religion awakens feelings of ecstasy

and terror. Symbols, such as the cross of Christians, express the meaning of the sacred power. Church and temple attendance, prayer, confession, and obedience to the injunctions of one's religion are additional symbols of religious adherence.

The Role of Religion in Public Health

i.   Religion can be a powerful tool for health-illness behaviour. This can be positive or negative.

ii.   Most health pathways have bearing in the religious beliefs of the people

iii.   Religious leaders have strong influence in the pathways to health care and therefore public health designs and delivery need to engage them as stakeholders

3.2.4 Education

This is the formal aspect of socialisation in which a specific body of knowledge and skills is deliberately transmitted by a crop of specialists. Humans lack a highly developed instinctual system. Consequently, they do not automatically know how to build the most effective shelter or how to find the best tasting plants. But humans do have the unique ability to engage in symbolic interaction. As they accidentally learn how to do certain things necessary for survival, they tell others of their group who may think of even better techniques. The accumulated knowledge becomes the essence of human culture, and every generation transmits this culture for the next generation.

(a)   Goals and Functions of Education

What is called education is the institution that fundamentally functions to transmit the accumulated culture of a society from one generation to the next. The primary vehicle through which this function is accomplished is learned: the new generation must learn from the old, learning a process that has several components.

The first component is change. Something must happen to the student as a result of the learning experience. The student should be a different person after the learning experience than he or she was before.

The second component is interaction between the learner and the instructor. The instructor may be a teacher, or another student, or even a teaching device. In any case, the learning experience takes place in a social setting, or within a social system in which people play roles according to the expectations accompanying their statuses. Successful learning therefore depends on a satisfactory social system.

The third component is substance. People learn or do not learn "something". The something may be categorised as:
(i)   information and
(ii) skills, such as reading or using tools. An additional category is the capacity to think clearly or to act upon a rational analysis of a problem. This should be viewed as a combination of the other two categories (information and skills).

Learning takes place throughout our lives, in every circumstance. We even learn how to become human. Education in today's society is considered to be formal learning that takes place in schools, or other specialized organisations. Society through the proper authorities must choose what to teach. What its children will learn.

There is general consensus on the following categories of goals for education:

i.   Cognitive Goals: - The school must teach, and students must learn, basic information and skills.
ii.   Moral and Values Goals: - The schools should teach, and the students learn, how to be good citizens who hold the proper values for living and participating in a democracy.
iii. Socialisation Goals: - The school should make of its students well-adjusted individuals who function well in interpersonal relations.
iv.   Social Mobility Goals: - The school should act as a potential vehicle for upward mobility, compensating for the disadvantages of poverty, minority, status, or unsatisfactory family background in those instances where the individuals were willing to work hard toward the goal.

(b)   Manifest or Obvious Functions of Education:
These generalised goals represent the good intentions of a majority of society. The educational institution performs the following intended or manifest functions.
i.   Transmission of Culture: - By exposing students to the history and literature of their society, the schools help preserve the cultural heritage of the nation.
ii.   Recruitment and Preparation for Roles: - Schools function to help select, guide, and prepare students for the social and occupational roles they will eventually hold in society.
iii. Cultural Integration: - In the society, schools have traditionally reinforced the values and norms of the majority.

v.   Innovation: - In addition to preserving and disseminating past and present cultural knowledge, schools also function to generate new knowledge. This function consists of searching for new ideas and new methods of research, for innovative techniques and for inventions designed to solve problems and facilitate life. \

c.   Hidden or Latent Functions of Education
In addition to obvious functions of schools, there are other latent functions, which are unintended consequences of the process of education.

i.   Schools reinforce stratification (class) system of the society: - Students are sorted into different categories theoretically according to ability, and are then channeled into courses that prepare them for different job opportunities.

ii.   Schools perform custodial functions: - They act as babysitters of the day. They also ensure that children (under 16) will not enter job market in competition with adults.

iii. The school helps to form youth sub-cultures: The fact that students are brought together for long periods of time results into formation of these. Some of these subcultures become deviant or counter-cultural.

iv.   Education affects attitudes: - There is ample evidence that education affects positively such values as egalitarianism, democratic principles, and tolerance of opposition view.

The Role of the Educational Institution in Public Health
Goals, manifest or obvious and hidden or latent functions of education are more real in public health than any other aspect of health care. This is because both the public health professional and the recipients of public health care required education for effective and efficient public health service delivery. Specific roles of education in public health include but not limited to:

i.   The training of health care professionals including public health experts

ii.   Facilitation of health education for improved environmental health on variety of health issues.

iii. Providing correct information to address misconceptions and misperceptions.

iv.   Creating change of behaviour towards health-related issues

3.2.5 The Economy

The economic institution functions to tell each generation how to produce distribute and consume the scarce and finite resources of the society so that they can be used most efficiently by the members. It is a system of behaviour through which individuals in society make decisions and choices aimed at satisfying their needs and combating the problem of society.

The study of the structure, functions, and general working of the economy is the task of economics. The term economy is an abstract concept that in reality represents specific relationships among people and group of people.

(a)   Basic Economic Principles and Terminology
        The fundamental economic problem of every society is that all human needs cannot be easily satisfied because of the problem of scarcity of resources. In the face of this perpetual problem of scarcity, each society is confronted with the following problems:

        What commodities should we produce and in what quantities?
        How shall we produce these commodities with the greatest efficiency?
        For whom should we produce these commodities? People in different societies solve these problems in several different ways. Some societies solve all their problems by relying only on custom and tradition.

        Other societies allow these decisions to be made by command of their rulers or elected representatives.

        In some societies these decisions are made as a result of the functioning of a market dependent on supply and demand, on price, profits and losses.

        Very few economies are based entirely on only one of the systems above. The goods and services that are produced in each society derive from the resources that exist naturally in that society. These natural resources are usually scarce. Resources are all those things that are necessary for the production of goods and services.

        Resources include the material things and the human energy used in producing goods and services. The human energy expended in production is called labour. Material things can be natural – land, minerals, water. These are called land. Man-made material things – machinery, factories, shoes, and pencils are referred to as capital.

Land, labour and capital are called factors of production because they are basic elements that must be combined in the production of goods and services.

(b) Three Economic Systems
Economic institutions are both cultural and social systems. They are social systems because people hold specific statuses and play the roles corresponding to these statuses. They are cultural systems because patterns of behaviour, values and expectations emerge around a system of production. These patterns are them made legitimate by a philosophy or ideology that the people accept as valid. The economic systems are:

i. Capitalism
The economic system came into being in Western Europe along with the industrial revolution. In this system of economic production, wealth came to be considered chiefly as the private property of the state or of a society as a whole. The principle of capitalism was that an individual invested his property with expectation of accumulating more property through his own work and enterprise.

ii. Socialism
Some societies have developed economic systems whose premises differ from those of capitalism. Socialism is one of such system. Its basic premise is the preoccupation with the welfare of the collectivity, with the whole society, rather than with the individual. All individuals are believed to be entitled to the necessity of life. They are not left to compete for survival, as under capitalism. In socialist societies, government levies high income taxes that help redistribute the society's wealth more equitably. Individuals may own property, but only if the ownership does not deprive other members of a society in any way. Essential industries are owned and operated by the government in the name of the people, and the government controls and directs the economy in general.

iii. Communism
Like socialism, total government control and total income redistribution are the goals of communist nations. Such nations are theoretically determined to stamp out the profit motive entirely, as well as economic individualism of any sort. Individuals are encouraged to think and labour for the collectivity and work toward the even distribution of society's resources, so that eventually a classless society

may be attained. All the three economic systems lie at different points of an ideal option (continuum). What differentiates them is the extent to which the government intervenes in the economy.

The Role of the Economy in Public Health
The economic system of the society has a direct influence on public health. The production, consumption and distribution of scarce resources among the different segments of the economy including public health requires a clear understanding to guide practice and research.

3.2.6 The Political Institution

We experience political institutions in various ways. Politics is the process of acquiring and using power, and government is the ultimate source of legitimate power in society. The political institution includes a system of norms, values, laws and general patterns of behaviour that legitimise the acquisition and exercise of power. The institution also defines the relationship between government and membership of society. Political sociologists generally inquire into three areas. First, they want to find out about the social foundations of the political order-how and to what extent political arrangements depend on cultural values and social organisation.

Second, sociologist wants to know why and how individuals vote, why they hold specific political opinions, why they belong or fail to belong-to political organisations, and why and to what extent they supported political parties and movements. This pertains to political behaviour.

Third, sociological inquiry is also concerned with the social aspects of the political process. Sociologists want to know what type of groups people form for political purposes and what their patterns of interaction are.

(a)   *Government*
        Government is the institution that develops as a consequence of the need to maintain social order in the society. Government is a process that includes the group of people who exercise political power. The state, on the other hand, is the abstract embodiment of the political institution. The state is an institution that incorporates the institution of government. Government is the working, active arm of the state. Although individuals and groups that make up the government change with time and with administration, the state goes on.

(b)   ***Political Ideology***
Political ideology is a system of beliefs that explains, interprets, and rationalises why a particular kind of political order is best for the society. Political ideology is graphically defined as concepts that

i.   deals with the questions: who will be rulers? How will the ruler be selected? By what principles will they govern?
ii.   constitute an argument; that is, they are intended to persuade and to counter opposing views;
iii.   integrally affect some of the major values of life;
iv.   embrace a programme for the defence or reform or abolition of important social institutions;
v.   are, in part, rationalisations of group interest – but not necessarily the interest of all groups espousing them;
vi.   are normative, ethical, moral in tone and content
vii.   are (inevitably) torn from their context in a broader belief system, and share the structural and stylistic properties of that system.

Those who advance a political ideology expect their followers to become totally committed to it and act on it. In other words, political, ideology is expected to result in political behaviour, its ideas translated into action. Political parties, social movements, interest groups and political system itself are all motivated by ideology.

3.6   Implication for the Public Health Practitioner

The Role of the Political Institution in Public Health is through health education, technology and legislation. Public health control is the responsibility of the Ministry of Health and Local Government Health Authorities but health care professionals must work with the agencies and the people to get the best for the health of the people Therefore knowledge and skills in Public Health policy by public health practitioners is critical for effective service delivery and research.

4.0   CONCLUSION

Social institutions keep the society stable and goal directed, the society without the family and marriage, religion, education, economy and political institution in unimaginable. It should be noted that the problems and crisis these institutions. experience will also be reflected on the society. The indispensability of social institutions for the society cannot be overemphasised

5.0   SUMMARY

In this unit, the ranges of institutions developed from basic classifications suggested by Sociologists were considered. Also, six (6) contemporary institutions as presented by Herbert Spencer were considered. Lastly, each of the contemporary social institutions was exhaustively discussed.

SELF-ASSESSMENT EXERCISE

 Highlight the roles of religion and education in public health.
 How does the economy of any country contribute to its population health?

7.0   TUTOR-MARKED ASSIGNMENT

1.   Explain the distinctive features of the family as an institution
2.   Highlight and explain five (5) of the specific individual and social function religion.
3.   Explain the goals of education as a social institution

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UNIT 4 CONCEPTS AND NATURE OF COMPLEX ORGANISATION

CONTENTS

1.0 INTRODUCTION

In modern world, ever-larger (complex) organisations rise to dominate the social landscape, commanding a greater share of the social resources, ever greater social power, and proving to be effective mechanisms for organising large aggregates of people in the pursuit of social goals. Complex organisations are not all alike. Political parties, business, firms, voluntary civic groups, governmental agencies, hospitals, prisons, universities and armies are all large or complex organisations. Yet all are different from one another in goals they pursue and in the kind of amount of resources they command although variations in size and in purpose distinguish large organisations from one another, what is probably most common to them is a tendency to move forward formalisation and then bureaucracy. It is this development in complex organisations that will be the concern of this unit.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- define the basic concepts of organisation
- arrange organisations in category by size
- describe the common tendencies of complex organisations

3.0   MAIN CONTENT

3.1   Basic Concepts of Organisations

i.   Defining an Organisation
        An organisation is a persistent social system with a collective identity and a programme of planned activity directed toward the achievement of explicit goals.

ii.   Organisational Positions
        A position is a category of membership in an organisation whose incumbents are expected to enact a set of roles that are part of the organisational programme.

iii.   Organisational Status and Hierarchy
        The status of an organisation position is its place in the distribution of social power prescribed by the organisation. Such a distribution is called a "hierarchy", and every organisation has one.

iv.   The Organisational Pyramid
        This is the diagram-somewhat resembling a population pyramid that shows the number of status levels in a hierarchy and the number of members at each level.

v.   A Table of Organisation
        This is a device for describing the structure of an organisation graphically. It locates position vertically by status and horizontally by function. But no real life organisation can fit exactly to the pattern of operation prescribed for it.

vi.   Bureaucracy
        This is the type of organisation that handles a large volume of routine activities by means of impersonal standardised procedure. It is characteristically modern type of organisation that develops along with technological progress.

3.2   Organisational Size

Organisation can be conveniently arranged in four categories of size as follows:

i.   A Small Organisation
        This organisation is small enough for every member to know every other and to interact with him directly. The upper limit is about thirty (30) members, although a very durable small organisation may be somewhat larger.

ii.   A Middle-sized Organisation
        This is too large to permit development of a relationship between every pair of members but small enough so that certain key members can interact directly with all the others. The upper limit is about a thousand.

iii. A Large Organisation
    This is too large for any member to interact directly with all of the others, but small enough for all or most of the members to be assembled at one time in one place. The upper limit of large organisations is variable but lies in the neighbourhood of 50, 000 members.

iv. A Giant Organisation
    This has too many members too widely dispersed for all of them ever to be assembled at one time and place. Its leaders are known to the rank and file through communication media, and no leader is personally acquainted with more than a small fraction of the membership.

An organisation's chances of survival seem to increase directly with its size. Size and efficiency appear to be correlated also in types of organisation whose efficiency is harder to measure than of a business corporation such as schools, research institute and political parties. Furthermore, larger organisations are generally less effective in providing satisfaction to their members. Alienation – the loss of interest in the purpose toward which one's own activity is directed – is a perennial problem of larger and giant organisations.

On the final analysis larger and giant organisations are better classified as complex organisations than other brands.

3.3 The Nature of Complex Organisations

Complex organisations are not all alike. Political parties, business, firms, voluntary civil groups, governmental agencies, hospitals, prisons, universities, and armies are all complex organisations, yet all are different from one another in the goals they pursue, and in the kind and amount of resources they command, if they are all large, however they are not equally so, for what is large can be equally anything from a departmental store or a social service agency to the General Motor Corporation or the Department of Defence.

3.4 Common Tendencies of Complex Organisations

Although variation in size and purpose distinguish large organisations from one another, the following are their aspirations and tendencies.

(a) Goal Specificity
    Complex or formal organisations are constructed for the pursuit of relatively specific objectives. It is goal-specificity that makes it possible for organisations to build a rational structure – that is, one

in which activities are organised so as to lead efficiently to a previously defined goal. The more clearly and precisely an organisation defines its goals, the more able is it to construct a rational structure.

Goal specificity is a matter of degree, not an all or nothing matter. Some organisations are more specific than others about their goals. For example, universities are often less specific than a business firm or a government agency. If the goals of complex organisation are specific, they are not unchangeable. Even in such organisations as business firms, specific goals first established are subject to change over time, as circumstances change and as different groups within the organisations reshape goals to suit their particular interest. In changing circumstances, goals may become too costly, or even unattainable. In some cases full success in attaining a goal may no longer justify putting so much of the organization's resources into it.

(b) Formalisation
The structure of an organisation is "formal" when its positions and relations among them are officially and explicitly designated, independently of the characteristics of the persons who might occupy the positions.

It is possible to draw a diagram of a formal structure, to picture it as a series of offices which rank above and below one another on a chart of organisation (organogram or organisational chart). Office holders perform specialised functions and are governed by written rules and regulations. Like goal-specificity, formalisation is a matter of degree; some organisations have formalised their structures more thoroughly than have others.

(c) Bureaucratisation
Formalisation makes the rules, the authority and the functions of office explicit (or clear). Bureaucratisation caries this one step further; it is the development of administrative staff whose task is the control and co-ordination of the formal structure of an organisation. What the owner-manager of an enterprise once did himself (and still does in small organisations) is now subdivided among a number of specified functions, such as personnel, sales, production, research, advertising and the like.

Thus, when organisations grow in size, administering them requires a separate staff. In an organisation that has been formally established, a special administrative staff usually exists that is

responsible for maintaining the organisation as a going concern and for co-coordinating the activities of its members.

3.5 Implication for the Public Health Practitioner

The public health professional works in various types of organisations for which he/she must interact in the service delivery. The processes within the organisation are of essence to the public health professional. Bureaucratic lines and other features of complex organisation require a clear by the public health professional as presented in this unit.

4.0 CONCLUSION

An organisation's chance of survival depends on its size. That is the reason for classifying organisations broadly by their sizes. This affords Sociologists the opportunity to observe and predict the prospect of particular organisations. Goal specificity, formalisation and bureaucratisation are the aspirations and tendencies of every complex organisation.

5.0 SUMMARY

In this unit, various basic concepts of organisation were defined. Because of the importance of size for organisational survival, efforts were made to divide organisations into respective sizes. It is established in this unit also that complex organisations are not all alike. Inspite of their differences, there common tendencies were presented.

SELF-ASSESSMENT EXERCISE

Define the term organization.
Explain the following terms:
Organisational Positions
A Table of Organiation

6.0 TUTOR-MARKED ASSIGNMENT

1. Categorise organisations by their relative sizes
2. Explain briefly the common tendencies of complex organisations
3. Define the following concepts:
    The Organisational Pyramid
    Bureaucracy
    Organisational Status and Hierarchy

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UNIT 5   STRUCTURE AND NATURE OF FORMAL ORGANISATION

CONTENTS

1.0   INTRODUCTION

Formal organizations are product of deliberate actions that are goal directed. Hence, when groups (labourers, Administrators, Marketers etc.) are brought together in a production point or a complex organization, then a formal organization will naturally emerged. The erroneous conception of an institution as a group of people is corrected in this unit. But formal organizations are group of people. Central to all formal organizations are formal structure and formalization. These concepts are made clearer in this unit.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

*   distinguish between formal organisation and institutions
*   analyse formal structures in organisations
*   explain the characteristics of formal organisations

3.0   MAIN CONTENT

3.1   Formal Organisations and Institutions

When groups are deliberately brought into existence for the purpose of attaining specific goals in large or complex organisations, they are called formal organisations. A nation's government is a network of formal organisations charged with the business of governing. A school is a formal organisation designed to educate children. An army is a formal

organisation that takes care of the business of war and defence. A corporation is a formal organisation performing some function in a nation's economy.

An institution is a procedure, an established way of doing things, a pattern of behaviour, and a custom. Institutions are not groups of people. You cannot join an institution; you can merely do things in an institutionalised way. For example, when you marry, you carry out a human activity establishing a paired relationship, propagating the species-in an institutionalised way.

Formal organisations are groups of people. You may join such organisations, or have dealing with their members.

(a)   Formal Structure
        The effort to coordinate efficiently the actions of many people toward a single objective leads to the development of formal structure. It is called "formal structure" following Max Weber's formulation of the components of bureaucracy.

(b)   Formalisation
        The concept of formalisation permits that details of procedures are rendered explicit and unambiguous and thus rational. These can be put down on paper by reducing it to chart of organisation that defines offices, codifies rules, specifies flow of authority and extent of responsibility, and indicates the technical competences that provide qualification for office.

3.2   Analysis of Formal Structures

The analysis of formal structures in large or complex organisations has often focused particularly on three issues.

Authority: Formal organisations are designed so that, consistent with the hierarchy of positions, some positions have authority over others. In order that the occupant of each position will be able to carry out this task, sufficient power is provided in the form of control over resources and also control over people in subordinate positions by the capacity to reward or sanction (punish). Rewards: One consequence of ranked positions in formal organisations is an unequal distribution of rewards. Salaries range upward from that of the night watchman to the president. Other rewards-parking spaces, private offices, private secretaries, executive bonuses-may be available to some upper level ranks.

Such an unequal distribution of rewards functions to attract talented people and to serve as incentive to people to be productive. An

organisation does not necessarily attempt to provide equity in distributing rewards. It may only pay what it needs to get trained people and keep them in the system.

Communication: No complex organisation can function effectively-or indeed at all-unless it has assured channels of communication. Channels of communication must be known to all participants, each member should have access to the formal channel of communication, the lines should be as short and direct as possible, and those communicating should make use of the appropriate line of communication, not by passing any link. Ideally each member will have access to what he or she needs to know but will not be over burdened with extraneous information.

But effective communication in hierarchy often proves to be difficult. Information flows more easily downward than it does upward, and the middle levels often block or distort communication between top and bottom. Upper levels may even believe that the lower levels need to know only orders-what to do-and some occasional propaganda from the top, while those in lower levels may feel they need to know more. As consequence, informal and extra-legitimate channels of communication in organizations "grapevines", "scuttle-bult", "rumour mills"-operate in the absence of effective formal communication.

3.3   Characteristics of Formal Organisations

A formal organisation comes into being when a number of individuals join together for the purpose of reaching certain objectives or improving certain conditions. Formal organisations display certain definite characteristics.

Firstly, they have a formal structure. Their goals and programmes for carrying them out are formally stated in policy guidelines, constitutions, and other bylaws. Formal organisations also include a body of officers whose relations with one another and with other members of the organisation are specified in writing.

Second, they are relatively permanent. Some formal organisations, especially those established for profit making, may prove to be temporary if no profit is made. The expectation, however, is that a large- scale organisation will last as long as it performs its original tasks.

Third, authority is organised in a hierarchical order. The leadership of the organisation is assumed by a number of individuals who are ranked from high to low. The high-ranking individuals give the orders; the low-ranking individuals obey. In industry the highest level of authority is the board of directors, who select officers and elect an executive committee.

The board at the recommendation of the executive committee determines policy. An administrative executive carries out this policy, helped by an assistant, who in turn has a staff to assist him.

Fourth, formal organisations have a formal programme of which all members are aware, by which to attain their goals. Relationships among members are systematic and complex. People relate to others whose authority and functions differ from their own-people of higher or lower rank-according to guidelines specified in the programme.

3.6 Implication for the Public Health Practitioner

As discussed in 3.5 in the preceding unit, understanding the features of formal organisations and their processes remain key to public health professionals.

The processes of formal organisation, one of which is bureaucratic system, is the subject matter of the next module. The public health professional

4.0 CONCLUSION

While formal organisations are made up of groups that are deliberately brought in complex organisations to achieve specific goals, institutions are procedures, established ways of doing things and a pattern of behaviour among others. Formal organisations exhibit common characteristics that are discussed in this unit.

5.0 SUMMARY

In this unit, efforts have been made to distinguish formal organisations from institutions. Furthermore, the issues in the analysis of formal structures were presented. Lastly, the distinctive features of formal structures were discussed.

SELF-ASSESSMENT EXERCISE

Distinguish between a formal organisation and an institution.
State three factors or issues that define a formal organisation.

6.0 TUTOR-MARKED ASSIGNMENT

1. Highlight and briefly discuss the issues in formal structures
2. Explain the definite characteristics of formal organisation

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MODULE 5

Unit 1   Bureaucracy and Organisation
Unit 2   Organisation in Contemporary Times

UNIT 1   BUREAUCRACY AND ORGANISATION

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
            3.1   Bureaucracy
            3.2   Characteristics of "Pure" Bureaucracy
            3.3   The Informal Side of Bureaucracy
            3.4   Problems of Bureaucracy
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

By definition, bureaucracy is a hierarchical system for coordinating rationally the works of many individuals through a division of labour and a change of authority. Organisation is a deliberate effort of bring groups together for the purpose of achieving specific goal in a work setting. It is possible to assert that without organisation there cannot be a bureaucracy. The organisational structure facilitates bureaucracy. In some small organisations such as sole proprietorship or one-man business, bureaucracy may not be pronounced. In this unit, the concept "bureaucracy" will be discussed.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

* explain the concept bureaucracy
* discuss the characteristics of pure bureaucracy
* explain the informal side of bureaucracy
* identify the problems of bureaucracy

3.0   MAIN CONTENT

3.1   Bureaucracy

Large-scale organisations are administered according to the principles of bureaucracy. Bureaucracy is a hierarchical system for coordinating rationally the work of many individuals through a division of labour and a chain of authority. A bureaucracy, in other words, is a group of people organised in a pyramid fashion, who try to administer large-scale organisation in a rational (guided by reason) and efficient manner. In societies as large as the urban-industrial ones are, people could not manufacture goods or provide services, let alone govern themselves, without a bureaucratic form of organisation.

3.2   Characteristics of "Pure" Bureaucracy

Max Weber held that the goal of bureaucracy is rational efficiency, that is, the employment of the best and shortest method in order to reach specific objectives. He systematically analysed bureaucracy as an "ideal" or "pure" type. He made efforts to determine how bureaucracy should operate for maximum efficiency, in contrast to how it did operate in reality. An ideal bureaucracy, according to Weber, should have the following characteristics:

Specialisation or division of Labour
Activities are assigned to individuals who are experts in doing them. These individuals then assume the responsibility – and are held responsible by their superior for the efficient performance of their task.

i.   a chain of command, or a hierarchy of authority, each official is responsible to the one above him, and each in turn, is responsible for his subordinates. The scope and limit of each individual's authority and responsibility are clearly defined.

ii.   a body of rules: The activities of large-scale bureaucratic organisations are governed by a body of rules that define the functions and roles of every person holding a position in the organisation. These rules are abstract, applying not to a specific person, but to the position itself. The rules specify for instance, what functions the chairman of the board is, and what the relationship of the chairman with the other officials should be. These rules are built regardless of who is filling the position, or even when the position is vacant. They are designed to guarantee the behaviour of the individual who fills a position, and they facilitate the continuity of operation.

iii.   Impersonality: Each function in a bureaucracy must be performed impersonally. Each bureaucrat, or member of a bureaucracy, must remain impersonal in his relations with other persons within the organisation or with those who have dealing with it. He cannot let personal considerations, such as liking or disliking someone, enter into such dealings impartiality and the equitable treatment of all concerned help guarantee efficiency.

vi.   Selection based on merit and job tenure. Selection to certain position is made strictly in accordance with the employee's merit, and not because of personal considerations. This type of selection insures the competence of employee; if employee's performance is considered satisfactory by his superiors he can expect his employment to continue (job tenure) and to be promoted to higher levels of the hierarchy.

In Weber's view, then, bureaucratic organization is one in which specific goals can be attained rapidly and efficiently, and with minimum amount of conflict between people. Each individual's duties and responsibilities are clearly defined to avoid misinterpretation. Tasks are highly specialised to assure maximum efficiency.

3.3   The Informal Side of Bureaucracy

Weber's ideal bureaucracy deliberately regulates every activity. In actual organizations, however, human beings are creative (and strubborn) enough to resist bureaucratic rules to regulations. Informality may amount to simply cutting corners on the job, but it also can provide necessary flexibility.

(a)   One source of informality is the personalities of organisational leaders. It is found that the qualities of individuals-including personal charisma and interpersonal skills have a great impact on organisational performance

(b)   Leadership Styles-authoritarian, democratic and laissez-faire – reflect individual personality as much as any organisational plan. In the "real world", of organisations, leaders sometimes seek to benefit personally through abuse of organisational power. Perhaps, even more commonly, leaders take credit for the effort of their sub-ordinates.

(c).   Communication offers another example of organisational informality. Memos and other written documents are the formal way to spread information through the organisation. Typically, however, people create informal networks or "grapevines" that

spread information quickly, if not always accurate. Grapevines are particularly important to rank-and-file workers, because high-ups often attempt to keep important information from them.

(d).   Despite the highly regulated nature of bureaucracy, members of formal organisations still find ways to personalise their work and surroundings.

3.4   Problems of Bureaucracy

Although we rely on bureaucracy to manage countless dimensions of everybody life, bureaucracy has been found to manifest the following problems.

i.   ***Bureaucratic Alienation***
        Max Weber was keenly aware of bureaucracy's potential to dehumanise the people it is supposed to serve. The same impersonality that foster efficiency simultaneously keeps officials and clients from responding to each other's unique, personal needs. Formal organisations create "alienation", according to Weber, by reducing the human being to "a small cog in a ceaselessly moving mechanism. Although formal organizations are designed to serve humanity, it is feared that, people could well end up serving formal organisation.

ii.   ***Bureaucratic Ritualism***
        Inefficiency and failure of a formal organisation to carry out the work, it exists to perform, is a familiar problem. The problem of inefficiency is captured in the concept of "red tape", a term derived from the red tape used by 18th century English administrators to wrap official parcels and records. Bureaucratic ritualism is described as a preoccupation with rules and regulations to the point of thwarting an organisations goal.

iii.   ***Bureaucratic Inertia***
        If bureaucratic sometimes have little reasons to work efficiently, they have every reason to protect their jobs. Thus officials typically strive to keep their organisations going even when its purpose has been realised. Weber noted that, once fully established bureaucracy is among the social structures which are hardest to destroy.

        Bureaucratic inertia refers to the tendency of bureaucratic organisations to perpetuate them. Formal organisations tend to take on a life of their own beyond their formal objectives. Members of

an organisation usually stay in business by redefining agencies goals.

iv. **Obligatory**

Robert Michaels (1876-1936) pointed out the link between bureaucracy and political oligarchy"-the rule of the many by the few. According to what Michaels called "the iron law of oligarchy". The pyramid shape of bureaucracy places a few leaders in charge of vast resources.

Though Weber established that a strict hierarchy of responsibility will be associated with increasing organisational efficiency, Michaels observed that hierarchy also undermines democracy because officials can-and often do use their access to information, resources, and the media to promote their personal interests. Oligarchy therefore thrives in the hierarchical structures of bureaucracy and undermines people's control over their leaders.

v. **Bureaucratic waste and incompetence.**

(a) Parkinson's Law: this states that work expands to fill the time available for its completion. For example, if a bureaucrat in one day is able to process fifty files, but at another day he had only twenty-five files to process, the bureaucrat will still use one day to process them instead of a half day. The law states that "if a full day is available to complete the work, a full day is how long it takes," hence bureaucrats try to look busy, which prompt organisations to take in more employees. The resources to hire, train, supervise and evaluate a larger staff makes everyone busier skill, setting in motion the vicious cycle of "bureaucratic bloat." The bigger organisation may accomplish no more real work than it did before.

(b) Peter's Principle. According to Lawrence J. Peter, "bureaucrats are promoted to their level of incompetence". Employees who are competent at one level of the organisational hierarchy will be promoted to higher position. Eventually, however, they reach a position where they perform badly and become ineligible of further advancement. Reaching their level of incompetence dooms officials to a future of inefficiency. Adding to the problem is the fact that, after years in the organisation, they almost certainly have learned how to protect themselves by hiding behind rules and regulations and taking credits for work actually performed by their more competent subordinates.

4.0   CONCLUSION

Bureaucracy, in promoting rational efficiency through the employment of the best and shortest method in order to realise the organisational goal as become the life-blood of complex organisation. Inspite of the indispensability of Bureaucracy in complex organisations, it has informal side and definite problems which may impede the realisation of organisational objectives. These are issues discussed so far in this unit.

5.0   SUMMARY

In this unit, the concept Bureaucracy was explained as been central to the coordination of works of individuals through a division of labour and a chain of authority. Furthermore, the characteristics of "pure" bureaucracy were presented. Though Bureaucracy is essentially formal, its informal aspect was examined. Lastly, in the unit, the various problems of Bureaucracy were examined.

SELF-ASSESSMENT EXERCISE

Explain the concept bureaucracy?
Highlight the sources of informality in a bureaucratic organisation?

6.0   TUTOR-MARKED ASSIGNMENT

1.   Highlight the characteristics of "pure' bureaucracy
2.   Explain how informality provides necessary flexibility in complex organisations
3.   List the problems that may be manifested by bureaucracy.

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UNIT 2   ORGANISATION IN CONTEMPORARY TIMES

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   The Organisation Man
        3.2   Organisation Environment
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

As the world becomes a global village with great achievements in Information Communication Technology (ICT), much is expected of complex organisations and individuals who work or whose activities are coordinated in such organisations. Putting the round peg in round hole becomes the vogue, as trial-by-error skills are set aside. Similarly, the organisation environment becomes very important because of the network of relationships among organisations. No organisation operates as an inland. Inter-dependence and inter-connectedness are witnessed among organisations in contemporary times. These issues are discussed in this unit.

2.0   OBJECTIVES

By the end of this unit, you should be able to:

- explain the importance of certain concepts that is the current concerns in contemporary times
- explain the meaning of the organisation man
- discuss the importance of organisational environment

3.0   MAIN CONTENT

Contemporary Issues
Two of the contemporary (current) concern or issues are examined.

3.1   The Organisation Man

A bureaucratic world demands a more appropriate type of person, who fits the role-needs appropriate type of person, who fits the role-needs of

large organisation and their competitive impersonal environments. This was suggested by mid-twentieth century by David Riesman to be an "other directed individual". During the 19th century, the typical personality type was better defined as an "inner-directed"- a person who socialized in childhood into values and moral standards gained largely from the family, who then uses these standards to guide and control his or her behaviour throughout the changing circumstances of adult life. A failure to conform to internalised standards produces guilt.

But in the invention century a new type of society, highly urbanised and incorporating people into large scale organisations demands a highly flexible, continually socialising type of person. This is "other-directed" type found particularly among the urban, educated, bureaucratically employed middle classes.

The character of the other-directed person is especially sensitive to the other expectations of peers in the immediate situation. Such a person readily responds to immediate situation. Such a person readily responds to the cues about what to say or do that are expertly detected in the behaviour of others. An other-directed individual is highly dependent on peer groups, and is socialised to be well liked and accepted-to "get along" with others and to "relate". Indeed, the need to be liked is important to the other-directed personality. For direction and guidance, then, the other-directed person turns not primarily to parental values internalised in childhood, but to conformity to peer expectations and to the larger organisational world to which he or she is oriented through peers. A failure to conform to peers' expectations produces anxiety, not guilt.

William Whyte gave popular expression to this concept of the other-directed person in business by the phrase, "the organisation man".

3.2 Organisational Environment

How any organisation performs depends not just on its internal structure but the larger environment, including the following:

i.   Modern organisations depend on the technology of computers, telephone systems and copiers. Computers give employees access to more information and people than ever before. Computer technology allows executives to monitor closely the activities of workers.

ii.   Economic and political trends can dramatically affect an organisation. All organisations are helped or hindered by periodic economic growth or recession, and many industries now face competition from abroad as well as changes in law at home.

iii. Population patterns-such as the size and composition of the surrounding populace-also affect organisations. The average age, typical education and social diversity of a local community shape the available work force and sometimes the market for an organisations products or services.

iv. Other organisations: they also contribute to the organisational environment. To be competitive, a hospital must be responsive to the insurance industry and organisations representing all medical personnel and other workers. It must also keep abreast of the equipment, procedures, and prices at other nearby facilities.

In sum, no organisation operates in a social vacuum. But just as formal organisations are shaped by their environment, so do organisations act on the entire society.

4.0 CONCLUSION

In contemporary times when development of complex organisation is the vogue, certain needs become prominent for the required efficiency and achievement of organisational goals. Very importantly, the bureaucracy world demands a more appropriate type of persons who are considered best-fitted to the moment-by-moment responsibility. Also, closed organisations eventually fade out in connected and linked-up world. The organisational environment eventually gained the needed attention as no organisation survives has an all-sufficient work setting. This unit had emphasised these key issues.

5.0 SUMMARY

In this unit, discussion centered around two (2) main issues in complex organisation. The concept "organisation man" as the "order-directed person" was explained. Lastly, the importance of organisation environment was also discussed.

SELF-ASSESSMENT EXERCISE

Explain the importance of external environment for the performance of any organisations.

6.0 TUTOR-MARKED ASSIGNMENT

1. List the attributes of the „organisation man.
2. Explain the phrase „conformity to peer expectations in contemporary bureaucratic word.

7.0   REFERENCES/FUTHER READING

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