



منشورات جامعة دمشق
كلية الآداب والعلوم الإنسانية الثالثة بدرعا

أملية مقرر: إدارة المؤسسات الاجتماعية باللغة الإنجليزية
Social Institutions Management
لطلاب السنة الرابعة.. قسم علم الاجتماع

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١٤٤٤ - ١٤٤٥ هـ

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جامعة دمشق



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Preface

The management of social institutions, one of the topics of general sociology and a branch of its theoretical branches, emerged from the womb of the development of human societies, by moving from unorganized societies to developed institutional societies, as a result of the successive social progress in all fields: social, economic, political, educational, religious, Media and cultural.

In this course (management of social institutions), we discuss a number of social institutions and methods of managing them in accordance with the most prominent contemporary social trends and theories, from the perspective of a number of contemporary sociologists and social researchers. In addition to the most prominent keywords and common terms in sociology in both English and Arabic.

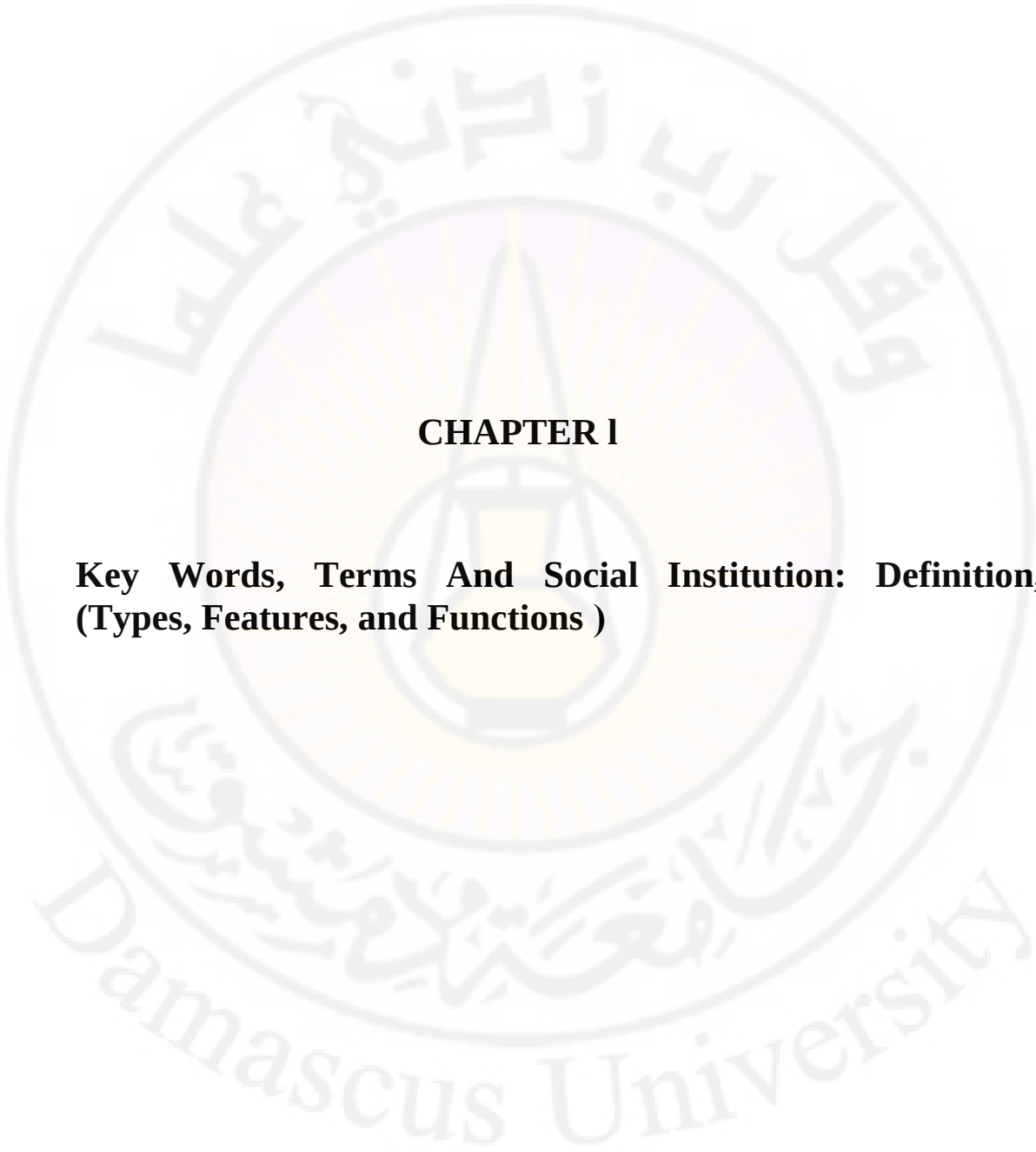
Among the most prominent social institutions included in the course are:

Family, education, economy, religion, government and state, media, and culture.

Course teacher

Dr. Sami Sheikh Mohammad





CHAPTER I

**Key Words, Terms And Social Institution: Definition,
(Types, Features, and Functions)**



(Key words and terms in sociology)

Homeless	مشرّد	Social Sector	القطاع الاجتماعي
Health Care	الرعاية الصحيّة	Institutional Welfare	الرعاية الاجتماعية المؤسسية
A social category	الفئة الاجتماعية	Social control	الضبط الاجتماعي
Social change	التغير الاجتماعي	Social distance	التفاوت الاجتماعي
Social class	الطبقة الاجتماعية	Social Darwinism	الدارونية الاجتماعية
Social closure	الإغلاق الاجتماعي	Social fact	الحقيقة الاجتماعية
Social oppression	الاضطهاد الاجتماعي	A social movement	الحركة الاجتماعية
Socioeconomic status (SES)	الحالة الاقتصادية الاجتماعية	Social structure	البنية الاجتماعية
Social Survey	مسح اجتماعي	Stratification	طبقي
Society	مجتمع	Justice	العدالة
Social	اجتماعي	Functionalism	الوظيفيّة
Welfare	الرعاية الاجتماعية	Bureaucracy	البيروقراطية
Social Needs	الحاجات الاجتماعية	Citizenship	المواطنة
Health Policy	السياسة الصحية	Poverty	الفقر
Social Security	الأمن الاجتماعي	Social Class	الطبقة الاجتماعية
Education Policy	السياسة التربوية	Labor Market	سوق العمل
Social Services	الخدمات الاجتماعية	Local Community	مجتمع محلي
Social Administration	الإدارة الاجتماعية	Planning	التخطيط

Social Equality المساواة الاجتماعية	Social Policy السياسة الاجتماعية
Disability الإعاقة	Public Sector القطاع العام
Democracy الديمقراطية	Private Sector القطاع الخاص
Developing Countries البلدان المتطورة	Social Solidarity التماسك الاجتماعي
Crime جريمة	Social Problems المشكلات الاجتماعية
Criminal مجرم	Social Security الأمن الاجتماعي
Models of Education نماذج التعليم	Social Structure البنية الاجتماعية
Immigration الهجرة	Social Worker الباحث الاجتماعي
Globalization العولمة	Volunteer متطوع
Housing Problems مشاكل الإسكان	Government الحكومة
Social Theories النظريات الاجتماعية	functionalist analyses التحليل الوظيفي
Social Institution مؤسسة اجتماعية	Symbolic interactionism التفاعلية الرمزية
Social Management إدارة اجتماعية	Functionalist theory النظرية الوظيفية
Sociology of Future علم اجتماع المستقبل	social support الدعم الاجتماعي
Social Planning التخطيط الاجتماعي	Inflation تضخم
Social Organizing التنظيم الاجتماعي	Capitalism الرأسمالية
Social Case الحالة الاجتماعية	Socialism الاشتراكية
Social Class الطبقة الاجتماعية	Feudalism الإقطاعية
Social Conflict الصراع الاجتماعي	Social Groups المجموعات الاجتماعية
Media Sociology علم اجتماع إعلامي	economic liberalization تحرير الاقتصاد
Traditional تقليدي	Social Roles الأدوار الاجتماعية
Classical Sociology المجتمع الكلاسيكي	Authority سلطة
Labor Sociology علم اجتماع العمل	Social Change التغير الاجتماعي
Childhood Sociology علم اجتماع الطفولة	Social Cooperation التعاون الاجتماعي
Social Security الأمن الاجتماعي	Societies Cultures ثقافات المجتمعات
Social Needs الحاجات الاجتماعية	Monopoly احتكار
Social Stability الاستقرار الاجتماعي	Marriage and Divorce الزواج والطلاق

Social Integration الدمج الاجتماعي	Comparative Economies الاقتصاديات التعاونية
Social Bonds القيود الاجتماعية	Economic System النظام الاجتماعي
Contemporary معاصر	
Business Organizations منظمات العمل	Production and Distribution الإنتاج والتوزيع
Social Participation المشاركة الاجتماعية	Social Coordination and Cooperation التنسيق والتعاون الاجتماعي

Dr. Sami Al- Shaikh Mohammad

- Social Institution: Definition, Types, Features, and Functions

Page Contents

- What is Social Institution?
 - Definition:
 - Types:
- Characteristics of Social Institution
- Functions of Social Institution

What is Social Institution?

A social institution is a network or organized pattern of social relationships and actions which are relatively permanent and comes into existence to fulfill social needs (or to satisfy basic human needs) and therefore, they can be seen as an indispensable part of the large society or community. In other words, social institutions are complex sets of statuses, roles, organizations, norms, and beliefs that meet people's basic needs within society.

Institution refers to the organized way of doing things. It represents common procedures. Horton and Hunt define it as "social institution is a system of norms to achieve some goal or activity that People feel is important, or more formally an organized cluster of folkways and mores centered around a major human activity. Durkheim has gone to the extent of defining sociology as the science of social institutions. Giddings regards institutions as the organs that conserve what is best in the past of the human race."

Institutions are structured processes through which people carry out their activities. To fulfill his self-interest man forms different types of associations. These organizations and associations have their own working methods practiced method in

society to satisfy their procedures to achieve their present goals. To fulfill different interests and different objectives man gets help from rules working system, methods, tools, procedures, etc. are used.

Therefore it is a useful method in society to meet needs. E.g., if we see the campus as a collection of campus chiefs, professors, lecturers, and other staff, the campus is an organization or association and it has some objectives. To fulfill those objectives campus has to adopt a specific method of education, prepares time table, rules, and regulations, adopt an examination system. These all things make the campus an institution.

Definition:

- Max Weber has defined the social institution as “the social relations in a whole network of social actions.”
- According to R.T. Schaefer “Social institutions are organized patterns of beliefs and behavior centered on basic social needs.”
- According to Harton and Hunt, “An institution is an organized system of social relationships which embodies certain common values and procedures and meets certain needs of the society”.
- According to Bogardus, “A social institution is a structure that is organized to meet the need of people chiefly through well-established procedures.”

By this, he meant that institutions exist only so far as people act in certain ways. The institution is manifest only as a pattern of behavior. For e.g, marriage, kinship, family, religion, economy, polity, etc. are social institutions because they are networks of social relationships and social and social actions.

Types:

Primary Social Institutions: The most basic institutions which are found even in primitive societies like religion, family, marriage, property, some kind of political system, as primary in character, primary institutions are evolved or developed naturally, unconsciously, and even spontaneously.

Secondary Social Institutions: As societies, grow in size and complexities institutions become progressive and more differentiated. These institutions are established to satisfy the secondary needs of people. E.g. education, examination, law, legislation, constitution, parliamentary procedures, business, etc. Secondary institutions are established consciously, purposefully, and in a planned way.

Characteristics of Social Institution

The main characteristics of a social institution may be described here:

Social in nature: Social institutions come into being due to the relationships and behaviors of individuals.

Universal: Social institutions exist everywhere i.e. in all the societies and at all the stages of social development.

Relatively permanent: Social institutions are permanent in nature, with a special structure with changes in its functions but slowly and gradually. E.g. the formation of a family is made up of husband, wife, children, in-laws, etc. This structure has been existing since ancient times, and despite changes in its functions, this structure has not been changed.

Interdependent/inter-related: Social institutions depend on each other and have a mutual co-existence. E.g. family depends on the economy, the economy depends on the political status of the country. Any change in the economy (agrarian to the industrial economy) brings a change in family types and size (joint family into a nuclear family).

Social institutions are standardized norms: An institution must be understood as standardized procedures and norms. E.g. marriage governs the relations between husband and wife.

Means of satisfying social needs: Social institutions cater to the satisfaction of some basic and vital needs of human beings. E.g. marriage satisfies the sexual and psychological needs of men.

As control mechanisms: Social institutions like religion, morality, state, government, law, legislation, etc. control the behavior of men.

Abstract in nature: Institutions are not external, visible, or tangible things. They are abstract. Thus marriage cannot be kept in a museum, religion cannot be rated or qualified, war cannot be weighed and law cannot be brought to the laboratory experiments, and so on.

Tend to be the site of social problems: When social institutions do not function properly i.e. unable to fulfill the social needs, problems are created. E.g. if the economic institution fails to provide food, employment, and supply according to demand, then problems of famine and unemployment will be produced if a political institution fails in maintaining peace, order, and justice, and then lawlessness, crimes, and disorder appear.

Functions of Social Institution:

Social institutions have manifest and latent functions attending to make the balance and setting up of complicated relations in the society. These functions are explained as:

Continuity of the human race: Family as a social institution functions to preserve the human race and its growth by socially approved way of conjugal relations (marriage), provides food, shelter, and cloth for the survival of life. The political institution provides security, the educational institutions provide knowledge and religious institutions foster kindness and morality for better relations in society, keeping the existence of society.

Transmission of cultural heritage: Social institutions such as family education, religion, etc. transmits culture to the next generations. The family teaches norms, values, traditions, language, morality to the individuals. The educational institution imparts knowledge. The religious institution teaches morality, kindness, and the virtues of life.

Fulfillment of basic needs: All social institutions strive to meet basic human needs. E.g. marriage satisfies the sexual needs and continuity of the human race. The economic institution gives food and the political institution gives security to life and property. Religion institution provides moral training. Family and school provide education of children, teaches different skills.

Social solidarity: Social institution contributes to unity in society. The family institution teaches the value of a sense of belonging to a family as a group and to be loyal, teaches children the norms, values, and traditions of the society. The religious institution teaches people to help others, we feel and gather for a good purpose. The political institution plays role in maintaining security by maintaining law and order.

Social welfare and development: Social institutions are for satisfying social needs i.e. human needs the jobs of the welfare of the society. Family provides economic and social security of children, the state (political institution) establishes orphan houses, old aged homes, facilities for the disabled, unemployment allowances, etc. for the welfare of the people.

Provision of recreational activities: Social institutions are also, source of recreation for people. E.g. the family organizes feasts, all, festivals to provide recreation to its members. The education institutions do this through plays, games, speech contests, and extra-curricular activities. Similarly, the state (political institution) organizes national athletic games competitions to provide entertainment to its people.

Mental and physical security: Social institution provides relief to the individuals in trouble and worry and provides mental peace and security. E.g. religion soothes people's emotions and instills hopes during failures and worries. Family provides a sense of security to the old and children by providing emotional, social and physical, and physical support. The political institution establishes departments of Police, judiciary, and jails to provide security of life, property, honor, and Prestige.

Control and direct human behavior: Social institutions like religion, morality, state, government, law, legislation, etc. control the behavior of men through the formulation of various norms and regulations. E.g. marriage regulates the sexual behavior of men.

Assign roles and statuses to the individual: Social institution is a functional entity where the individuals are assigned status and roles to play to achieve the aim of social welfare.

[Vide, Social Institutions Definition, Types, Features, and Functions, Tyonote. Com, Social Instituti... <<https://Tyonote. Com>].

Difference between Organization and Institution (worth reading)

[Leave a Comment](#) / [Sociology](#)

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- **Difference between Organization and Institution**
- **Conclusion:**
- **Difference between Organization and Institution:**

There are many similarities between the two concepts that create confusion in the minds of people. However, there are many differences between these two organization and institution that is discussed here:

Organization means a systematically organized collection of people, with a common goal and identity, like a business entity or a government department while an institution is a receptive organization which are relatively permanent and which comes into being as a result of social needs (for the satisfaction of basic human needs) and therefore can be seen as an indispensable part of the large society or community.

Key Differences are:

Organization	Institution
The organization is systematically organized collection of like-minded people, with a common goal and identity, led by a person or a group thereon.	Whereas institution is a receptive organization with a high degree of sustainability, which comes into being as a result of social needs such as education, religious, social, and pressures and therefore can be seen as an indispensable part of the large

	society or community
Organizations are formed to achieve special goals and purposes.	While institutions human behavior.
Organizations have a smaller role to play in social lives as they may not always serve the basic needs of society. For e.g. World Health Organization (WHO) is involved in providing health solutions to the poor people.	Whereas institutions have a bigger role to play in social lives as they serve the basic. For e.g. the needs of society, educational institutions provide education in various subjects to individuals so as to make them learned and also to prepare them for their future lives
The organization is smaller and shallow concept.	Whereas institution is a bigger and deeper concept.
An organization has rules that are enforced.	Whereas an institution has customs that are honored act as rules.
An organization is to be controlled.	Whereas an institution is self-sustaining.
An organization is partial.	Whereas an institution is universal.
An organization is physical.	Whereas an institution is subtle.

For e.g. charities, companies, businesses, etc.	For e.g. Marriage, democracy, education, religion, etc.
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Conclusion:

All the institutions are organizations first, as it is the initial step of the institution-building process. Over the centuries an organization matures into an institution. There are only a handful of organizations that survive, grow and adapt themselves to reach the status of the institution.

[Vide, tyonote. Com, difference between Organization and Institution (worth reading), < [https:// tyonote, com.](https://tyonote.com)>].

CHAPTER II

Institutions Of Family And Education



*** Family Institution:**





What Is Family? Definition, Features, Types, Function (Explained)

1 Comment / Sociology

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- **What is Family?**
- **Definitions:**
- **Characteristics or Features of Family**
- **Types of Family**
 - **On the basis of Structure and Size:**
 - **On the basis of Birth:**
 - **On the Basis of Marriage:**
 - **On the basis of Residential Patterns:**
 - **On the basis of Ancestry or Descent:**
 - **On the basis of nature of Relations:**
 - **On the basis of Patterns of Authority:**

- **Functions:**
 - **Essential Functions of Family:**
 - **Non-Essential or Secondary Functions of the Family:**

What is Family?

An intimate and relatively permanent domestic group connected by blood, marriage or adoption that live together and share social and economic responsibilities is called a family.

It is the smallest and most basic social unit and also the most important primary group found in any society. It is the most immediate group a child is exposed to. In fact, it is the most enduring group, which has a tremendous influence on an individual life from birth until death.

It is a basic social institution of social structure. Its evolution was thought to be at the ancient time, while family and kinship relationships were developed through marriage. It is the most basic of all social groupings. It is the first and the most immediate social environment to which a child is exposed.

It is an outstanding primary group because it is that the child develops its basic attitude. Every one of us grows up in a house and every one of us too will be a member of a family. We join other groups for longer or shorter periods of time for the satisfaction of different interests but family is with us always.

The family, in general, is a small group consisting ordinarily of a father, mother, one or more children, and sometimes near or distant relatives.



A Happy Family

Literally, the English word family is made up of ‘famulus’ which means servant. Extending this word, what we understand is that when people act as servants to each other such relationship is defined as family, each of the members in the house has distinct status and roles, under which familial tasks are performed. Reproduction, nourishment, education, and socialization process happened through the family. It is an institution of interconnection between two or more people through which social behavior, customs, beliefs pass from generation to generation.

It is a primary social group, universally recognized to be the basis of all human endeavors and activities. Anthropologists and other social scientists have debated over its origin, functions, and other important aspects of this important social institution. It has been, however, believed that it would be impossible to conceive the progress of man without family organizations.

Definitions:

It has been defined by different social scientists. Some effective definitions are:

- To Maclver, “Family is a group defined by sexual relationship, sufficiently precise and enduring to provide for a procreation and upbringing of children.”
- To M.F. Nimkoff, “Family is a more or less durable association of husband and wife, with or without child, or of a man and woman alone, with children.”

Characteristics or Features of Family:

It is a universal group: It is found in one form or other, in all types of societies whether primitive or modern.

Marriage as the basis: A family is based on marriage, which results in a mating relationship between two adults of the opposite sex.

Source of nomenclature: Every house provides an individual with a name, and hence, it is a source of nomenclature.

Trace of ancestry: It is the group through which descent or ancestry can be traced.

The primary agent of socialization: It is the most basic group as it is the primary agent of socialization of an individual.

Various forms: It is generally limited in size such as nuclear, even large, joint, and extended families.

The nucleus of all institutions: It is the most important group in society; it is the nucleus of all institutions, organizations, and groups.

Emotional attachment: It is based on emotions and sentiments. Mating, procreation, love, and affection are the basis of family ties.

Unit of cooperation: It is a unit of emotional and economic cooperation.

Division of labor: Each member of the house has duties and responsibilities.

Social roles: Each family is made up of different social roles, like those of husband, wife, mother, father, children, brothers, or sisters.

Types of Family :

On the basis of Structure and Size:

- Nuclear Family– It is a small group consisting of a husband, a wife, and children, natural or adopted. It is more or less an autonomous unit that is not under the control of adults or elders of the house.
- Joint Family– It is consists of three or more generation, living together under the same roof, sharing the same kitchen and economic expenses. It is a house consisting of three or more nuclear families living together.

On the basis of Birth:

Family of Orientation:

It is in which an individual is born is his family of orientation.

Family of Procreation:

It is where an individual sets up after his/her marriage is his/her family of procreation.

On the Basis of Marriage:**Monogamous Family:**

It consists of one husband and wife including children based on monogamous marriages.

Polygamous Family:

It is also of two types as,

- Polygynous– It is consisting of one husband, and more than one wife, and all the children born to all the wives or adopted by each of them. This type of family is based on polygynous marriage (polygyny).
- Polyandrous– It consisting of one wife and more than one husband, and the children, either born or adopted with each one of them. This type of family is based on polyandrous marriage (polyandry).

On the basis of Residential Patterns:

- Patrilocal family– in which the married couple lives with or near the husband's house.
- Matrilocal family– in which the married couple lives with or near the wife's house.
- Teo-local family– in which the married couple lives apart from the parents of both spouses.

On the basis of Ancestry or Descent:

- Patrilineal family – It is where ancestry or descent is traced through the male line, or through the father's side.
- Matrilineal family– It is where ancestry or descent is traced through the female line, or through the mother's side house.
- Bilateral family- tracing kinship through both males and females.

On the basis of nature of Relations:

- Conjugal Family– It is made up of adults among whom there is a sexual relationship and they may also have dependents with them. It also refers to partners, who have a long- term sexual relationship, but are not actually married.
- Consanguine Family– It is made up of members among whom a blood relation exists, i.e., a family consisting of parent(s) and children, or siblings (brothers and sisters).

On the basis of Patterns of Authority:

On the basis of patterns of authority, there are three types of families patriarchal, matriarchal, and egalitarian family.

- Patriarchal – It is in which men is the head of the house and authority is vested in him.
- Matriarchal – It is in which women is the head of the house and authority is vested in her.
- Egalitarian – It is in which men and women share authority.

Functions:

As a social group and important social institution family performs various functions in human society. Different sociologists have viewed or classified the functions of the family into different forms but still, all of them emphasize the same aspects in a different manner. However, these different functions are described as below:

Essential Functions of Family:

MacIver has divided functions of the family into essential (primary functions) and nonessential (secondary functions) functions. Essential functions are those functions that are basic or fundamental in nature and no other institution can perform these functions as successfully as a family can.

MacIver includes three functions; stable satisfaction of sex needs, production, and rearing of children, and a provision of the home under essential functions. But it may also perform some other functions as follows;

Stable satisfaction of Sexual needs:

It is a well-known fact that sexual desire is the most important and powerful instinct and natural urge of human beings. It is the primary duty of the family to satisfy the sexual desire of its members in a stable and desirable way. Through the mechanism of marriage, it regulates the sexual behavior of its members. Because the satisfaction of sex instinct brings the desire for life long partnership between husband and wife.

Procreation (reproduction) and Rearing of Children:

It legitimizes the act of reproduction. It institutionalizes the process of procreation. By performing this function of procreation family contributes to the continuity of families and ultimately the human race. Not only is the production of children but also child-rearing is done by the family. It takes care of the child at the time of need.

Provision of Home:

It provides an individual with a home and establishes enduring social relationships. It is only in a home that children are born and brought up under the strict vigilance of all

its members. It is the home where all the members live happily with comfort, peace, and protection. A home provides emotional and psychological support to all its members.

Socialization:

It is one of the primary agents of socialization. The primary socialization of any individual takes place within the family. The immediate house members teach all the basic norms, values, morals, and ideals of society to a child. He learns the culture and acquires character through the process of socialization. His personality develops in the course of his living in a family. It is said that man is not born human but made human. The newborn human baby became a human being after they are socialized.

Non-Essential or Secondary Functions of the Family:

Under non-essential functions, MacIver includes economic, religious, educational, health, and recreational functions. These functions are non-essential in the sense that these are also performed simultaneously by other social institutions in the family. These functions are as follows:

Economic functions:

In ancient times house was both a production and consumption unit. It fulfills the economic needs of its members. This function has undergone a transformation, with families moving from being production and consumption units in ancient times to becoming more of consuming units rather than producing one. Nowadays, members of a family no longer produce things themselves; rather, they go out and work for some monetary remuneration or wages.

Educational functions:

As a primary educational institution, the family used to teach letters, knowledge, skill, and trade secret to all its members. It looks after the primary education of its members and molds their career and character. Mother act as the first and best teacher of a child. Besides, he learns all sorts of informal education such as discipline, obedience, manners, etc. from home.

Religious functions:

All the members believe in a particular religion and observe religious ceremonies, rites, rituals, and practices at home. Children learn different religious values from their parents. It transmits religious beliefs and practices from one generation to another.

Health-related functions:

It is a primary social group performs several health-related functions for its members. It looks after the health and vigor of its members. It takes care of the sick, old-aged persons of the family. By providing necessary nutritive food to its Members it takes care of the health of all.

Recreational function:

It also has a recreational function. In ancient times, the home was the only center of recreation. Gatherings during festivals, functions, families reunion, marriages, brought entire families together. Nowadays taking family members out on holidays or for movies plays, dinners, or parties, etc. perform the same function.

Cultural functions:

It is an important agent of cultural transmission. Culture is transmitted from one generation to another through the house members. It preserves different cultural traits. All the aspects of culture are learned within the family structure.

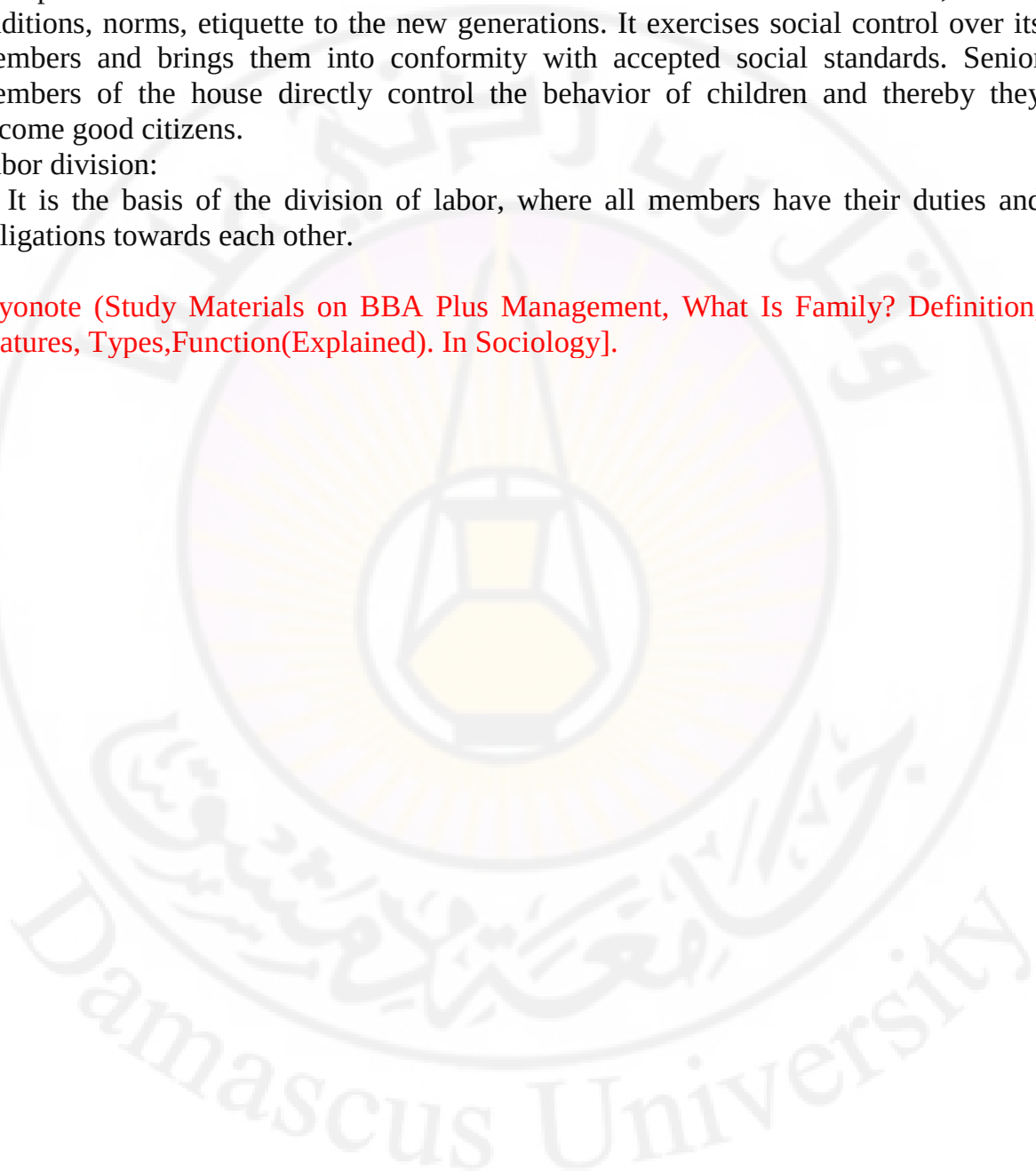
Social functions:

It performs a number of social functions. It teaches about social customs, mores, traditions, norms, etiquette to the new generations. It exercises social control over its members and brings them into conformity with accepted social standards. Senior members of the house directly control the behavior of children and thereby they become good citizens.

Labor division:

It is the basis of the division of labor, where all members have their duties and obligations towards each other.

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*** Education Institution:**



What is Education? Meaning, Types, Functions, and Approaches

1 Comment / Sociology

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What is Education?

Education is a social institution through which a society's children are taught basic academic knowledge, learning skills, and cultural norms.

Education is an inseparable part of human life. Without it, human life is incomplete, painful, and hopeless. It stands for deliberate instruction or training. The term education is derived from the Latin word 'Educare' which means to "bring up".

The idea is not only to impart knowledge to the pupil in some subjects but to develop in him those habits and attitudes with which he may successfully face the future. So education does not merely mean to be able to read and write, rather it is a process of the harmonious development of an individual. M.k. Gandhi, therefore, defined education as "A process that brings out the best in human beings body, mind, and spirit."

It is an essential tool for enhancing social development. It is essential to promote change and development in society. To improve the economic condition of a country to exploit means and resources at the optimum level and to maintain brotherhood in society, education is a must. United Nations defines education as fundamental to enhancing to quality of human life and ensuring social and economic progress.

Definitions:

- Durkheim conceives of education as the socialization of the younger generation. He further states that "it is a continuous effort to impose on child ways of seeing, feeling and acting which he could not have arrived at spontaneously."
- Education is the sum total of the experience which moulds the attitudes and determines the conduct of both child and adult." – F.J.Brown & J.S. Roucek
- According to John J. Macionis, " Education is the Social institution guiding a society's transformation of knowledge including basic facts, job, skill and cultural norms and values to its members."

Types:

Education is not just concerned with the basic academic knowledge that a student learns in the classroom. Societies also educate their children outside of the school system, in matters of everyday practical living. These two types of learning are referred to as formal education and informal education.

Formal education describes the learning of academic facts and concepts through a formal curriculum. However, the formalized methods of learning started only a few hundred years ago. Until, three hundred years ago, few people knew how to read and write. Education was available only to the higher classes in the past. Today, basic education is considered a right and responsibility for all citizens.

Informal education describes learning about cultural values, norms, and expected behaviors by participating in society. This type of learning occurs at home where parents, other family members, and neighborhoods play a role. Through informal education, we learn to dress for different occasions, prepare food, behave others and learn the ethics of life including social and cultural norms, values, and morale.

Functions:

It serves the following functions:

Education helps complete the socialization process: Although the family gets child, modern family has the access to schools and other institutions which have come into the place of the family to complete the socialization process.

It helps transmit the culture of the society: With the publication of books and by the teaching-learning process, it is possible to transmit the culture.

The social personality is possible: An individual's social personality is possible with the providing of education.

It helps reform the attitudes: The old and outdated attitudes can be reformed and replaced by new ones with education.

It ensures or creates an environment to get a job: Education is the most fundamental social institution which helps get the job. confers the status:

It confers the status: In the modern world, it confers the status to the individuals.

It fosters democracy: With the proper education provided to the people, democracy can be understood and brought into action for the welfare of the people and society.

Education imparts values: It provides values to the life of the people and such that values are moral.

It ensures the social changes: Innovation of various ideas and beliefs education ensures social changes.

Theoretical Approaches to Education:

Sociologists view the role (function) of education from different perspectives as follows;

Functionalist Approach to Education i.e. Functionalism:

Functionalists believe that education serves the needs of society by preparing students for later roles, or functions in society. They argue that education contributes two kinds of functions;

Manifest functions, which are the intended and visible functions of education such as socialization, integration, find jobs teach students to conform to law/rules, and respect for authority which is used later in the workplace and community where they live.

Latent functions, which are the hidden and unintended functions of education such as child care, the establishment of peer relationships, the opportunity for social and political advocacy, as well as the ability to develop tolerance to diverse views, etc.

Conflict Approach to Education:

While functionalists see education as serving a beneficial function, conflict theorists view it as playing a negative function in society. Conflict theorists view education as a means of promoting social inequality through the use of 'tracking' and standardized testing and the impact of its 'hidden curriculum'. They believe that the educational system reinforces and perpetuates social inequalities such as class, gender, racial-ethnic inequalities. They also argue that the schools train working-class students to accept and retain their position as lower members of society.

To conflict theorists, the privileged class/groups use education (curriculum) as the medium of imposing the elite/high-class values over the disadvantaged or lower status people/groups. They argue that the values, ideals, and lessons education carry is of the high class and that does not match to the students from the lower class as he/she cannot complete the homework due to household chores and helping the parents in economic activities. Such a situation leads to higher competitive ability and skills of children from the high class as compared to those from the lower class. Thus, inequality exists as children from the high class will occupy the high positions and grab the higher opportunities.

Conflict theorists believe that because schools differ in their funding, resources, and learning environment, and this type of inequality leads to learning disparities among the students that reinforce social inequality.

Conflict theorists also point out that tracking the students as bright (High achiever) and dull (low achiever) perpetuate social and the worst of it is that, the low achievers/performers live down and become humiliated throughout their entire life. They argue that tracking is based on student's social class, race and ethnicity despite their intellectual abilities. The high class and middle class are tracked up and the poor class is tracked down. Once they are tracked, students learn more if they are tracked up and

less if they are tracked down as they tend to lose self-esteem and begin to think they have little academic ability and thus do worse in school because they were tracked down.

Hence, to conflict theorists, educational systems preserve the status quo (current situation) where the high-class elites maintain their culture of domination, power over the poor and working-class people in the society.

Interactionist Approach to Education:

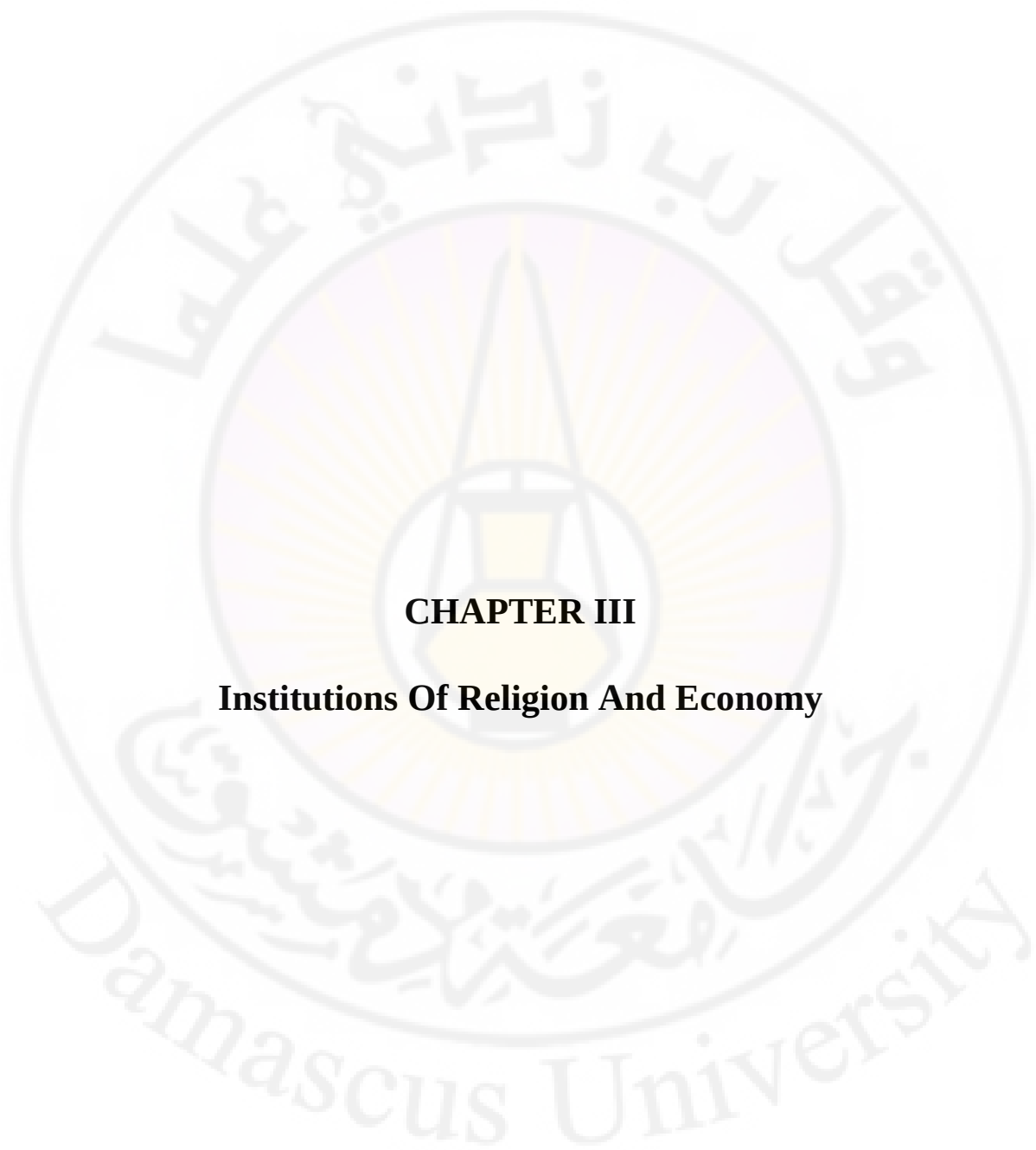
The interactionists study the dynamics of the classroom, the interactions between students and teachers, and how those affect, their academic performance and everyday life.

This perspective focuses on social interaction in the classroom, on the Playground, and in other school venues. Research finds that social interaction in schools i.e. interactions between teacher and students that affect how much the students learn. E.g. research found that when teachers think students are smart, they tend to spend more time with these students, call on them, and praise them when they give the right answer.

Not surprisingly, these students learn more because of their teachers' behavior. But when teachers think students are less bright, they tend to spend less time with these students and to act in a way that leads them to learn less. Another e.g. study found that teachers call on and praise boys more often. Teachers do not do this consciously, but their behavior sends an implicit message to girls that math and science are not for them and that they are not suited to do well in these subjects. This leads to the low performance of girls in math and science.

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CHAPTER III

Institutions Of Religion And Economy



***Religion Institution:**

Religion

Ron McGivern

Learning Objectives

15.1. The Sociological Approach to Religion

- Discuss historical view of religion from a sociological perspective
- Understand how the major sociological paradigms view religion

15.2. Types of Religious Organizations

- Explain the differences between various types of religious organizations
- Understand classifications of religion, like animism, polytheism, monotheism, and atheism

15.3. Religion and Social Change

- Describe current North American trends of secularization and religious belief

Introduction to Religion:

Why do sociologists study religion? For centuries, humankind has sought to understand and explain the “meaning of life.” Many philosophers believe this contemplation and the desire to understand our place in the universe are what differentiate humankind from other species. Religion, in one form or another, has been

found in all human societies since human societies first appeared. Archaeological digs have revealed ancient ritual objects, ceremonial burial sites, and other religious artifacts. Much social conflict and even wars have resulted from religious disputes. To understand a culture, sociologists must study its religion.

What is religion? Pioneer sociologist Émile Durkheim described it with the ethereal statement that it consists of “things that surpass the limits of our knowledge” (1915). He went on to elaborate: Religion is “a unified system of beliefs and practices relative to sacred things, that is to say set apart and forbidden, beliefs and practices which unite into one single moral community, called a church, all those who adhere to them” (1915). Some people associate religion with places of worship (a synagogue or church), others with a practice (confession or meditation), and still others with a concept that guides their daily lives (like dharma or sin). All of these people can agree that religion is a system of beliefs, values, and practices concerning what a person holds sacred or considers to be spiritually significant.

Religion can also serve as a filter for examining other issues in society and other components of a culture. For example, after the September 11, 2001, terrorist attacks in the United States, it became important in North America for teachers, church leaders, and the media to educate citizens about Islam to prevent stereotyping and to promote religious tolerance. Sociological tools and methods, such as surveys, polls, interviews, and analysis of historical data, can be applied to the study of religion in a culture to help us better understand the role religion plays in people’s lives and the way it influences society.

The Sociological Approach to Religion:

From the Latin *religio* (respect for what is sacred) and *religare* (to bind, in the sense of an obligation), the term religion describes various systems of belief and practice concerning what people determine to be sacred or spiritual (Durkheim 1915; Fasching and deChant 2001). Throughout history, and in societies across the world, leaders have used religious narratives, symbols, and traditions in an attempt to give more meaning to life and understand the universe. Some form of religion is found in every known culture, and it is usually practised in a public way by a group. The practice of religion can include feasts and festivals, God or gods, marriage and funeral services, music and art, meditation or initiation, sacrifice or service, and other aspects of culture.

While some people think of religion as something individual because religious beliefs can be highly personal, religion is also a social institution. Social scientists recognize that religion exists as an organized and integrated set of beliefs, behaviours, and norms centred on basic social needs and values. Moreover, religion is a cultural universal found in all social groups. For instance, in every culture, funeral rites are practised in some way, although these customs vary between cultures and within religious affiliations. Despite differences, there are common elements in a ceremony marking a person’s death, such as announcement of the death, care of the deceased,

disposition, and ceremony or ritual. These universals, and the differences in how societies and individuals experience religion, provide rich material for sociological study.

In studying religion, sociologists distinguish between what they term the experience, beliefs, and rituals of a religion. Religious experience refers to the conviction or sensation that one is connected to “the divine.” This type of communion might be experienced when people are praying or meditating. Religious beliefs are specific ideas that members of a particular faith hold to be true, such as that Jesus Christ was the son of God, or believing in reincarnation. Another illustration of religious beliefs is that different religions adhere to certain stories of world creation. Religious rituals are behaviours or practices that are either required or expected of the members of a particular group, such as bar mitzvah or confession (Barkan and Greenwood 2003).

The History of Religion as a Sociological Concept:

In the wake of 19th century European industrialization and secularization, three social theorists attempted to examine the relationship between religion and society: Émile Durkheim, Max Weber, and Karl Marx. They are among the founding thinkers of modern sociology.

As stated earlier, French sociologist Émile Durkheim (1858–1917) defined religion as a “unified system of beliefs and practices relative to sacred things” (1915). To him, the sacred meant extraordinary—something that inspired wonder and which seemed connected to the concept of “the divine.” Durkheim argued that “religion happens” in society when there is a separation between the profane (ordinary life) and the sacred (1915). A rock, for example, isn’t sacred or profane as it exists. But if someone makes it into a headstone, or another person uses it for landscaping, it takes on different meanings—one sacred, one profane.

Durkheim is generally considered the first sociologist who analyzed religion in terms of its societal impact. Above all, Durkheim believed that religion is about community: it binds people together (social cohesion), promotes behaviour consistency (social control), and offers strength for people during life’s transitions and tragedies (meaning and purpose). By applying the methods of natural science to the study of society, he held that the source of religion and morality is the collective mind-set of society and that the cohesive bonds of social order result from common values in a society. He contended that these values need to be maintained to maintain social stability.

Religion then provided differing degrees of “social cement” that held societies and cultures together. Faith provided the justification for society to exist beyond the mundane and partial explanations of existence as provided in science, even to consider an intentional future: “for faith is before all else an impetus to action, while science, no

matter how far it may be pushed, always remains at a distance from this.” (Durkheim 1915, p. 431).

But what would happen if religion were to decline? This question led Durkheim to posit that religion is not just a social creation but something that represents the power of society: when people celebrate sacred things, they celebrate the power of their society. By this reasoning, even if traditional religion disappeared, society wouldn't necessarily dissolve.

Classical Sociology: Émile Durkheim

Durkheim's father was the eighth in a line of father-son rabbis. Although Émile was the second son, he was chosen to pursue his father's vocation and was given a good religious and secular education. He abandoned the idea of a religious or rabbinical career, however, and became very secular in his outlook. His sociological analysis of religion in *The Elementary Forms of the Religious Life* (1912) was an example of this. In this work he was not interested in the *theological* questions of God's existence or purpose, but in developing a very secular, sociological question: Whether God exists or not, how does religion *function socially* in a society? He argued that beneath the irrationalism and the “barbarous and fantastic rites” of both the most primitive and the most modern religions is their ability to satisfy real social and human needs. “There are no religions which are false” (Durkheim 1912) he said. Religion performs the key function of providing social solidarity in a society. The rituals, the worship of icons, and the belief in supernatural beings “excite, maintain or recreate certain mental states” (Durkheim 1912) that bring people together, provide a ritual and symbolic focus, and unify them. This type of analysis became the basis of the functionalist perspective in sociology. He explained the existence and persistence of religion on the basis of the necessary function it performed in unifying society.

Whereas Durkheim saw religion as a source of social stability, German sociologist and political economist Max Weber (1864–1920) believed it was a precipitator of social change. He examined the effects of religious belief on economic activities and noticed that heavily Protestant societies—such as those in the Netherlands, England, Scotland, and Germany—were the most highly developed capitalist societies and that their most successful business and other leaders were Protestant. In his writing *The Protestant Work Ethic and the Spirit of Capitalism* (1905), he contends that the Protestant work ethic influenced the development of capitalism by overturning the traditional anti-materialist Christian values of poverty.

Weber noted that certain kinds of Protestantism supported the pursuit of material gain by motivating believers to work hard, be successful, and not spend their profits on frivolous things. Material wealth was no longer seen as a sign of sin, but as a sign of God's favour. (The modern use of “work ethic” comes directly from Weber's Protestant ethic, although as Weber noted, the compulsion to work hard in one's

calling had by the 19th and 20th centuries largely lost its religious connotations.) As he summarized, “In [Puritan theologian Richard] Baxter’s view the care for external goods should only lie on the shoulders of the ‘saint like a light cloak, which could be thrown aside at any moment.’ But fate decreed that the cloak should become an iron cage” (Weber 1905, p. 181).

The Protestant Work Ethic in the Information Age

Max Weber (1904) posited that, in Europe in his time, Protestants were more likely than Catholics to reflect the values of hard work and savings conducive to capitalist ideology. Focusing on Calvinism, he showed that Protestant values influenced the rise of capitalism and helped create the modern world order. Weber thought the emphasis on community in Catholicism versus the emphasis on individual achievement in Protestantism made a difference. Weber’s century-old claim that the Protestant work ethic led to the development of capitalism has been one of the most important and controversial topics in the sociology of religion. In fact, some scholars have found little merit to his contention when applied to contemporary society (Greeley 1989). (As an aside, if you enjoy “who done it” detective novels and are interested in Catholicism, the sociologist Reverend Andrew Greeley referenced here was also a prolific best-selling novelist, whose protagonists Father Blackie Ryan and psychic Catholic Nuala McGrail solve complex crimes while maintaining, even rejoicing in, their faith.)

What does the concept of work ethic mean today? The work ethic in the information age has been affected by tremendous cultural and social change, just as workers in the mid to late 19th century were influenced by the wake of the Industrial Revolution. Factory jobs tend to be simple and uninvolved and require very little thinking or decision making on the part of the worker. Today, the work ethic of the modern workforce has been transformed, as more thinking and decision making is required. Employees also seek autonomy and fulfillment in their jobs, not just wages. Higher levels of education have become necessary, as well as people management skills and access to the most recent information on any given topic. The information age has increased the rapid pace of production expected in many jobs.

Working hard also doesn’t seem to have any relationship with Catholic or Protestant religious beliefs anymore, or those of other religions; information age workers expect talent and hard work to be rewarded by material gain and career advancement. As this is becoming an empty promise for many in Western societies, especially youth, attention has turned to more critical analyses of the place and power of religion in society.

German philosopher, journalist, and revolutionary socialist Karl Marx (1818–1883) also studied the social impact of religion. He believed religion reflects the social stratification of society and that it maintains inequality and perpetuates the status quo. For him, religion was just an extension of working-class (proletariat) economic

suffering: “Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people” (1844).

For Durkheim, Weber, and Marx, who were reacting to the great social and economic upheaval of the late 19th century and early 20th century in Europe, religion was an integral part of society. For Durkheim, religion was a force for cohesion that helped bind the members of society to the group, while Weber believed religion could be understood as something separate from society. Marx considered religion inseparable from the economy and the worker. Religion could not be understood apart from its ideological role in perpetuating or mystifying the inequalities of capitalist society. Despite their different views, these social theorists all believed in the centrality of religion to society.

Classical Theory: Max Weber

Weber is known best for his 1904 book, *The Protestant Ethic and the Spirit of Capitalism*. He noted that in modern industrial societies, business leaders and owners of capital, the higher grades of skilled labour, and the most technically and commercially trained personnel were overwhelmingly Protestant. He also noted the uneven development of capitalism in Europe, and in particular how capitalism developed first in those areas dominated by Protestant sects. He asked, “Why were the districts of highest economic development at the same time particularly favourable to a revolution in the Church?” (i.e., the Protestant Reformation (1517–1648)) (Weber 1904). His answer focused on the development of the Protestant ethic—the duty to “work hard in one’s calling”—in particular Protestant sects such as Calvinism, Pietism, and Baptism.

As opposed to the traditional teachings of the Catholic Church in which *poverty* was a virtue and labour simply a means for maintaining the individual and community, the Protestant sects began to see hard, continuous labour as a spiritual end in itself. Hard labour was firstly an ascetic technique of worldly renunciation and a defence against temptations and distractions: the unclean life, sexual temptations, and religious doubts. Secondly, the Protestant sects believed that God’s disposition toward the individual was predetermined and could never be known or influenced by traditional Christian practices like confession, penance, and buying indulgences.

However, one’s chosen occupation was a “calling” given by God, and the only sign of God’s favour or recognition in this world was to receive good fortune in one’s calling. Thus material success and the steady accumulation of wealth through personal effort and prudence was seen as a sign of an individual’s state of grace. Weber argued that the *ethic*, or way of life, that developed around these beliefs was a key factor in creating the conditions for both the accumulation of capital, as the goal of economic activity, and for the creation of an industrious and disciplined labour force.

In this regard, Weber has often been seen as presenting an idealist explanation of the development of capital, as opposed to Marx’s historical materialist explanation. It

is an element of *cultural belief* that leads to social change rather than the concrete organization and class struggles of the economic structure. It might be more accurate, however, to see Weber's work building on Marx's and to see his Protestant ethic thesis as part of a broader set of themes concerning the *process of rationalization*. Why did the Western world modernize and develop modern science, industry, and democracy when, for centuries, the Orient, the Indian subcontinent, and the Middle East were technically, scientifically, and culturally more advanced than the West? Weber argued that the modern forms of society developed in the West because of the process of rationalization: the general tendency of modern institutions and most areas of life to be transformed by the application of instrumental reason—rational bureaucratic organization, calculation, and technical reason—and the overcoming of “magical” thinking (which we earlier referred to as the “disenchantment of the world”). As the impediments toward rationalization were removed, organizations and institutions were restructured on the principle of maximum efficiency and specialization, while older, traditional (inefficient) types of organization were gradually eliminated.

The irony of the Protestant ethic as one stage in this process was that the rationalization of capitalist business practices and organization of labour eventually dispensed with the religious goals of the ethic. At the end of *The Protestant Ethic and the Spirit of Capitalism*, Weber pessimistically describes the fate of modern humanity as an “iron cage.” The iron cage is Weber's metaphor for the condition of modern humanity in a technical, rationally defined, and “efficiently” organized society. Having forgotten its spiritual or other purposes of life, humanity succumbs to an order “now bound to the technical and economic conditions of machine production” (Weber 1904). The modern subject in the iron cage is “only a single cog in an ever-moving mechanism which prescribes to him an essentially fixed route of march” (Weber 1922).

Theoretical Perspectives on Religion

Sociologists often apply one of three major theoretical perspectives. These views offer different lenses through which to study and understand society: functionalism, symbolic interactionism, and critical sociology. Let us explore how scholars applying these paradigms understand religion.

Functionalism

Functionalists contend that religion serves several functions in society. Religion, in fact, depends on society for its existence, value, and significance, and vice versa. From this perspective, religion serves several purposes, like providing answers to spiritual mysteries, offering emotional comfort, and creating a place for social interaction and social control.

In providing answers, religion defines the spiritual world and spiritual forces, including divine beings. For example, it helps answer questions like “How was the

world created?” “Why do we suffer?” “Is there a plan for our lives?” and “Is there an afterlife?” As another function, religion provides emotional comfort in times of crisis. Religious rituals bring order, comfort, and organization through shared familiar symbols and patterns of behaviour.

One of the most important functions of religion, from a functionalist perspective, is the opportunities it creates for social interaction and the formation of groups. It provides social support and social networking, offering a place to meet others who hold similar values and a place to seek help (spiritual and material) in times of need. Moreover, it can foster group cohesion and integration. Because religion can be central to many people’s concept of themselves, sometimes there is an “in-group” versus “out-group” feeling toward other religions in our society or within a particular practice. On an extreme level, the Inquisition, the Salem witch trials, and anti-Semitism are all examples of this dynamic. Finally, religion promotes social control: it reinforces social norms such as appropriate styles of dress, following the law, and regulating sexual behavior.

Critical Sociology

Critical theorists view religion as an institution that helps maintain patterns of social inequality. For example, the Vatican has a tremendous amount of wealth, while the average income of Catholic parishioners is small. According to this perspective, religion has been used to support the “divine right” of oppressive monarchs and to justify unequal social structures, like India’s caste system.

But humankind has a way of responding to perceived injustices and religions that lose relevancy. One of the fastest growing arenas of global Christianity are the evangelical churches that are making formidable inroads not only in North America, but even more so in South America. This growth has been at the expense of the Catholic Church, long a bastion of strength in Latin and South America. Latin America refers to countries in the subregion of the Americas where Romance languages, primarily Spanish and Portuguese, are spoken. As Christina Vital, an anthropologist at the Institute of Studies of Religion in Rio de Janeiro points out, [Evangelical] churches adopt less-rigid rules than the Catholic Church ... they adapt to the customs and values seen today in our society, such as the importance of financial prosperity, importance of entrepreneurship to reach this prosperity, importance of discipline (Fieser and Alves 2012).

At the same time, evangelical and fundamentalist Christian sects often introduce foreign belief systems that are homophobic or undermine family planning and anti-AIDS strategies. The persecution of gays in Uganda through the Uganda Anti-Homosexuality Act (2014) was prompted by the influence of American evangelicals in the country (Gentleman 2010).

Conversely, the power of Weber's theories of sociology to help understand religious history was brought to contemporary public and academic audiences in the publication of the seminal work by Norman Gottwald, *The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250-1050 BCE* (1999). Gottwald elucidates this relationship even more clearly in his book *The Politics of Ancient Israel*, which was a response to the question posited in Weber's 1921 classic *Ancient Judaism*: "how did Jewry develop into a pariah people [guests hosted by larger societies] with highly specific peculiarities?" (Gottwald 2001, Weber 1921). Even critics of Gottwald's approach such as Kenton Sparks provide alternative Weberian interpretations to early Israel's survival:

Israel's survival can be equally attributed to religious innovations of the state-era mono-Yahwistic prophets, who interpreted foreign oppression as the hand of Yahweh and so preserved Israel's religious faith and ethnic distinctiveness in contexts where it might otherwise have perished (Sparks 2004 p. 126).

There is still a rich debate on the utility of Weberian theory in the interpretation of social behavior, including social behavior dating back thousands of years. Weber still has relevancy in the sociology of religion.

Critical theorists are concerned about the way many religions promote the idea that one should be satisfied with existing circumstances because they are divinely ordained. It is argued that this power dynamic has been used by religious institutions for centuries to keep poor people poor, teaching them that they should not be concerned with what they lack because their "true" reward (from a religious perspective) will come after death. Critical theorists also point out that those in power in a religion are often able to dictate practices, rituals, and beliefs through their interpretation of religious texts or via proclaimed direct communication from the divine. In recent history, the statement by George W. Bush that God told him to "end the tyranny in Iraq" is a case in point (MacAskill 2005). A key element in the Enlightenment project that remains central to the critical perspective therefore is the separation of church and state. Public policy that is based on irrational or a-rational religious belief or "revelation" rather than scientific evidence undermines a key component of democratic deliberation and public scrutiny of the decision-making process.

The feminist perspective focuses specifically on gender inequality. In terms of religion, feminist theorists assert that, although women are typically the ones to socialize children into a religion, they have traditionally held very few positions of power within religions. A few religions and religious denominations are more gender equal, but male dominance remains the norm of most. But even this assertion is carefully scrutinized by feminist scholars. Those for example following the seminal work of Elaine Pagels's *The Gnostic Gospels* have been instrumental in rediscovering the place of women in Christian history (1979). Merlin Stone's *When God was a Woman* (1976) traces the pre-history of European society back to feminine-centred cultures based on fertility and creator goddesses. It was not until the invasions of the

Kurgans from the northeast and Semites from the south in the fifth millennium BCE that hierarchical and patriarchal religions became dominant.

Symbolic Interactionism

Rising from the concept that our world is socially constructed, symbolic interactionism studies the symbols and interactions of everyday life. To interactionists, beliefs and experiences are not sacred unless individuals in a society regard them as sacred. The Star of David in Judaism, the cross in Christianity, and the crescent and star in Islam are examples of sacred symbols. Interactionists are interested in what these symbols communicate. Additionally, because interactionists study one-on-one everyday interactions between individuals, a scholar using this approach might ask questions focused on this dynamic. The interaction between religious leaders and practitioners, the role of religion in the banal components of everyday life, and the ways people express religious values in social interactions—all might be topics of study to an interactionist.

It is important to understand that the above theoretical paradigms each provide only a partial explanation of religious beliefs and behaviours.

15.2. Types of Religious Organizations

Religions organize themselves—their institutions, practitioners, and structures—in a variety of fashions. For instance, when the Roman Catholic Church emerged, it borrowed many of its organizational principles from the ancient Roman military, turning senators into cardinals, for example. Sociologists use different terms, like *ecclesia*, *denomination*, and *sect*, to define these types of organizations. Scholars are also aware that these definitions are not static. Most religions transition through different organizational phases. For example, Christianity began as a cult, transformed into a sect, and today exists as an *ecclesia*.

Cults, like sects, are new religious groups. In popular usage, this term often carries pejorative connotations. Today, the term “cult” is used interchangeably with the term new religious movement (*NRM*). However, almost all religions began as NRMs and gradually progressed to levels of greater size and organization. In its pejorative use, these groups are often disparaged as being secretive, highly controlling of members’ lives, and dominated by a single, charismatic leader.

Controversy exists over whether some groups are cults, perhaps due in part to media sensationalism over groups like polygamous Mormons or the Peoples Temple followers who died at Jonestown, Guyana. Some groups that are controversially labelled as cults today include the Church of Scientology and the Hare Krishna movement.

A sect is a small and relatively new group. Most of the well-known Christian denominations in North America today began as sects. For example, the Presbyterians and Baptists protested against their parent Anglican Church in England, just as Henry VIII protested against the Catholic Church by forming the Anglican Church. From “protest” comes the term Protestant.

Occasionally, a sect is breakaway group that may be in tension with larger society. They sometimes claim to be returning to “the fundamentals” or to contest the veracity of a particular doctrine. When membership in a sect increases over time, it may grow into a denomination. Often a sect begins as an offshoot of a denomination, when a group of members believes they should separate from the larger group.

Some sects evolve without growing into denominations. Sociologists call these established sects. Established sects, such as the Hutterites or Jehovah’s Witnesses in Canada fall halfway between sect and denomination on the ecclesia–cult continuum because they have a mixture of sect-like and denomination-like characteristics.

A denomination is a large, mainstream religious organization, but it does not claim to be official or state sponsored. It is one religion among many. For example, The Church of England in Canada, the Presbyterian Church, the United Church, and Seventh-day Adventist are all Christian denominations.

The term ecclesia, originally referring to a political assembly of citizens in ancient Athens, Greece, now refers to a congregation. In sociology, the term is used to refer to a religious group that most members of a society belong to. It is considered a nationally recognized, or official, religion that holds a religious monopoly and is closely allied with state and secular powers. Canada does not have an ecclesia by this standard.

One way to remember these religious organizational terms is to think of cults (NRMs), sects, denominations, and ecclesia representing a continuum, with increasing influence on society, where cults are least influential and ecclesia are most influential.

Types of Religions

Scholars from a variety of disciplines have strived to classify religions. One widely accepted categorization that helps people understand different belief systems considers what or who people worship (if anything). Using this method of classification, religions might fall into one of these basic categories, as shown in Table 15.1.

Table 15.1. One way scholars have categorized religions is by classifying what or who they hold to be divine.

Religious Classification	What/Who Is Divine	Example
Polytheism	Multiple gods	Ancient Greeks and Romans
Monotheism	Single god	Judaism, Islam
Atheism	No deities	Atheism
Animism	Nonhuman beings (animals, plants, natural world)	Indigenous nature worship (Shinto)
Totemism	Human-natural being connection	Ojibwa (First Nations)

Note that some religions may be practised—or understood—in various categories. For instance, the Christian notion of the Holy Trinity (God, Jesus, Holy Spirit) defies the definition of monotheism to some scholars. Similarly, many Westerners view the multiple manifestations of Hinduism's godhead as polytheistic, while Hindus might describe those manifestations as a monotheistic parallel to the Christian Trinity.

It is also important to note that every society also has nonbelievers, such as atheists, who do not believe in a divine being or entity, and agnostics, who hold that ultimate reality (such as God) is unknowable. While typically not an organized group, atheists and agnostics represent a significant portion of the population. It is important to recognize that being a nonbeliever in a divine entity does not mean the individual subscribes to no morality. Indeed, many Nobel Peace Prize winners and other great humanitarians over the centuries would have classified themselves as atheists or agnostics.

15.3. Religion and Social Change

Religion has historically been a major impetus to social change. In early Europe, the translation of sacred texts into everyday, non-scholarly language empowered people to shape their religions. Disagreements between religious groups and instances of religious persecution have led to mass resettlement, war, and even genocide. To

some degree, the modern sovereign state system and international law might be seen as products of the conflict between religious beliefs as these were founded in Europe by the Treaty of Westphalia (1648), which ended the Thirty Years War. As outlined below, Canada is no stranger to religion as an agent of social change.

Secularization

At the same time that religion is still a major force in Western society, it is within a backdrop of societies becoming more and more secularized. Secularization as a social and historical process has been outlined by the sociologist Jose Casanova as three interrelated trends, all open to debate: 1) the decline of religious beliefs and practices in modern societies, 2) the privatization of religion, and 3) the differentiation of the secular spheres (state, economy, science), usually understood as “emancipation” from religious institutions and norms (Casanova 2006).

Historical sociologists Émile Durkheim, Max Weber, and Karl Marx and psychoanalyst Sigmund Freud anticipated secularization, claiming that the modernization of society would bring about a decrease in the influence of religion. Weber believed membership in distinguished clubs would outpace membership in Protestant sects as a way for people to gain authority or respect.

Conversely, some people contend that secularization is a root cause of many social problems, such as divorce, drug use, and educational downturn. U.S. presidential contender Michele Bachmann even linked Hurricane Irene and the 2011 earthquake felt in Washington D.C. to politicians’ failure to listen to God (Ward 2011).

While some scholars see the Western world, including Canada, becoming increasingly secular, others observe that religion is still all around us. For example, recent statistics show that about 75 percent of Canadian marriages still involve a religious ceremony. But this varies from a high of 90 percent in Ontario to less than 40 percent in British Columbia (Black 2007, B.C. Vital Statistics 2011).

At the time of this writing, religion impacted post-secondary education in Canada. Trinity Western University, a respected private Christian university in British Columbia, is embroiled in controversy as several provincial bar associations have voted not to accept graduates of Trinity’s proposed law program. One of the central issues is the “covenant” the university requires its students to sign that forbids sex unless it is within a marriage between a man and a woman. The university intends to take the bar associations in British Columbia, Ontario, and Nova Scotia to court “to respond to what it calls threats against freedom of religion” (CBC 2014). At this time, law societies in Alberta, Saskatchewan, Prince Edward Island, Newfoundland and Labrador, and Nunavut have decided to accept Trinity Western’s graduates.

This is not a new battle for Trinity Western University. In 2001, the Supreme Court of Canada ruled against the B.C. College of Teachers in its bid to uphold the original decision not to accept Trinity Western graduates into the teaching profession. This

action would have effectively blocked Trinity graduates from teaching in British Columbia (Wikipedia N.d.). The 2001 court decision makes for an interesting read, even providing insights into Trinity's next legal battle to assert its rights as a religious organization (Supreme Court of Canada 2001).

Religious independent schools teaching from kindergarten to grade 12 receive varying degrees of public funding across Canada. In British Columbia, these schools are countering the student population declines found in the public schools and have generally increased enrolments annually (B.C. Ministry of Education 2014).

Compared to other democratic, industrialized countries, Canada is generally perceived to be a fairly religious nation. Whereas 42 percent of Canadians in a 2009 Gallup survey said religion was an important part of their daily lives, 65 percent make this claim in the United States. The numbers were also higher in Spain (49 percent), but lower in France (30 percent), the United Kingdom (27 percent), and Sweden (17 percent) (Crabtree and Pelham 2009). Secularization interests social observers because it entails a pattern of change in a fundamental social institution.

The above data on the importance of religion in daily lives tell us much about our views on other issues. For example, countries such as Canada that have a lesser level of impact from faith on our day-to-day routine are more tolerant, even accepting of, homosexuality (Trinity Western University notwithstanding). A recent study shows that countries where religious influence is low are generally also the richest countries (Pew Research 2013). They are more accepting of homosexuality than poor countries where religious influence is high. Predominantly poor and/or Muslim countries have almost no levels of acceptance of homosexuality. There is a strong relationship between a country's religiosity and opinions about homosexuality. The fact that Canada has become more secular is evidenced in the 10 percent increase in acceptance of homosexuality over the last decade.

While less than half of Canadians state that religion is important, 80 percent of Canadians claim a religious affiliation (Statistics Canada 2011). Canada is known for its religious diversity, yet it is predominantly Christian, with 72 percent declaring membership in one of its denominations or sects. Catholicism stands out as the most popular choice with almost 50 percent of Christian Canadians. Religious affiliations among recent immigrants to Canada are similar for Christians and those claiming no religion, according to statistics gathered between 2001 and 2011 (Statistics Canada 2011). Other common affiliations for new immigrant are Muslim (18 percent), Hindu (8 percent), and Sikh (5 percent).

The power of the sociological study of religion goes well beyond how we think and behave over religion. These views and behaviours spill over in fundamental ways into other important arenas within our lives. Whether we consider our views on politics, homosexuality, or our children's education, the sociological study of religion provides valuable insights into our collective behaviour.

Key Terms

animism the religion that believes in the divinity of nonhuman beings, like animals, plants, and objects of the natural world

atheism belief in no deities

cults religious groups that are small, secretive, and highly controlling of members and have a charismatic leader

denomination a large, mainstream religion that is not sponsored by the state

ecclesia a religion that is considered the state religion

established sects sects that last but do not become denominations

interactionists individuals who believe that experiences are not sacred unless individuals in a society regard them as sacred

monotheism a religion based on belief in a single deity

new religious movement (NRM) see “cult”

polytheism a religion based on belief in multiple deities

religion a system of beliefs, values, and practices concerning what a person holds to be sacred or spiritually significant

religious beliefs specific ideas that members of a particular faith hold to be true

religious experience the conviction or sensation that one is connected to “the divine”

religious rituals behaviours or practices that are either required for or expected of the members of a particular group

sect a small, new offshoot of a denomination

symbolic interactionism study of the symbols and interactions of everyday life.

totemism belief in a divine connection between humans and other natural beings

Section Summary

15.1. The Sociological Approach to Religion

Religion describes the beliefs, values, and practices related to sacred or spiritual concerns. Social theorist Émile Durkheim defined religion as a “unified system of

beliefs and practices relative to sacred things” (1915). Max Weber believed religion could be a force for social change. Karl Marx viewed religion as a tool used by capitalist societies to perpetuate inequality. Religion is a social institution because it includes beliefs and practices that serve the needs of society. Religion is also an example of a cultural universal because it is found in all societies in one form or another. Functionalism, conflict theory, and interactionism all provide valuable ways for sociologists to understand religion.

15.2. Types of Religious Organizations

Sociological terms for different kinds of religious organizations are, in order of decreasing influence in society, ecclesia, denomination, sect, and cult. Religions can be categorized according to what or whom its followers worship. Some of the major types of religion include polytheism, monotheism, atheism, animism, and totemism.

15.3. Religion and Social Change

Many of the classical sociological theories predicted that levels of religiosity in Western societies would decline due to the process of secularization. However, while society has certainly become more secular, a large majority of people in Canada still claim religious affiliation. The clash of secular and religious values in modern society produces issues that are difficult to resolve.

Section Quiz

15.1. The Sociological Approach to Religion

1. In what ways does religion serve the role of a social institution?

1. Religions have a complex and integrated set of norms.
2. Religious practices and beliefs are related to societal values.
3. Religions often meet several basic needs.
4. All of the above

2. A cultural universal is something that:

1. Addresses all aspects of a group's behaviour
2. Is found in all cultures
3. Is based on social norms
4. May or may not be of value in meeting social needs

3. Which of the main theoretical perspectives would approach religion from the micro-level, studying how religion impacts an individual's sense of support and well-being?

1. Functionalism
2. Symbolic interactionism
3. Conflict theory
4. Feminism

4. Which perspective most emphasizes the ways in which religion helps to keep the social system running smoothly?

1. Functional perspective
2. Symbolic interactionist perspective
3. Conflict perspective
4. Feminist perspective

5. Which socialist perspective most emphasizes the ways in which religion helps to maintain social inequalities within a society?

1. Functional
2. Symbolic interactionist
3. Conflict theory
4. Feminist perspective

6. Which of the following do the functionalist and conflict perspectives share?

1. Position that religion relates to social control, enforcing social norms
2. Emphasis on religion as providing social support
3. Belief that religion helps explain the mysteries of life
4. None of the above

7. The Protestant work ethic was viewed in terms of its relationship to:

1. Evolution and natural selection
2. Capitalism
3. Determinism
4. Prejudice and discrimination

15.2. Types of Religious Organizations

8. What are some denominations of the Christian Protestant church?

1. Catholic and Jewish
2. Jehovah's Witnesses and the United Church of Canada
3. Scientology and Hare Krishna
4. The Church of England (Anglican) in Canada and the Roman Catholic Church

9. A sect:

1. Has generally grown so large that it needs new buildings and multiple leaders
2. Often believes it must split from the larger group to return to important fundamentals
3. Is another term for a cult
4. All of the above

10. The main difference between an ecclesia and a denomination is:

1. The number of followers or believers is much larger for denominations
2. The geographical location varies for ecclesia versus denominations
3. Ecclesia are state-sponsored and considered an official religion
4. There are no important differences; the terms are interchangeable

11. Some controversial groups that may be mislabelled as cults include:

1. Scientology and the Hare Krishna
2. the Peoples Temple and Heaven's Gate
3. the Branch Davidians and the Manson Family mona
4. Quakers and Petecostals

15.3. Religion and Social Change

12. Secularization refers to a number of interrelated trends including:

1. The Protestant work ethic
2. Television ministries
3. Separation of church and state
4. Liberation theology

13. The percentage of people in Canada claiming a religious affiliation is:

1. 50 percent
2. 12 percent
3. 95 percent
4. 80 percent

Questions

15.1. The Sociological Approach to Religion

1. List some ways that you see religion having social control in the everyday world.
2. What are some sacred items that you're familiar with? Are there some objects, such as cups, candles, or clothing, that would be considered profane in normal settings but are considered sacred in special circumstances or when used in specific ways?
3. Consider a religion that you are familiar with and discuss some of its beliefs, behaviours, and norms. Discuss how these meet social needs. Then research a religion that you don't know much about. Explain how its beliefs, behaviours, and norms are like/unlike the other religion.

15.2. Types of Religious Organizations

1. Consider the different types of religious organizations in Canada. What role did ecclesia play in the history of Canada? How have sects tended to change over time? What role do cults have today?
2. What is your understanding of monotheism, polytheism, and animism? What are examples of these belief systems in Canada? How do these different belief systems affect relationships to the environment, sexuality, and gender?
3. In Canadian society, do you believe there is social stratification that correlates with religious beliefs? What about within the practitioners of a given religion? Provide examples to illustrate your point.

15.3. Religion and Social Change

1. Do you believe Canada is becoming more secularized or more fundamentalist? Comparing your generation to that of your parents or grandparents, what differences do you see in the relationship between religion and society? Why do you think Canada differs from the United States in the role that religion plays in public and political life?

[see, opentextbc. Ca, chapter-15-r...<<https://opentextbc.ca>>,Chapter15,Religion-Introduction to Sociology-1st Canadian Edition].

Further Research

15.1. The Sociological Approach to Religion

For more discussion on the study of sociology and religion, check out the following blog: http://openstaxcollege.org/l/immanent_frame/. The Immanent Frame is a forum for the exchange of ideas about religion, secularism, and society by leading thinkers in the social sciences and humanities.

Read more about functionalist views on religion at http://openstaxcollege.org/l/Grinnell_functionalism, symbolic interactionist view on religion at http://openstaxcollege.org/l/flat_Earth, and women in the clergy at http://openstaxcollege.org/l/women_clergy.

Some would argue that the Protestant work ethic is still alive and well in North America. Read British historian Niall Ferguson's view at http://openstaxcollege.org/l/Protestant_work_ethic.

15.2. Types of Religious Organizations

PBS's *Frontline* explores "the life of Jesus and the rise of Christianity" in this in-depth documentary. View the piece in its entirety here: http://openstaxcollege.org/l/PBS_Frontline.

Sorting through the different Christian denominations can be a daunting task. To help clarify these groups, go to http://openstaxcollege.org/l/Christian_denominations

Ayahuasca ("the vine of the soul") is a ceremonial tea used traditionally in animistic healing practices in the Amazonian basin. It is an entheogen that induces visions. For more on how ayahuasca ceremonies have come to the attention of North Americans and Europeans as a promising healing modality, see the CBC *Nature of Things* episode "Jungle Prescription": <http://www.cbc.ca/natureofthings/features/what-is-ayahuasca>

15.3. Religion and Social Change

What are megachurchs and how are they changing the face of religion? Read "Exploring the Megachurch Phenomena: Their Characteristics and Cultural Context" at <http://openstaxcollege.org/l/megachurch>

Secularization is an ambiguous trend, not least because the concept of secularization suggests that being secular or being religious is an either/or proposition. For an exploration of contemporary relationship between secularism and religion see the CBC *Ideas* series “After Atheism: New Perspectives on God and Religion”: <http://www.cbc.ca/ideas/episodes/2014/07/14/after-atheism-new-perspectives-on-god-and-religion-part-5-1/>

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***Economy Institution:**

Did you know that the word 'economy' is derived from the ancient Greek *oeconomicus*, referring to the practical activity of household management? It's strange to think, then, how much household work has become detached from the wider economy.

This all has to do with the development of the economy itself, as well as the roles that it has come to play in society.

- In this explanation, we will introduce the economy as a social institution.
- We'll be taking a look at the various types of economic institutions, including agricultural, industrial, and postindustrial economic systems.
- Next, we'll explore the function of the economy as a social institution, followed by the question of the importance of the economy as a social institution.

- After this, we'll look at the economy as an institution in sociology, referencing various theoretical perspectives.

The Economy as a Social Institution:

The economy is one of the earliest societal structures. Just like other social institutions (such as family, religion, and the government), the economy simultaneously shapes the social order and is also shaped by the social order.

So, what do we mean by 'the economy'?

According to the Cambridge Dictionary of Sociology, the term 'economy' refers to "*the social organizations and institutions that are involved in the production and distribution of goods and services in society*" (Ingham, 2006, p. 158).

Types of Economic Systems:

The two dominant economic systems in Western society are capitalism and socialism. There have been many developments and variations of these systems, which persist from place to place and time to time. Let's take a brief look at capitalism and socialism now.

Capitalism versus socialism

Capitalism is an economic system that favors the private accumulation of profits. The means of production are also privately owned, albeit with some level of regulation from the government.

For example, the United States government sets limits on the amount of control that a single business can have in the market by outlawing monopolies and encouraging competition.

In a socialist economic system, the means of production and distribution are collectively (as opposed to privately) owned. The government owns all major industries and makes all relevant economic decisions.

Rather than maximizing profits, the goal of socialism is to address the population's needs through social service programs. For example, where the U.S. offers healthcare to the elderly and disabled through insurance, other countries offer financed healthcare to all.

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Economies of Agricultural Societies:

The earliest humans lived as hunter-gatherers, finding subsistence in animals, vegetables, and wild fruits. Seeing as these resources were scarce, people often had to pick up and leave for other locations to find a higher abundance of them. Some sociologists suggest that this can't be classified as an economy, because there was no trading involved.

The raising of crops and domesticating of animals marked the rise of the earliest economies. This is known as the Agricultural Revolution, which developed at different times and speeds in different parts of the world. The technology that set the agricultural revolution in full motion was the plow, allowing people to settle in places for longer and creating jobs for them to do (such as storing excess crops and building irrigation systems).

A plow is a tool that allows farmers to loosen and turn up the soil in preparation for planting seeds.

Notwithstanding the creation of towns, cities, and public administration in urban areas, a key invention of this area was money, once it was realized that trading had its limitations (because one person did not *always* have what another person needed and could exchange their produce for).

In the earliest economies, 'money' was used in the form of many objects like rice or barley. The underlying premise was that a particular value could be assigned to these objects, establishing a rate of exchange and ways of dividing property.

The system of mercantilism was developed by the government to protect their share of markets through the run of colonialism. Mercantilistic governments controlled colonial and foreign markets using taxes, high tariffs, and bans on certain goods. This

inevitably led to a surge in manufacturing, ultimately bringing about the Industrial Revolution.

Economies of Industrial Societies:

In preindustrial societies, the land was the primary source of capital and, therefore, the source of almost all wealth. This changed with the rise of the Industrial Revolution, through which owners of large sums of money replaced landowners as the most powerful economic group.

The turn of the 18th century saw a shift away from manual labor, towards the use of machines for manufacturing goods. This dramatically sped up production time, and also increased efficiency through the establishment of the assembly line in factories.

Agricultural practices were also enhanced so that people could plant large fields of crops that could be easily stored and distributed.

While the Industrial Revolution is credited with modernizing the world, it also produced countless socioeconomic issues that still linger today. For example, per-capita income grew even more rapidly than the world's population between 1800 and 2000.

However, inequalities grew as well - the owners of the means of production hoarded endless fortunes while the vast majority only had their cheap labor to offer in return.

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Postindustrial Societies and the Information Age:

After the modernizing impacts of the Industrial Revolution, we now live in what is known as postindustrial societies, where information is the most valuable commodity. The most powerful group in this society consists of those with the power to produce, store and spread information.

Scholars understand societal developments in economic terms by distinguishing between four sectors:

1. The primary sector extracts and produces raw materials.

2. The secondary sector turns materials into goods.
3. The tertiary sector provides services (such as healthcare).
4. The quaternary sector produces ideas that lead to new technologies and developments.

In underdeveloped countries, most people work in the primary sector. The more an economy develops, the more people move out of the primary sector and into the secondary and tertiary sectors. For example, in highly-developed economies such as the U.S. and Western Europe, most of the workforce is a part of the service industry (i.e., the tertiary sector).

The Function of the Economy as a Social Institution:

Just like any other social institution, the economy has an important role to play in the overall functioning of society. First and foremost, the economy oversees the organization of goods and services in terms of their production, distribution, and consumption.

In line with these core functions, the economy also creates jobs for people to do. Different sociologists perceive the importance of jobs in different ways. While Marxists argue that the purpose of the creation of jobs is to create and maintain the division of labor and class inequality in society, functionalists suggest that jobs carry out the important function of role allocation to create social order.

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Importance of the Economy as a Social Institution:

As we have seen, different theorists attribute different levels and reasons of importance to the economy as a social institution. However, a key core theory to be aware of when discussing this issue is the convergence theory.

Convergence Theory of the Economy:

According to convergence theory, the more a country's economy grows, the more that country resembles an industrialized society.

In such industrialized economies, people tend to shift jobs relatively often, meaning that the workforce needs to be constantly trained and retrained. Another key factor is that cities become the centers of economic activity, and so a large portion of the population moves from rural to urban areas.

For even faster growth, economies require cheap capital to make new investments, access international markets, and increase productivity. This means that many countries choose to converge to strengthen their economies.

A key example of this was the convergence of East Asian countries such as Singapore, Taiwan, and South Korea in the 1970s and 80s.

Types of Economic Institutions:

Based on the definition of a social institution as a system that works towards meeting a population's needs, economic institutions can be defined as the components of a larger economic system that manages resources, goods, and services to meet those needs.

Examples of economic institutions are:

- government organizations,
- banks, and
- investment funds.

The Economy as an Institution in Sociology:

Let's now explore a few sociological perspectives on the economy.

Functionalist Perspective on the Economy

As a theory, functionalism is based on the premise that all institutions and structures work together to create a society resembling an efficient, smooth, and well-oiled machine.

The economy is one of those structures that ensures a well-functioning society through the efficient distribution of vital goods and services.

Fresh produce needs to be exported from farms via safe trucking routes, all the way to urban centers where they can then be packaged and distributed. This system works well until it is interrupted by a disruptive event, such as the Great Recession. Markets can also become over-saturated, resulting in excessive supply (relative to demand), and eventually leading to inflation.

Functionalists suggest that such cyclical events are inevitable and that there is nothing we can do to stop them. However, the government often takes measures to encourage more lending and spending in order to avoid the consequences of the natural cycle.

Conflict Perspective on the Economy

For conflict theorists, the economy reproduces inequality in the capitalist system, rather than being a source of stability.

Marxists theorize these inequalities in terms of the class struggle, arguing that the bourgeoisie accumulates all of society's wealth by exploiting the oppressed proletariat.

Symbolic Interactionist Perspective on the Economy:

Symbolic interactionists make sense of society by studying how people engage in meaning-making in their everyday lives.

An important concept in the symbolic interactionist theory of the economy is career inheritance. This concept suggests that children tend to enter either similar or the same occupations as their parents when they grow up. At their jobs, people also engage in what is known as career socialization, whereby they learn the norms and values of their workplace and/or industry.

Symbolic interactionist thinkers suggest that people are happier at their jobs when they feel that they have (at least some) control over their work, as well as when there is less risk involved in their jobs.

Globalization and the Economy:

According to the Cambridge Dictionary of Sociology, globalization is "*a global system of interconnected communication and transportation networks, economic markets, and persons, covering almost the entire planet*" (Silbey, 2006, p. 248).

In the context of the economy, globalization involves processes of integrating financial markets into a single market connected primarily through electronic networks of communication. There have been several globalizing initiatives implemented as a means to improve the economy.

The North American Free Trade Agreement (NAFTA) is an important globalizing initiative to be aware of. Created in 1994, NAFTA lowers tariffs and restrictions on international trade laws in order to increase trade opportunities. While NAFTA was able to improve the distribution of goods and capital, it also led to a surge in unemployment within the United States and Mexico.

Globalization poses both benefits and limitations when it comes to the economy. For example, there is increased potential for growing wealth, awareness, and development. On the other hand, the lack of regulations at the international level means that inequalities and economic damage are also much more likely to occur.

Work in the United States

The nature and value orientation of work in the United States has, historically, been based on the American Dream which, in turn, is premised on the notion of hard work as the only path to success. However, there is a lot of evidence that shows that there are many additional, structural factors at play when it comes to individual success.

Some aspects of the United States workforce are shaped by - and shape - the economy in particularly influential ways:

- The polarization of the workforce means that work often gets outsourced to developing countries. Furthermore, the automation of the workplace means that workers often get displaced from employment as work gets delegated to new technologies.
- There is also an increasing number of women in the workforce. Despite this upward trend, women are still underpaid, even when working the same roles as men.
- The United States has been framed as a 'land of opportunity' for many years. Workers of all skill levels have migrated to the U.S. to find work and prospects of a better life. While this may have been the case for some time, it all changed during the 2008 economic crisis, of which migrants became one of the most severely impacted groups. This is an example of how immigration may be related to the economy (and vice versa).
- High living standards and low wages mean that there is some level of poverty in the United States. There are other reasons for the existence of poverty as well, such as structural unemployment (when the number of people looking for jobs and the number of jobs available do not match).

Issues Facing the United States Economy

Following our overall understanding of the economy, we are now well-equipped to make sense of the issues that are facing the United States economy, and how we might tackle them.

Recessions in the U.S. Economy

Scholars cite the Great Recession as the largest global economic downturn since the Great Depression of the late 1920s.

Several factors led to the Great Recession of 2008, a primary cause being the provision of adjustable-rate introductory mortgages by banks to people with poor credit scores. However, after the introductory rate expired, these same people faced unexpectedly high interest rates on their loans. Unable to repay their loans, many

people 'defaulted', putting a strain on the lending bodies and, ultimately, national and international economies.

Adjustable-rate mortgages were offered to people with poor credit histories - these are mortgages with very low introductory rates.

The United States continues to deal with the repercussions of this event. While there are several signs of recovery (such as lowering unemployment rates), the nation's wealth is still very unevenly distributed. This is demonstrated by a sharp increase in CEO salaries, as well as the decline of wealth within the middle class.

The Wage Gap

Designed to even the wage distribution between men and women, the Equal Pay Act was passed in 1963. The premise of the Equal Pay Act was to ensure that men and women doing similar work would get equally paid.

However, about 50 years on, women continue to make less than men, even when they are doing the same job. According to the Pew Research Center, the gender pay gap has remained stable over the past 15 years, with women earning around 84 cents for every dollar that a man earns (Barroso & Brown, 2021).

It is important to consider - particularly from a sociological perspective - that the gap only widens when accounting for additional factors, such as ethnicity. To this end, women of color are significantly disadvantaged as compared to White women, men of color, and White men.

The Growth of International Markets

The growth of global capitalism poses significant challenges for manufacturers and workers in the United States. While manufacturers bear the weight of the decisions that influence the entire market, it is the workers who bear the brunt of insecure jobs, low pay, postponed retirement, and harmful working conditions. These conditions have only been worsened with the expansion of the global market.

As tends to be the case, the richest of society experience low to zero risk when it comes to the growth of international markets. The observation that the rich get richer and the poor stay poor has been supported by scholars as being an accurate one.

Economy as an Institution - Key takeaways

- Just like other social institutions, the economy simultaneously shapes the social order and is also shaped *by* the social order.

- The two dominant economic systems in Western society are capitalism and socialism. Sociologists examine the development of the economy in terms of its three main stages: agricultural societies, industrial societies, and the information age.
- The main function of the economy is to oversee the organization of goods and services in terms of their production, distribution, and consumption.
- The functionalist perspective, conflict perspective, and symbolic interactionist perspective all approach the economy and its core function in different ways.

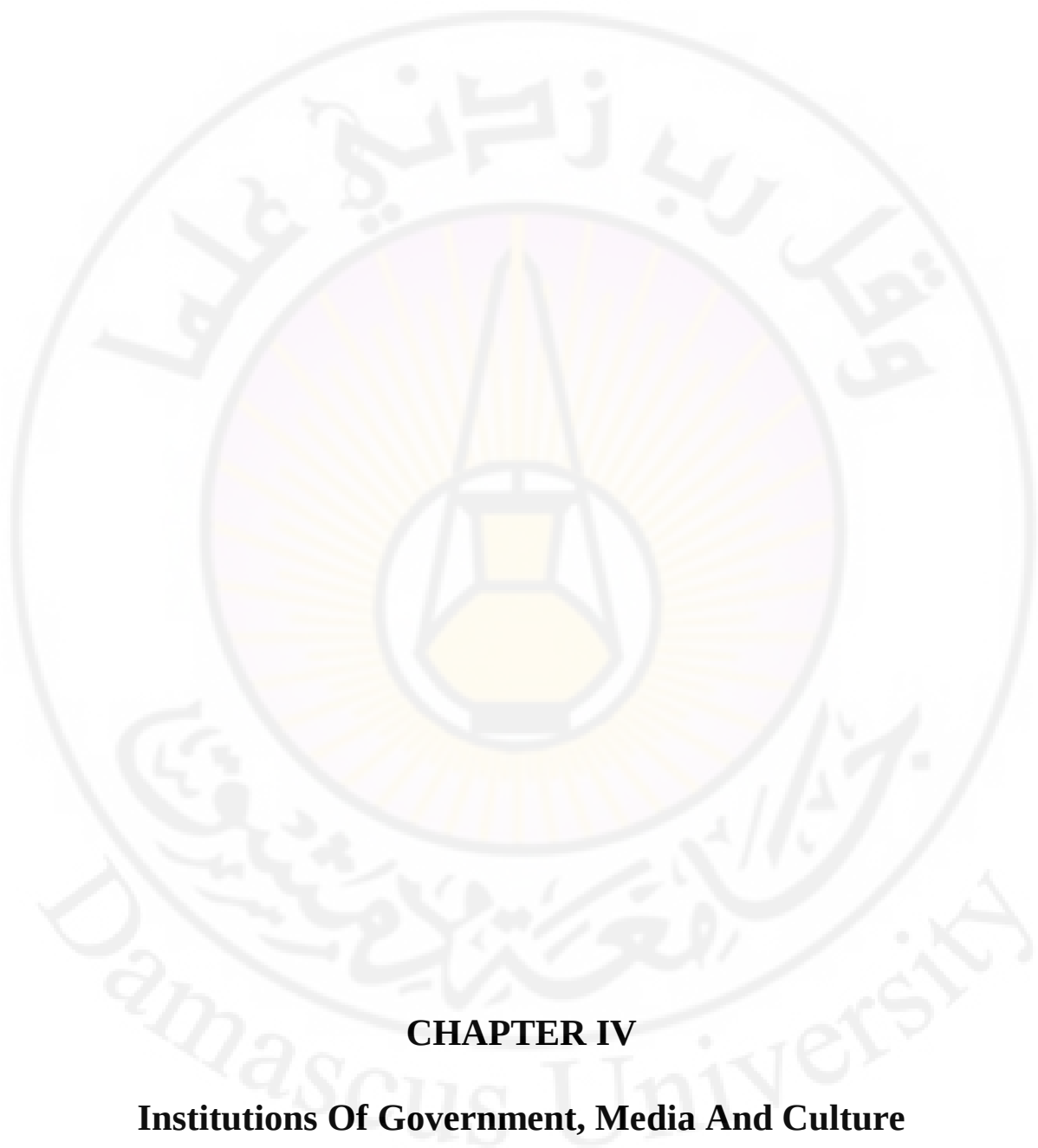
In the context of the economy, globalization involves processes of integrating financial markets into a single market connected primarily through electronic networks of communication.

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CHAPTER IV

Institutions Of Government, Media And Culture



***Government Institution :**

Have you ever wondered how governments manage and maintain their power?

It depends on what type of political system we are talking about. Dictatorships usually use force and persuasion, while democracies try to implement the will of the majority in their processes and decisions about state and international matters.

We will discuss the government as an institution.

- We will start with the meaning of government as an institution.

- We will then discuss the government as a social institution.
- Next, we will analyze the functions of government as an institution.
- We will consider government as an institution of the state and look at different forms of government.
- We will briefly look at politics in the US.
- Finally, we will discuss the importance of government as an institution of the state.

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Meaning of Government as an Institution:

What does it mean when we think of the government as an institution?

Political systems and governments as institutions are considered to be cultural universals because they exist in every society. Their role is to control and govern the people of the specific society.

Sociologists look at the nature of this control, the ways in which governmental power and authority affects social institutions and people and, in general, the social consequences of the distribution of power. In this, they differ from political scientists, who are more interested in the different types of political systems, their processes, elections and political parties.

Political Systems and the Government as a Social Institution:

A political system is a social institution. Its purpose is to maintain social order and regulate social conflict between citizens and within states.

Political systems can be studied on the macro and on micro levels, depending on what the exact focus of the consideration is.

- Macro-level research often focuses on the nature and sources of power, and on types of governments.
- Micro-level studies analyze certain social groups or institutions in relation to power and politics. They might look at the changing position of women in society, or the distribution of power between the wealthy and the poor in a country.

Further themes of research within the wider topic of government as an institution are war, peace, terrorism, political activism and social policy.

We discuss war, peace, terrorism, political activism and social policy in detail in further explanations.

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Functions of Government as an Institution:

Governments as institutions have different functions. Their responsibility is to maintain power relations and authority, both within and outside the state. Thus, they manage issues of conflict, such as war and terrorism, and they guide the people in times of peace.

What is Power and Authority?

The concept of power is one with a lot of negative connotations to it. It is a common belief that power corrupts a man's soul. One must either not have too much of it or learn to control it and use it for good. The concept itself is an ancient one, and there have been many attempts to give an accurate definition of it.

Max Weber (1922) defined power as one's ability to exercise their will over other people. He stated that those who can control the behavior of others exercise power over them.

Power can represent itself in governments and large organizations, as well as in small communities and intimate relationships. We are going to focus on power in political systems.

The Three Sources of Power in Political Systems

Sociologists identified three sources of power in political systems. These are force, influence and authority.

Force means the use of coercion in exercising power over others. Influence refers to the use of persuasion in exercising power. Finally, authority means the institutionalization of power.

Sociologists usually use the concept of authority when they talk about a group of people who possess legitimate power over people through elected positions.

The Three Types of Authority in Society

Max Weber (1947) created a classification system that identified three ideal types of authority.

- Traditional authority
- Rational-legal authority
- Charismatic authority

Weber argued that all three types of authority can be present in society at the same time, but with varied significance.

You can read more about Weber's classification of authority in our explanation of Power and Authority.

What is Conflict?

When one discusses power and authority, one must talk about conflict. Conflict is a central aspect of struggling for and exercising power.

When a conflict develops into an armed conflict, we refer to it as war.

Sociologists approach the topic of war from different perspectives. Some focus on global aspects, while others consider how military conflict affects the citizens and social institutions of one particular nation (Kiser, 1992).

What is Peace?

The opposite of conflict and war is peace.

Sociologists have defined peace both as 'the absence of war' and as an active process of developing friendly relationships between countries and between social groups within countries (recently, most of the armed conflicts around the world happened within states rather than between them).

Create Government as an institution notes faster than ever before

What is Terrorism?

Terrorism means the pursuit of a political aim through the use of threat of violence against symbolic and real targets.

Terrorists usually believe that their act of terrorism serves the development of a new order. Terrorist attacks are often generated from the desire to end the suffering of the poor and oppressed.

Government as an Institution of the State: Types of Government:

There have been different forms of government throughout country and time. Scholars have identified five major types of government: monarchy, oligarchy, dictatorship, totalitarianism, and democracy. We'll go through each of these now.

Monarchy as a Form of Government:

A monarchy is a government in which a single person rules until they die or abdicate. When that happens, their offspring becomes the new monarch by birth.

The title of king or queen in a monarchy is hereditary.

Politics in the USA:

Let's see what politics and the government look like on paper and in practice in the US.

The political system of the United States of America is based on the Bill of Rights and a democratic, two-party system. The president of the US is elected, so are leaders of state and local governmental organizations by secret ballot.

Citizens of the US are familiar with the basics of the political system, and most US citizens identify with either one of the political parties: Republicans, Democrats or independents. Actively, only a small minority of citizens participate in political organizations.

Sociologists have found a decline of political participation and voting in America at the end of the 20th century. The Internet, however, brought new opportunities both for political parties and for citizens to get involved with the political processes. Since the rise of the Internet, there has also been a rise of voter turnout.

At the same time, there still is a low turnout among minority ethnic groups and the poor. Sociologists argue that it is because of their focus on survival rather than on politics; in addition, they feel powerless, and they believe that their vote would not change anything for them.

Race Issues in Politics:

African Americans and ethnic minority groups were and still are underrepresented in the American political system. Black men got the right to vote only after the Civil War. Black women were only allowed to vote later, in 1920.

Racial and ethnic minorities are underrepresented in the US Congress, in both political parties. There have only been one non-White president of the US until now (Barack Obama). He was first elected in 2009 and served in the position until January 2017.

Gender Issues in Politics:

Historically, women have been underrepresented in American politics. They only got the right to vote in 1920 with the implementation of the Nineteenth Amendment. To this day, there have always been more men in high, political positions and America is yet to witness a female president.

Class Issues in Politics:

Lower-educated and lower-paid workers are less likely to participate in voting than people of better socioeconomic backgrounds. This suggests that wealthier people are represented more and thus have more power in politics than poorer citizens.

Often, ethnic minority individuals work in lower-paid jobs; thus, there is also a lack of representation of poorer ethnic minorities.

The Judicial System in the US:

One of the three branches of the American government is the judicial system. It consists of local, state and federal courts.

The highest court in America is the US Supreme Court, which makes the final decision about laws and their constitutionality.

Importance of Government as an Institution of the State: Theoretical Perspectives:

Sociologists of different perspectives have discussed the importance, roles and purposes of governments and politics. We will consider three different theoretical perspectives on government and politics: functionalism, conflict theory and symbolic interactionism.

Functionalism on Government and Politics:

According to functionalists, all aspects of society serve a unique purpose. Governments fulfil four key functions:

- Guiding and directing society
- Meeting social needs
- Maintaining law and order
- Managing international relations

Functionalists believe that governments help to regulate conflict and maintain social order. They think that in order to have a well-functioning society, all its dysfunctional elements must be kept under control. That is what governments help to do.

Functionalists are generally against social change, as they believe it forces undesirable things on society and its people.

Conflict Theory on Government and Politics:

Conflict theory was developed from the theories and ideas of Karl Marx, and it usually considers the social inequalities of society and discusses how power is imbalanced in certain social groups.

According to conflict theorists, social problems such as crime and poverty are the result of unequal and discriminative social structures rather than individual mistakes. Marx was against capitalist society in particular. He argued that poverty and the oppression of the working class was the result of the powerful minority wanting to keep their power and wealth at the expense of the majority.

Marx claimed that a more balanced and equal society could be reached by engaging in conflict. This conflict would be a proletarian revolution. According to Marx, after the conflict, there would be greater personal freedom and economic stability in the society he called a 'socialist society'.

C. Wright Mills (1956) expanded on Marx's theories and created the concept of the power elite. He argued that a small group of powerful and wealthy people controlled society through the government and social policies. According to modern theorists of this perspective, the members of the power elite engage in the same social and professional behaviors. They usually attend the same elite clubs and schools and often have holidays at the same, exclusive locations.

Symbolic Interactionism on Government and Politics:

Symbolic interactionists, such as Max Weber and George H. Mead, are concerned about social interactions, symbols, emblems and individuals of society.

When it comes to governments, they focus on symbols and individuals that come to represent authority and power in society. In terms of researching government in the US, a symbolic interactionist would probably focus on symbols such as the White House, the eagle, the presidential seal and the flag of America. Furthermore symbolic interactionism is interested in the micro aspects of government and politics, such as face-to-face interactions, personal lobbying, campaigning and meetings of decision-makers in politics.

Government as an Institution - Key takeaways:

- Political systems and governments as institutions are considered to be cultural universals because they exist in every society.
- Governments as institutions have different functions. Their responsibility is to maintain power relations both within and outside the state. Thus, they manage issues of conflict, such as war and terrorism, and they guide the people in times of peace.
- Scholars have identified five major types of government: monarchy, oligarchy, dictatorship, totalitarianism, and democracy.
- The political system of the United States of America is based on the Bill of Rights and a democratic, two-party system. The president of the US is elected, so are leaders of state and local governmental organizations, by secret ballot.
- Functionalists believe that governments help to regulate conflict and maintain social order. C. Wright Mills argued that there was a small group of powerful and wealthy people who controlled society through the government and social policies. When it comes to governments, symbolic interactionists focus on symbols and individuals that come to represent authority and power in society.

Frequently Asked Questions about Government as an institution:

What is a government as an institution?

Governments are considered institutions due to their importance in society. Their role is to control and govern the people of the specific society.

What are the functions of government as an institution?

Governments as institutions have different functions. Their responsibility is to maintain power relations both within and outside the state. Thus, they manage issues of conflict, such as war and terrorism, and they guide the people in times of peace.

What is government as an institution of the state?

Government is a cultural universal, one form of it exists in each and every society. There have been different forms of government throughout space and time. Scholars identified five major types of government: monarchy, oligarchy, dictatorship, totalitarianism, and democracy.

What is the importance of government as an institution of a state?

Sociologists of different perspectives have discussed the importance, roles and purposes of governments and politics. They arrived to varied conclusions. Functionalists believe that governments help to regulate conflict and maintain social order, for example.

How is government a social institution?

Governments are concerned with social issues and are managing social policies that aim to maintain a power balance and a general well-being in society.

[Vide, Studymarter – Co. Uk, g...<<https://www.studysmarter.co.uk>>,Government as an institution Meaning@State,studysmarter].

*** Media institution :**

Mass media have emerged as a social institution, assuming many of the functions formerly served by traditional social institutions such as the church, school, government, and family. However, in Western countries operating on the private-ownership model (most notably the United States), media systems were never intended

to serve as a social institution. Instead, the primary objective of a privately owned media organization is to make a profit for the company. Thus, many films, television programs, and Web sites contain sexual and violent content designed to attract the largest imaginable audience. The messages contained in these programs can be confusing or disruptive to a public looking to the media for direction, purpose, and meaning. The public's reliance on the Western media for guidance and support can therefore be dangerous. Within this context, media literacy provides strategies that enable people to critically examine media messages and put media programming into meaningful perspective.

Keywords: media; social institution; socialization; media literacy:

One of the first questions that students ask when they enroll in media literacy classes can be summarized as follows: "Why do we need to study media literacy? After all, are not films, television programs, Internet chat rooms, and video games simply entertainment?"

One way to address this question is by considering the emergence of mass media as a social institution, which has assumed many of the functions formerly served by traditional social institutions such as the church, school, government, and family.

A social institution is an organization that is critical to the socialization process; it provides a support system for individuals as they struggle to become members of a larger social network. To illustrate, day care and kindergarten teachers focus the majority of their attention on "classroom management" skills, instructing students about how to stand in line and raise their hands when they want to talk in class.

Institutions contribute to the stability of a society by maintaining an ongoing presence. In that sense, institutions are often tied to tradition. Social institutions such as the church maintain formalized practices and procedures. These rules apply to governance of the institution, including issues of leadership, membership, and dismissal from the institution .

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The Chair of Media and Culture is concerned with the social and democratic impacts of data technologies and AI as well as with key questions about media cultures and social change.

Prof. Dr. Veronica Barassi leads the Chair of Media and Culture (=mcm3), she is an anthropologist and also the Chair of Media and Communication Studies in the School of Humanities and Social Sciences at HSG. Our research, teaching and

consultancy strategy is interdisciplinary, critical, and cross-cultural in nature and focuses on the following areas of investigation:

AI Cultures and Data Futures:

From governments to businesses, from the health sector to education AI cultures and data systems are transforming everyday life. We develop research, teaching and consultancy projects, which engage with the following themes: algorithmic profiling and human rights; data in everyday life; human and machine communication; social impacts of algorithmic bias and error; AI ethics; children and AI interaction.

Data Privacy and Data Rights:

In our AI and data driven societies we need to critically consider the relationship between data privacy, data justice and inequality. We focus on projects that engage the following themes: social understandings of data privacy; data rights and data justice; importance of privacy by design/ privacy by default models; marginal communities and data inequality.

Media Cultures and Social Change:

Media technologies and platforms play a fundamental role in shaping our public debate and democratic processes. We develop research, teaching and consultancy projects, which engage with the following themes: journalism and democracy, civil society and NGO communication; local and community media; media representation and ethics.

Social Media and Democracy:

From fake news to self-representation, from organizational communication to political campaigns, social media have radically transformed our society and our democracies. We develop research, teaching and consultancy projects which engage with the following themes: social media algorithms; fake news and filter bubbles; challenges and opportunities of social media communication.

[For More details, vide, mom.unisg.ch, mom – 3 <<https://mcm.unisg.ch>>, Media and Culture – mcm-hsg-University of st. Gallen].

***Culture Institution and HR Management:**

Operations Management and HR of Cultural

Institutions:

GRADUATE PROGRAM (& ADVANCED CERTIFICATE) STATUS:

Zsuzsanna Szálka

***Course Description:**

As experts in the field of culture, it is crucial to gain knowledge about successful and effective leadership, management and communication. For future managers, leaders or strategic partners of cultural institutions, it is important to discover the difference that effective leadership, HR/operations management and communication knowledge and applications may bring to these institutions' operations. The aim of the course is to equip students with a clear understanding of elements, aspects and the latest trends in operations -, human resources management and institutional communication from small and medium scale organizations to large institutions.

The course will include interactive sessions, visits to Viennese cultural institutions and online sessions by cultural experts from the global South.

The working method of the class is very interactive: individual research, group activities, class discussions and site visits are essential elements of the classes.

The course will include the following topics:

Leadership:

Students will learn to define the key elements and characteristics of leadership. With the help of the interactive session, students will be able to answer the following key questions related to the topic: What is the essence of great leadership? Who can be a leader? Who needs leadership? How do we recognize leadership and what does it take to practice it? What can and shall I do as an individual to demonstrate personal leadership regardless of the area of expertise?

HR and change leadership:

The main topics of the workshop will touch upon the key roles and responsibilities of the Human Resources function, an essential element of running any organization – be it a not-for-profit or a corporation or public institution. Focus will be on personal and organizational engagement and change leadership. Some change initiatives at corporation, personal, and society levels will be examined to be able to draw personal conclusions and learnings.

Corporate Culture:

Students will be exposed to the most known models and concept of organizational culture – a living, organic entity described as a character of a company or corporation and shaped by its members and their interactions. They will be able to utilize and build on your previous experience with any organizations in identifying key cultural elements. We will look at how external and internal changes are shaping and impacting the culture and what is the key to change a culture. As a case study, we will also study the corporate culture of the Central European University.

Institutional Communication:

Why is it important to have a strong brand in the cultural sector? How can a cultural brand be successful and authentic? The interactive workshop will showcase the different types of brands and the important steps to establish a successful brand. Why is formulation a clear mission, vision and having a strategic approach is crucial for communicating the brand? Students will learn about the essence of brand narratives and its importance during institutional crisis. The session will also examine the constantly changing relationship between brand communication and program communication, the tools, channels that can be applied.

Learning Outcomes:

The participants of the course will acquire a basic knowledge of terms and concepts in operations management of cultural institutions. There will be a special focus on management, leadership, internal communication strategies, audience engagement, PR, creative content-marketing, unique story-telling strategy and cultural project-based marketing solutions. They will learn and explore the basic methods, trends and tools

[Szalka, Zsuzsanna, Courses. Ceu. Edu, O... <courses>,
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