

Chapter 1 : Social Institutions Examples

Examples of social institutions include economic, governmental, educational, family and religious institutions. Social institutions are comprised of a group of people who have come together for a common problem-solving goal.

What is an institution? A socio-cultural institution is a cultural pattern, practice, or relationship that is organized and reinforced by the local community. They are the stage or real world context in which all of life is learned and lived out. The evening events are far more than simply sports and entertainment. They are part of national identity. They shape social organization, differentiating fans of the Toronto Maple Leafs from those of the Vancouver Canucks. It significantly impacts business economics. Do you know what night of the week is HNIC? Socio-cultural institutions create and define status and role for individuals and communities. A sheriff in a county region of the USA is expected to enforce the written laws of the land. Cultural anthropologists have identified eight categories of socio-cultural institutions represented in the figure below: How is each defined? Material culture is the sphere in which observable behavior occurs with all its objects. Art and play include symbols and rituals plus markers of status and identity Social organization involves the make-up and arrangement of society. Kinship defines the family structure there are five global patterns and is the most important institution throughout most global societies. Through kinship, identity is marked, authority is structured, and alliances are formed. It determines transfer of trust, flow of communication, and control of resources. In some societies, it is the pattern for spirit-world phenomenology. Economic organization determines systems of exchange. Means of production define labor instruments. Religious systems dictate how people explain and relate to the supernatural world. Beneath socio-cultural institutions are values and core worldview assumptions about reality. They are hidden from view, but are the powerful forces that drive institutions and outward behavior. GPC can help you understand these complexities in order to create understanding and increase productivity across cultures.

Chapter 2 : Society in the Australian Context Â» ACAP

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It established a constitutional monarchy, with the British monarch, represented locally by a governor-general, the reigning sovereign of Australia. Likewise, Australia adopted the British parliamentary model, with the governments of the Commonwealth of Australia and of the Australian states chosen by the members of the parliaments. Similar to the United States, Australia is a federation, and the duties of the federal government and the division of powers between the Commonwealth and the states are established in a written constitution. Under the constitution, the federal government has responsibility for defense, foreign policy, immigration, customs and excise, and the post office. In keeping with federalism, the constitution can be altered only by majorities in both federal houses of the legislature followed by a referendum that gains the consent of a majority of all the electors and a majority in at least four of the six states. Constitutional disputes are resolved by the High Court of Australia. Although formally the governor-general and the governors are appointed by the monarch, they are invariably recommended by the Australian governments. The House of Representatives the lower house comprises members, including two each from the Australian Capital Territory and Northern Territory. Members are elected for three-year terms and are responsible for choosing the government. The Senate consists of 76 members; each state has 12 senators, and there are two senators each from the Australian Capital Territory and Northern Territory. Senators representing the states serve six-year terms, while territorial senators serve three-year terms. Government ministers are drawn from both the House and the Senate. Local government There are hundreds of local government authorities in Australia. The powers of local authorities are derived from legislation adopted in each state and territory, and their functions vary considerably. Typically, these functions include waste and sanitary services, water, roads, land use, inspection and licensing, maintaining public libraries and recreational facilities, town planning, and the promotion of district attractions and amenities. In some areas, particularly the densely settled suburbs, its role includes the operation of transport and energy systems. Local governments receive funding from their respective states and collect taxes. Justice The Australian legal system is based on the common law of England, and many laws are identical with those laid down in acts of the British Parliament. The administration of the law is largely in the hands of the states, each of which has a series of courts culminating in a supreme court. Between them these courts have comprehensive responsibilities extending to all matters of state and to most matters of federal jurisdiction. The High Court of Australia, the federal supreme court, consists of a chief justice and six other justices, each of whom is formally appointed by the governor-general. It exercises general appellate jurisdiction over all other federal and state courts and is given the special duty to decide disputes involving the interpretation of the federal constitution and acts of the federal parliament. The court is well respected by legal authorities both inside and outside Australia. Political process Elections Australia has been a pioneer in election law. The secret ballot, generally called the Australian ballot, was first introduced in Victoria in 1856, and South Australia granted women the right to vote in 1895. Women also made dramatic gains in representation, particularly since 1949. In modern elections, all citizens at least 18 years of age are eligible to vote. A small fine can be imposed for not voting. Aboriginal people received the franchise in 1962, though voting did not become compulsory for them until 1969. Museums Victoria Electoral laws are quite unique. Australia utilizes both preferential and proportional systems. At the federal House of Representatives and state levels, members are elected in single-member districts utilizing the alternative-vote preference system, in which the voter numbers the candidates in order of preference on the ballot paper. This enables minor parties—even those unable to win any seats—an indirect influence on policy formation, since the votes of losing candidates may be reallocated in close contests. In elections to the federal Senate and in Tasmania, the single-transferable-vote proportional representation system is used. This method enables voters to rank order their preferences and ensures that a party is allocated seats in a manner somewhat proportional to its share of the vote. The proportional method generally provides minor parties with better representation in the federal Senate, where Senators for each state are elected in seat districts, than in the House of Representatives. Political parties Since

the Australian federation was formed, politics has generally been a contest between the Australian Labor Party ALP , established in , and a number of anti-Labor parties. Notable among these are the Liberal Party of Australia founded in by Sir Robert Menzies , a generally conservative party that favours the interests of private enterprise, and the National Party formerly the Country Party , which has received support from farmers, ranchers, and other groups in the rural constituencies. These two, in coalition, have formed the federal government for most of the years since . The Australian Democrats , formed in , have drawn support away from the main parties, though in federal elections it has only won representation in the Senate. The environmentalist Australian Greens have also enjoyed some success in federal Senate elections. The complicity of the U. Central Intelligence Agency and of the British secret service in this event was widely alleged—and in some circles is still bitterly resented. An influential minority supports the severing of all remaining formal ties with the United Kingdom and favours Australia declaring itself a republic , in which case the post of governor-general would be abolished. In a referendum, however, voters favoured retaining the constitutional monarchy. Security Australian defense policy emphasizes self-reliance within the limits of national resources and in the context of a supporting framework of international alliances and agreements. Trilateral security arrangements with the United States and New Zealand are also considered crucial. The Australian Defence Force has played a pivotal role in international peacekeeping and humanitarian efforts in such places as Zimbabwe , the Sinai, Afghanistan, Rwanda , and Somalia. Military service is not compulsory. The states manage police services, although there is a federal Commonwealth police force that performs general security duties in the Australian Capital Territory and is the principal agency for the enforcement of federal laws. Health and welfare Australians enjoy the advantages of a modified welfare state and compare favourably with the rest of the world in terms of nutrition, living and working conditions, and general rates of life expectancy. Cardiovascular disease and cancers account for most deaths, but accidents, particularly road accidents, represent the largest single category of health hazards during the first half of life. Improvements in health care led to a rise of more than 50 percent in average life expectancy during the 20th century. Health care provision is managed by the states and territories, though broad national policies are framed by the federal government through the Department of Health and Aging. The national government also influences health service standards through its financial arrangements with the states and territories, through grants and benefits to individuals and organizations, and by regulating health insurance. Health care is also delivered by local governments, semivoluntary agencies, and private enterprises. Public and private hospitals provide good-quality care and support medical research that has established an excellent international reputation. Private health insurance covers about one-third of Australians. A compulsory health insurance system was introduced in by an ALP government. As amended by subsequent conservative administrations, the plan depends on a combination of direct patient charges, voluntary insurance, and a national Medicare program. The latter covers basic surgery visits and care in public hospitals and is funded by a compulsory levy on taxable incomes. Costs of drugs and other prescribed therapeutic substances are government-subsidized, but most patients are still required to pay for each prescription. Pensioners and the chronically ill receive major concessions. There is the familiar spectrum of disability and rehabilitation pensions and family allowance supports, but particular provision is made for the needs of remote communities , especially for the health and welfare of Aboriginal peoples. Some Outback Aboriginal communities continue to endure poor living conditions that are reflected in a disease profile including trachoma, leprosy, tuberculosis, and a range of intestinal complaints, as well as diabetes. Successive governments have attempted to repair the mistakes of earlier generations that left the obdurate problems underlying this situation—“inferior nutrition and hygiene, unemployment, and alcohol abuse”—but there is much still left to be done. Traditionally egalitarian, Australians have been quick to resent any claims to privilege either by a class or by an individual. Australians place great pride in the fact that, by and large, they have avoided the worst extremes of capitalism. Some of this is delusive, but certainly they have had good reason for not seeing themselves as wage slaves. Innovative Labor governments and idealistic trade unionists are proud of their accomplishments, and Australians have historically maintained a comparatively small gap between rich and poor, though this gap widened appreciably in the late 20th century. Housing Australia has a relatively new housing stock, particularly as the construction

industry enjoyed a boom during the s. About one-fifth of the stock has been built since , and some three-fifths since . Although many properties need significant repairs, the overall quality of the housing stock is quite good. About seven-tenths of houses are owner-occupied, and some four-fifths of Australians live in separate detached houses. The size of the average home is fairly large, with some three-fourths of residences having at least three bedrooms. Housing costs are highest in Sydney and Canberra. Education Except for universities, the governments of the states and territories manage all aspects of education. The federal government is responsible for funding higher education and provides supplementary funding to the states. The national government also develops national education policies and guidelines. Basic literacy rates are high, and school attendance is compulsory throughout Australia between the ages of 6 and 15 years 16 years in Tasmania. Most children begin primary school at about 5 years of age. The final two years of schooling are noncompulsory. About seven-eighths of students complete 11 years, and some three-fourths complete 12; the number of students in the final year varies considerably by region, from less than half in Northern Territory to nine-tenths in the Australian Capital Territory. Of students attending primary and secondary schools, most are enrolled in government schools; nearly one-third attend private institutions, mainly Roman Catholic schools. Secondary-school curricula tend to focus on compulsory cores in traditional subjects coupled with a generous list of options or electives. Specialist services include educational, psychological, and vocational counseling , assistance for Aboriginal children and adults, programs offering English as a second language, courses for gifted and disabled children, and programs to assist children in remote areas. Despite an emphasis on multiculturalism, foreign languages traditionally have not been well represented, and several ethnic groups have felt obliged to organize independent programs. Since the late s, the government has promoted the teaching of Asian languages, especially Indonesian, Japanese, and Chinese; it has also favoured applied science and technology and computer literacy. Higher education is provided in self-governing universities and colleges and in institutions operating as part of the state-controlled TAFE Technical and Further Education systems. In the federal government launched an assertive restructuring program to produce fewer, larger institutions, with each institution offering a broader educational profile. To facilitate the process, student fees were reimposed, and central funding mechanisms were amended. However, progress was hampered by an economic downturn in the early s and by opposition from academics. Most higher education institutions are funded by the Commonwealth government through charges on Australian students under a Higher Education Contribution Scheme HECS and from international and other fee-paying students. About one-third of operating revenue comes from the HECS income and other fees. The original state-sponsored system guaranteed an even spread of universities, and it is still somewhat unusual for undergraduates to attend universities outside their home states. Most of the older public universities were founded in the colonial era, and all were established before World War I. In chronological order of establishment, they are the Universities of Sydney , Melbourne , Adelaide , Tasmania in Hobart , , Queensland Brisbane, , and Western Australia Perth, The Australian National University in Canberra, a research-oriented institution, was established by the federal government in . There are some 40 higher educational institutions with operating grants from the Commonwealth Department of Education, Training and Youth Affairs.

Chapter 3 : Society and culture - Department of Foreign Affairs and Trade

From , Mechanics' Institutes, Literary Institutes, Athenaeums and Schools of Arts played an important role in the life of early Australian communities. Among their roles was the provision of libraries and reading rooms, but as community institutions they also provided lectures and adult education.

Obviously, the sociologist does not define institutions in the same way, as does the person on the street. Laypersons are likely to use the term "institution" very loosely, for churches, hospitals, jails, and many other things as institutions. According to Sumner and Keller institution is a vital interest or activity that is surrounded by a cluster of mores and folkways. Sumner conceived of the institution not only of the concept, idea or interest but of a institution as well. By structure he meant an apparatus or a group of functionaries. Lester F Ward regarded an institution as the means for the control and utilization of the social energy. T Hobhouse describe institution as the whole or any part of the established and recognized apparatus of social life. Robert Maclver regarded institution as established forms or conditions of procedure characteristic of group activity. Sociologists agree that institutions arise and persist because of a definite felt need of the members of the society. While there is essential agreement on the general origin of institutions, sociologists have differed about the specific motivating factors. Sumner and Keller maintained that institutions come into existence to satisfy vital interests of man. Ward believed that they arise because of social demand or social necessity. Lewis H Morgan ascribed the basis of every institution to what he called a perpetual want. Primary Institutions Sociologists often reserve the term "institution" to describe normative systems that operate in five basic areas of life, which may be designated as the primary institutions. In shorthand form, or as concepts, these five basic institutions are called the family, government, economy, education and religion. The five primary institutions are found among all human groups. They are not always as highly elaborated or as distinct from one another but in rudimentary form at last, they exist everywhere. Their universality indicates that they are deeply rooted in human nature and that they are essential in the development and maintenance of orders. The secondary institutions derived from Family would be The secondary institutions of economics would be The secondary institutions of Religion would be The secondary institutions of education would be The secondary institutions of State would be Sociologists operating in terms of the functionalist model society have provided the clearest explanation of the functions served by social institutions. Apparently there are certain minimum tasks that must be performed in all human groups. Unless these tasks are performed adequately, the group will cease to exist. An analogy may help to make the point. We might hypothesize that cost accounting department is essential to the operation of a large corporation. A company might procure a superior product and distribute it then at the price that is assigned to it; the company will soon go out of business. Perhaps the only way to avoid this is to have a careful accounting of the cost of each step in the production and distribution process. An important feature that we find in the growth of institutions is the extension of the power of the state over the other four primary institutions. The state now exercises more authority by laws and regulations. The state has taken over the traditional functions of the family like making laws regulating marriage, divorce, adoption and inheritance. The authority of state has similarly been extended to economics, to education and to religion. New institutional norms may replace the old norms but the institution goes on. The modern family has replaced the norms of patriarchal family yet the family as an institution continues. Sumner and Keller has classified institutions in nine major categories. He referred to them as pivotal institutional fields and classified them as follows:

Chapter 4 : Institutions in Australian society / edited by John Henningham. - Version details - Trove

social institution consists of a group of people who have come together for a common purpose. These institutions are a part of the social order of society and they govern behavior and expectations of individuals.

The Simple English Wiktionary has a definition for: An institution is social structure in which people cooperate and which influences the behavior of people and the way they live. An institution has a purpose. Institutions are permanent, which means that they do not end when one person is gone. An institution has rules and can enforce rules of human behavior. The word "institution" can be used in two ways. It can mean a very broad idea, or a very "specific" narrow one. Government is an institution in the broad sense. Westminster Parliament is an institution in the specific sense. Education is an institution in the broad sense. Harvard University is an institution in the specific sense. Institutions, in the broad sense, are found in every society. The way that each institution works is different in different cultures. Some important institutions are: Marriage - This is how society protects itself by controlling the way people live together, have children and care for them. Education - A society controls how young ones are prepared to be useful adult members of society. Kinship - Society controls how people who are related, or not related, should act to each other. Government - Societies set up an institution to have power to make decision for the good of society. Law - Societies decide what is right and wrong, and what punishments there are for doing wrong. Trade - Societies have ways of controlling the way food and other goods pass from one person to another. Defence - Societies set up institutions to protect themselves against attack. Some societies have many institutions in the "specific" sense. These societies have an organised government, schools, hospitals, churches, clubs, armies, markets, courts and places for entertainment. Some societies have very few of these things, but this does not mean that there are no "institutions". The way in which the people relate to each other may have just as many "controls" as in a society with schools, markets and a government. An example of a society that has lots of "specific" institutions is Western Europe. An example of a society with very few specific institutions is the society of the Australian Aboriginal people before the 20th century. Historians look at institutions to find differences between eras or periods. They sometimes judge political and military events by the effect that they had on institutions. Sources[change change source] Berger, P. Luckmann , The Social Construction of Reality: Cambridge University Press, Cambridge.

Chapter 5 : Social Institutions (Stanford Encyclopedia of Philosophy)

Institutions in Australian Society examines the basic characteristics of thirteen fundamental institutions in Australian society, giving an overview of the development and contemporary significance of each of them.

The Constitution is the set of rules which controls the power, authority and operation of a Parliament. Each State of Australia, in addition, has its own constitution. The Commonwealth Constitution covers federal government, the federal parliament, and the federal courts, the territories, and the creation of new states. In this sense, the Commonwealth Constitution is the fundamental document of empowerment in the Australian political and legal systems. It establishes that, where the Commonwealth and a State pass conflicting laws, any valid Commonwealth law trumps overpowers the State legislation. States can pass laws on any subject matter. The Constitution gives the federal government the power to enact legislation about certain areas. Topics not mentioned such as buying land from another person are outside the legislative capacity of the Commonwealth Parliament. An exception to that rule is where Australia is party to an international agreement treaty about a matter. Marriage, immigration and taxation are subjects on which the Commonwealth has the power to enact laws. Road rules, the buying and selling of property and criminal laws in general are outside the constitutional capacity of the Commonwealth Parliament. Many laws, mostly criminal laws, are enforced by the police. The police services of each State are given the job of upholding the laws made by the government, primarily those laws to do with the day-to-day operation of society and the protection of safety and freedom for people in society. Police deal with a wide variety of breaches of the law, from noise disputes to drink-driving to murder. Australia also has a national police force. It was established in and is dedicated to the enforcing of Commonwealth criminal law in order to protect Commonwealth and national interests from crime in Australia and overseas. The AFP is also involved in investigating crimes which cross state borders and acts as a community police force in the ACT and other external territories. Other laws, which deal with civil and other disputes, are in effect enforced by the court system. The federal and State hierarchies of courts in Australia hear all cases from summary or minor offences up to major criminal cases, such as drug trafficking or murder, as well as major civil cases such as corporate bankruptcies or matters in regard to faulty products. The adversarial system involves two parties presenting opposing arguments before the court, a process which is presided over by a neutral third party, the judge or magistrate. Under the adversarial system, the judge usually does not examine witnesses directly. The judge will then make a decision. If, however, it is a jury trial, the judge will instruct the jury on the appropriate law. The jury will then deliberate. The result of the deliberation is the verdict. If the accused is found guilty, they may end up in the correctional system, in jails of differing levels of security. Solicitors and barristers Many professional people are involved in the running of legal proceedings. Aside from judges and magistrates, there are the two types of lawyers - solicitors and barristers - who research, construct and argue the cases of those who are appearing before the court. Solicitors, generally, do not appear in court to argue a case. Solicitors work behind the scenes preparing the case and providing legal advice. Solicitors either work by themselves or in large or small law firms. Within these firms there is a hierarchy. These lawyers are supported by paralegals, non-lawyers or law students whose job it is to research and manage the case files. They also appear in court and have several tasks including asking the accused whether they are pleading guilty or not-guilty and taking the verdict. Governments also retain legal counsel. After seeking legal advice from a solicitor, a client is referred on to a barrister if they decide to go to court. The barrister represents the client in court, and barristers who usually have previous work experience as solicitors generally develop special expertise in a particular area, such as criminal law or corporate bankruptcy. The role of a barrister is to offer expert advice to the client as to the likely outcome of the case and the best course of action, and to represent the client in court. See image 2 Legal institutions and the Government The government also has its own legal officers and bodies. In Australia, the Attorney-General is the chief law officer of the Crown and a member of the Cabinet. This minister is responsible for issues and actions relating to government criminal investigations, the Australian Federal Police force and the Australian Customs Service. Each State has its own Attorney-General, who has an equivalent role and similar

responsibilities to the federal minister. The State and federal attorneys-general are effectively responsible for selecting people to be nominated to judicial posts, and for authorising prosecutions. The powers of the Attorney-General to prosecute are exercised in practice by the Director of Public Prosecutions DPP , however the Attorney-General maintains ultimate control, including the power to start and stop public prosecutions. Other people and organisations that contribute to the legal system would include constitutional lawyers and other legal academics, who consider in depth many questions about the government, the law and judges decisions; legal aid commissions and centres; the federal and State law reform commissions; and bodies that provide alternative dispute resolution services.

Chapter 6 : Institution - Simple English Wikipedia, the free encyclopedia

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Accounts of Social Institutions Any account of social institutions must begin by informally marking off social institutions from other social forms. Moreover, there are a variety of theoretical accounts of institutions, including sociological as well as philosophical ones. Indeed, many of these accounts of what are referred to as institutions are not accounts of the same phenomena; they are at best accounts of overlapping fields of social phenomena. Social institutions need to be distinguished from less complex social forms such as conventions, rules, social norms, roles and rituals. The latter are among the constitutive elements of institutions. Social institutions also need to be distinguished from more complex and more complete social entities, such as societies or cultures, of which any given institution is typically a constitutive element. A society, for example, is more complete than an institution since a societyâ€”at least as traditionally understoodâ€”is more or less self-sufficient in terms of human resources, whereas an institution is not. Thus, arguably, for an entity to be a society it must sexually reproduce its membership, have its own language and educational system, provide for itself economically andâ€”at least in principleâ€”be politically independent. Moreover, many institutions are systems of organisations. For example, capitalism is a particular kind of economic institution, and in modern times capitalism consists in large part in specific organisational formsâ€”including multi-national corporationsâ€”organised into a system. Further, some institutions are meta-institutions; they are institutions that organise other institutions including systems of organisations. For example, governments are meta-institutions. The institutional end or function of a government consists in large part in organising other institutions both individually and collectively ; thus governments regulate and coordinate economic systems, educational institutions, police and military organisations and so on largely by way of enforceable legislation. Nevertheless, some institutions are not organisations, or systems of organisations, and do not require organisations. For example, the English language is an institution, but not an organisation. Moreover, it would be possible for a language to exist independently of any organisations specifically concerned with language. Again, consider an economic system that does not involve organisations, e. An institution that is not an organisation or system of organisations comprises a relatively specific type of agent-to-agent interactive activity, e. In this entry the concern is principally with social institutions including meta-institutions that are also organisations or systems of organisations. However, it should be noted that institutions of language, such as the English language, are often regarded not simply as institutions but as more fundamental than many other kinds of institution by virtue of being presupposed by, or in part constitutive of, other institutions. Searle, for example, holds to the latter view Searle A case might also be made that the family is a more fundamental institution than others for related reasons, e. Sometimes what is meant is a particular token, e. Being central and important to a society, such roles are usually long lasting ones; hence institutions are typically trans-generational. Having informally marked off social institutions from other social forms, let us turn to a consideration of some general properties of social institutions. Here there are four salient properties, namely, structure, function, culture and sanctions. Roughly speaking, an institution that is an organisation or system of organisations consists of an embodied occupied by human persons structure of differentiated roles. These roles are defined in terms of tasks, and rules regulating the performance of those tasks. Moreover, there is a degree of interdependence among these roles, such that the performance of the constitutive tasks of one role cannot be undertaken, or cannot be undertaken except with great difficulty, unless the tasks constitutive of some other role or roles in the structure have been undertaken or are being undertaken. Further, these roles are often related to one another hierarchically, and hence involve different levels of status and degrees of authority. Finally, on teleological and functional accounts, these roles are related to one another in part in virtue of their contribution to respectively the end s or function s of the institution; and the realisation of these ends or function normally involves interaction among the institutional actors in question and external non-institutional actors. The assumption here is that the concept of an end and of a function are distinct

concepts. Note that on this conception of institutions as embodied structures of roles and associated rules, the nature of any institution at a given time will to some extent reflect the personal character of different role occupants, especially influential role occupants, e. Moreover, institutions in this sense are dynamic, evolving entities; as such, they have a history, the diachronic structure of a narrative and usually a partially open-ended future. Aside from the formal and usually explicitly stated, or defined, tasks and rules, there is an important implicit and informal dimension of an institution roughly describable as institutional culture. Culture in this sense determines much of the activity of the members of that institution, or at least the manner in which that activity is undertaken. It is sometimes claimed that in addition to structure, function and culture, social institutions necessarily involve sanctions. It is uncontroversial that social institutions involve informal sanctions, such as moral disapproval following on non-conformity to institutional norms. However, some theorists, e. XV , argue that formal sanctions, such as punishment, are a necessary feature of institutions. Formal sanctions are certainly a feature of many institutions, notably legal systems; however, they do not seem to be a feature of all institutions. Consider, for example, an elaborate and longstanding system of informal economic exchange among members of different societies that have no common system of laws or enforced rules. Again, a spoken language such as pidgin English, is presumably an institutions; yet breaches of its constitutive norms and conventions might not attract any formal sanctions. Thus far we have informally marked off social institutions from other social forms, and we have identified a number of general properties of social institutions. It is now time to outline some of the main theoretical accounts of social institutions. Notwithstanding our understanding of social institutions as complex social forms, some theoretical accounts of institutions identify institutions with relatively simple social forms—especially conventions, social norms or rules. Let us refer to such accounts as atomistic theories of institutions Taylor Schotter is a case in point Schotter as is North North The best known contemporary form of atomism is rational choice theory and it has been widely accepted in, indeed it is in part constitutive of, modern economics. According to Lewis, conventions are regularities in action that solve coordination problems confronted by individual agents. Agents conform to the regularity because they prefer to do so, given others conform, and they believe that others will conform. For criticisms see Miller The individual agents are not themselves defined in terms of institutional forms, such as institutional roles. Hence atomistic theories of institutions tend to go hand in glove with atomistic theories of all collective entities, e. Moreover, atomistic theories tend to identify the individual agent as the locus of moral value. On this kind of view, social forms, including social institutions, have moral value only derivatively, i. Moreover, some account of the interdependence of action in question is called for, e. Assume that the conventions, norms or rules in question are social in the sense that they involve the required interdependence of action, e. Nevertheless, such interdependence of action is not sufficient for a convention, norm or rule, or even a set of conventions, norms or rules, to be an institution. Governments, universities, corporations etc. Accordingly, a mere set of conventions or norms or rules does not constitute an institution. Accordingly, a problem for atomistic accounts of social institutions is the need to provide an account of the structure and unity of social institutions, and an account that is faithful to atomism, e. By contrast with atomistic accounts of social institutions, holistic—including structuralist-functionalist—accounts stress the inter-relationships of institutions structure and their contribution to larger and more complete social complexes, especially societies function. Thus according to Barry Barnes Barnes In so far as they treat individuals, the treatment comes after and emerges from analysis of the system as a whole. They describe the function of the economy as the production of goods and services essential to the operation of the other institutions and hence the system as a whole. Of particular concern to these theorists was the moral decay consequent in their view upon the demise of strong, mutually supportive social institutions. Durkheim, for example, advocated powerful professional associations. He said Durkheim p. A system of moral morals is always the affair of a group and can operate only if the group protects them by its authority. It is made up of rules which govern individuals, which compel them to act in such and such a way, and which impose limits to their inclinations and forbid them to go beyond. Now there is only one moral power—moral, and hence common to all—which stands above the individual and which can legitimately make laws for him, and that is collective power. To the extent the individual is left to his own devices and freed from all social constraint, he

is unfettered by all moral constraint. It is not possible for professional ethics to escape this fundamental condition of any system of morals. Since, then, the society as a whole feels no concern in professional ethics, it is imperative that there be special groups in the society, within which these morals may be evolved, and whose business it is to see that they are observed. Moreover, here the meta-institution of government obviously has a pivotal directive and integrative role in relation to other institutions and their inter-relationships, even though government is itself simply one institution within the larger society. Further, holistic accounts of institutions lay great stress on institutional roles defined in large part by social norms; institutional roles are supposedly largely, or even wholly, constitutive of the identity of the individual human agents who occupy these roles. Individuals participate in a number of institutions and hence occupy a number of institutional roles; hence the alleged possibility of their identity being constituted by a number of different institutional roles. Many such holistic accounts deploy and depend on the model, or at least analogy, of an organism. On this holistic, organicist model, social institutions are analogous to the organs or limbs of a human body. Each organ or limb has a function the realisation of which contributes to the well-being of the body as a whole, and none can exist independently of the others. Thus the human body relies on the stomach to digest food in order to continue living, but the stomach cannot exist independently of the body or of other organs, such as the heart. Likewise, it is suggested, any given institution, e. This political conservatism transmutes into political authoritarianism when society is identified with the system of institutions that constitute the nation-state and the meta-institution of the nation-state—the government—is assigned absolute authority in relation to all other institutions. Hence the contrasting emphasis in political liberalism on the separation of powers among, for example, the executive, the legislature and the judiciary. Holistic accounts of social institutions often invoke the terminology of internal and external relations. An internal relation is one that is definitive of, or in some way essential to, the entity it is a relation of; by contrast, external relations are not in this way essential. Thus being married to someone is an internal relation of spouses; if a man is a husband then necessarily he stands in the relation of being married to someone else. Likewise, if someone is a judge in a court of law then necessarily he stands in an adjudicative relationship to defendants. Evidently, many institutional roles are possessed of, and therefore in part defined by, their internal relations to other institutional roles. However, the existence of institutional roles with internal relations to other institutional roles does not entail a holistic account of social institutions. For the internal relations in question might not be relations among institutional roles in different institutions; rather they might simply be internal relations among different institutional roles in the same institution. On the other hand, the existence of institutional roles with internal relations does undermine the attempts of certain forms of atomistic individualism to reduce institutions to the individual human agents who happen to constitute them; ex hypothesi, the latter are not qua individual human persons in part defined in terms of their relations to institutional roles. Here it is important to distinguish the plausible view that institutions are not reducible to the individual human persons who constitute them from the controversial view that institutions are themselves agents possessed of minds and a capacity to reason. Peter French is an advocate of the latter view French If we ascribe intentions to organisations, e. Moreover, a being with such a network of propositional attitudes would be capable of high level thought, and therefore be possessed of a language in which to do this thinking. Such a corporate agent is self-reflective; it not only distinguishes its present from both its past and its future, and itself from other corporations, it reflects on itself for the purpose of transforming itself. Such a being has higher order propositional attitudes, including beliefs about its own beliefs and intentions, and conceives of itself as a unitary whole existing over time.

Chapter 7 : Research Institutions in Australia | Ecological Society of Australia

Accordingly, a problem for atomistic accounts of social institutions is the need to provide an account of the structure and unity of social institutions, and an account that is faithful to atomism, e.g. that the structure is essentially aggregative in nature.

Chapter 8 : Analyse sociological factors on clients community work and services - RMIT University

Passports. The Australian Passport Office and its agents are committed to providing a secure, efficient and responsive passport service for Australia.

Chapter 9 : Cultural institutions in Australia - Wikipedia

Socio-cultural institutions create and define status and role for individuals and communities. Status is "a position in society that provides identity." Role is "the behavioral expectations related to a specific status."