

Modern Principles of Social Phenomena Institutionalization

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Abstract. Present theoretical approaches to understanding of social institutions have been analyzed. The stages of the process of institutionalization have been defined. The analysis of the modern social institution functioning, such as family, education, mass media, private property has been presented. It has been found out, that the change of the way of life influences system of values understanding. The transformation of social needs, which was the main pre-condition of social institution existence, has been investigated on the subjects of interest, curiosity, intention. It has been shown, that modern social transformations are taking place according to the absolutely new principles. Social networks in the modern society are regularly acquiring institutional features. It has been proved, that new social practices, which came into being after the institutionalization of networks, can be observed in any sphere of social life.

Keywords: *institutionalization, social networks, social institutions, social needs, way of life, values orientations.*

Introduction. Classical psychological and sociological theories do not give an opportunity to explain the variety of social connections, which are coming into being in modern society. The principles, defining the modern process of institutionalization, have been changed.

Traditionally, this process was going on due to such a scenario. The fixed social need has always been the pre-condition of social institution emergence. The need is a real deficit, which has a vital character. The institutions are to organize common activity on meeting certain social needs. Each new social institution has its peculiar social needs. Later, the way of meeting need has been defined and fixed in the norms and rules of behavior. If the social situation reiterates, one obtains the habit of acting in a certain way. Any action can be reiterated in future the same way and by applying the same efforts. After the process of habitualization social institution is organized. It is seen as a group of personalities, establishments, which are given the certain material means and fulfil certain social functions.

Brief review of publications. Social institution studying was in the focus of attention of Sociology classics M. Veber, E. Durkheim, T. Parsons, Jh. Homans. Lots of works by the representatives of western European science are devoted to the certain problems of functioning and development of social institutions. These are the works by P. Blaw, P. Berger, E. Hiddens, T. Lookman, D. Turner, Y. Shchepanskyi.

H. Spenser considered that social institutions provide the transformation of non-social nature of a human into a social being, capable of common team actions [6,p.34]. Y. Durkheim admitted, that the aim of social institutions is to maintain the balance between the institutional forms and new needs of the society [1]. Jh. Mid starts pondering on society from the concept of "institution" as well. On his opinion institutions are the typical reactions of individuals to typical situations.

T. Parsons's idea seems to be the most complete one. In his work "Prolegomena to the Theory of Institutions" he admits, that the main thesis of society studying is not "institutions but the practices of individuals, which recreate the institutions, in other words, an institutional action [4, p.495]".

Another interesting point is the correlation of people and institutions. People construct and form social institutions according to their needs. Eventually, institutions

become independent, develop to their logics, subordinating the creators to them.

Generally, a lot of spheres of social life demonstrate the traditional understanding of functionalists about the mode of life. However, the crucial changes take place at the very first stage. What makes people unite? Create? Work? Change the world? The answer to this questions is the aim of our research.

Results. Modern way of life gives us an opportunity not only to live meeting our needs. The technical progress and the level of material state, which has grown within all the people, makes us take differently the common things.

Literally a century ago a big family and a lot of children were necessary for survival. A lot of deeds and social practices, which happened, were caused by the situation of survival. The crucial change of the mode of life has altered the way of interaction in the society. A large number of institutions are losing their dominating positions, since the social need, which was motive in their creation, has become no longer actual. A typical model is the social institution of family, which is going through the situation of deinstitutionalization. Nowadays it is a rare case, when several generations live under the same roof. Modern sociologists define 83 kinds of modern family. This can be a mother and a child, a father and a child, a wife and a husband, a grandmother and her children, a man and a man etc., an unlimited number of combinations, yet this is a family. An undoubted confirmation of family values loss in the society is the world tendency of "childfree". Unwillingness to have children as an own choice means a crucial change of self-perception in the world. The society does not build up strict frames as for the only form of a family.

Social institutions, such as the state, the church, the family continue somehow regulating the social life but stop fulfilling the main uniting function. On the contrary, some social institutions, such as education, mass media, private property, do not lose but extend their social influence. The change in the list of common human virtues is the illustration of the alteration in the dominating system of values, which social institutions used to maintain. Not long ago one should have been religious to become a successful man, who properly brings up his children and is loyal to his work. Receiving a religious sanction for getting some income brought to the fact, that such features as "social adaptability", "enterprise", "slyness",

“inventiveness” were no longer condemned by the society. The transition from asceticism and constant restriction to the consumer society is the evidence of the tremendous impact of the material values system. The marketing sphere works to create new needs, which have not been realized before. Constant feeling of dissatisfaction and the desire to possess more things is becoming an obsession. Modern way of life does not condemn the situation, when the expenditure surpasses income. Quality as a crucial characteristic of the goods, is losing its value, because the customer is unable to evaluate it. Next season new fashionable tendencies will appear and the chosen thing will not be actual. The most appropriate name for the contemporary society is the “society of throwers out”.

An interesting current situation is observed about mass media as a powerful means of socialization. Success is always connected with great material possessions and public profession, for instance, a safe bet is show business. Mass media are constantly showing the picture, which has become a common value.

The concept of “values” is the key concept for understanding of the dynamics of social institutions formation. If they are taken as common, then the further institutionalization is taking place. As usual, value is realized in the process of activity, through the assessment, whereas the assessment can be both actual and potential. It should be pointed out, that a value is closely connected with activity, which gives the opportunity to orientate oneself in the value field of a personality. Moreover, values largely define the human behavior and work as its regulator.

Values are the codes, which we use to keep the social system at certain level of development, which is chosen by the history. Values are the concepts or the convictions, ordered according to their relative importance. They are directed to meeting three universal human needs: existential; the needs of social interaction; the needs of social group development. Thus, there are at least two types of values: the values, which sense is defined by the human existent needs and interests, and the needs, which, on the contrary, give sense to human existence. The values determine the norms of human behavior and are the foundation of its realization. They can be a standard when choosing the alternative life orientations. In current situation of social changes in the system of values, we can only state the change in the system of values, which in its turn, influences the content and sense of certain institutions functioning. However, there remains the most complicated problem: what influences the change in the system of value orientations? The frames of our scientific interest give us the chance to admit, that this can be only the dynamics of structural changes, which is taking place in the process of social institutions functioning.

While carrying on the analysis of the modern social institutions, somewhat different situation is observed in the educational system. Organizational structures, which come into being, have mostly adapted to the changes in the way of life. For instance, the system of assessment in the primary school is based on the personal achievements of a pupil, not on the general situations in the class. The value of personal achievements is increasing. Education remains a powerful means of social mobility, so it does not lose its attractiveness in different cultures and communities.

The situation with the institutions mentioned above illustrates the traditional process of institutionalization. Along with that, social networks, which nowadays are actively acquiring social features, have always existed. A great number of social practices is transferring from informal (non-institutional) level to institutional forms.

Bolon system is an example of construction of educational system on network principle. Network connections between higher educational establishments are acquiring institutional features. On global plan there supposed to be the informal contacts, which were to start the transformation of European system of education.

In the situation of the crises, which Ukraine is going through now, universities at formal level, corporation informal education and social educational organizations have become the media of life. Higher educational establishments on the post-war territory managed to consolidate active and interested people. They have started new educational projects, which are aimed at changing the social reality. This is perhaps the only way to overcome depression and uncertainty in those regions.

The social institution of education has the levels of formalization. Any social interaction starts at informal level, which after a while has a chance to enter everyday practice and acquire formal institutional features. What makes people unite at this level? It often happens by following heart, not by need.

Modern social transformations, new institutional forms take place, when some individuals do not only meet their needs, but realize their own interest. To prove this minimalism tendencies are spreading all over the world. People refuse from great many things. If there is only one dress in the wardrobe, it takes less time to get ready for work. Large quantity of property (cars, houses, flats) is a great burden and makes a man dependable, he loses his freedom. Some people realize that they do not need many things for proper life. The world has got tired in the rat race for status, prestige and position.

People do not need social institutions and organizations to produce something new. The force of social changes is “interest”, “curiosity”, “striving” and “intentions”. A lot of spheres of social life illustrate such an approach.

People unite because of ideas in the circle of like-minded persons, such a community is the network. We use the concept of “social network” in the wide sense, in other words, as a unity of social positions. This is the circle of acquaintances and social connections. The network has become the most natural type of social connection. The loss of universal space has led to the development of bureaucracy. The development of network technologies is the reaction to vertical communication. The network principle has rooted in culture before the technology. The key characteristics of the network society is socialization and individualization. Now this term has entered everyday use. Everybody understands the word combinations of “educational network”, “network of religious organizations”, “sport network”.

Social progress begins with the network, which acquires the institutional features faster than formal organizations, which exists for meeting needs. Formal organizations survive at the expense of informal ones, which are included into their structure. This is the only way of individual participation in organizational process from the

position of personal interest.

Social networks influence the development of social processes and social processes influence the form and content of networks. Social network is the way of accelerating institutional processes. Yet, a lot of modern social networks are being institutionalized and enter everyday practice.

Formality, legitimacy, bureaucracy in the organizations is the media, where new ideas and projects can not appear. The world starts changing on the informal level, which is undertaken by the informal one and is included later into the organizational component, since it has no opposition from the side of the employees.

Modern Internet-communities simply imitate the system of interconnections in the network. Such mode of contacts is taken by employees as natural. The networks have changed the way of life and the dominating system of values.

The way of life is a combination of fixed forms and ways of organizing a socio-cultural life of people [5]. The concept of the way of life should spread throughout all levels of sociality. From socio-cultural approach the way of life is an objective characteristic of social interaction in the most significant spheres of community life – in manufacturing, consumption, management, providing defense etc. In psychological understanding life is the set of norms and values, which determines the spread and transition the certain models of behavior from generation to generation [5, C.75].

Social networks on psychological level have greatly changed the forms of interpersonal communication. A network is a modern, fast form of communication between people, which significantly extends the borders of the society. The Internet, generally, greatly decreases interpersonal communication, simplifies the forms of information. The network users do not quite often expect a possibility of a personal meeting, having no space limitation (living in the same place) [3, C.213]. On-line communication has become a part of our way of life. A great deal of personal time is spent on communication in the network, which leads to the Internet-addiction. Internet network is an artificially made model of real interaction, which appeared as a result of natural communication.

Conclusions. The process of institutionalization can take place in different way. The change in dominating system of values has caused the change in the ways of life. The change of the way of life, in its turn, influenced the forms and ways of interaction in the society. The basics of institutionalization have changed its functional aim, real interest has substituted them instead.

Traditional principle, which was based on the needs, is not the only one at present. Network principle does not replace it but somehow shifts it. The network has become a systematizing component of the new type of social systems.

The organizations are built on the principle of manufacturing goods, which meet needs. This is an acknowledged systematizing principle. Technologies, the ways of management and organization, which change the system of values, are changing, and consequently, systematic product is also changing. The network way of organization construction is not based on the reproduction of demands and needs. People are united by interest.

Organization is a vertical and hierarchical structure. Networks are horizontal phenomena, which change its frame according to the functional place of its structural elements. They are self-organized, where every participant has a free access. A loss of an important element does not mean the death of the network. It simply changes its frame. So, a new particular function appears, which is realized through a new powerful element. Without the elements functions can not be realized. A network is not only contacts, it is a principle of organization of people, structures and systems.

The change in the system of values brings the changes in the social structure of the society. European revolutions caused the changes in the organizational management and maintaining civil liberties. People are no longer main production systems and means of labour. Some time ago there was a task to produce a definite amount of products to meet existing needs, there was a struggle for the resources. Nowadays there is no such a necessity. Supply has exceeded demand. This was the time when a discussion about a personality and his individual style of life began.

New social practices, which appeared after the institutionalization of networks, can be detected in any sphere of social life.

In the sphere of labour organization there appeared coworkings as places where people of absolutely different professions meet. An artificially made form appeared to be productive in the sense of new ideas. The change of the way of life has also taken place in the system of life priorities. Interest and desire to real communication has grown into absolutely new forms of communication. They suggest the space for fulfilling productive functions both for the communication and for the real social intercourse. Coworkings have become the conditions for the development of network organizations. They are the platforms, where new start-ups, original business-ideas appear. This has become possible only due to the use of community member's resource. They create a network, which is united by common interest. Everyone is not indifferent to what he is engaged in.

The sphere of production is now aimed at the creation of conditions. Modern marketing technologies do not only sell goods or services, they sell relations. They must be individualized, calm down the customer, communicate with him, be a friend and a loyal person. Popular brands have their followers, which create the network by interest, common outlook, individual style of life. Possession of certain goods has overcome meeting needs. Elite residential complexes are sold only to chosen ones, who become the members of the close network.

The sphere of tourism industry uses existing networks for the popularization of certain locations and recreation facilities. People's hobbies and interests are used for construction of ski resorts, picture galleries and pilgrimage sites.

Rapid development of mass media has caused the transition from the cruel hierarchical social structure of the society to the horizontal way of life organization. A bright example of this process is the voluntary organizations, which functionalize as well-organized networks. Every individual can be included in the certain number of social networks. Mass character of the voluntary organizations

was possible only due to the inner potential of the participants who were already the members of the network.

The research perspectives of the network form of the institutionalization lie in the solution of the problem, how the dominating system of values is changing. The search

for the algorithm of the artificial creation of network, following the example of the Internet, would give an opportunity to influence the process of the institutionalization of social phenomena.

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Современные основания институционализации социальных явлений

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Аннотация. Проанализированы существующие теоретические подходы к пониманию сущности социальных институтов. Выделены этапы процесса институционализации. Представлен анализ особенностей функционирования современных социальных институтов, таких как семья, образование, СМИ, частная собственность. Выявлено, что изменение образа жизни влияет на понимание системы ценностей. Исследована трансформация социальной потребности, которая была главной предпосылкой возникновения социальных институтов, на интерес, любопытство, интенцию. Продемонстрировано, что современные общественные трансформации происходят в совершенно новых принципах. Социальные сети в современном обществе все больше приобретают институциональные признаки. Доказано, что новые социальные практики, которые появились после институционализации сетей, можно зафиксировать в любой сфере общественной жизни.

Ключевые слова: институционализация, социальные сети, социальные институты, социальные нужды, образ жизни, ценностные ориентации.