WHAT SHOULD WE INSTITUTIONALIZE, WHY?

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Abstract

This study consists of 3 parts or sections. First section is the part that expresses the theoretical dimension of the social institution and institutionalization. Second section is the part that expresses the percentile basedstatistical dimension of the study, and the final and third section is the part that expresses themental gymnastics for what should be institutionalized. Now let's try to explain the theoretical part of the subject at first.

-I-

One of the most important terms in the sociology, the institution has been discussed and has been tried to be defined by many sociologist. We use the institution term to name the various concepts in our daily life. For example, when we express associations, organizations and unions, the institution, however, points out different term in sociological term.[2]

The use of the institution term reflecting the settled view of the society in the sociology has a meaning very close to the common use in English. Some differences appear by the time about the full institutionalization of the institution term as well, differences also appear in the analytical precision.[3]

Social institutions, 1-The less or more standardized solutions that manage the people to solve the problems of the social life, in other words cultural texture and; 2-relatively stable relationships that characterize and shape the people by directly affecting these solutions, in other words, social groups. In short, the institution is the form of regularly and officially doing something. It is the established and settled process.[4]

The institution means everything that is performed and institutionalized by people that have certain structure and continuity in time. On the one hand, there are natural things; on the other hand, there are things that are not institutionalized by people. We call the latter as institution. The institution means the system of the social rules that occur with regard to the certain appearance of the institution social life. The rules system that occurs with regard to the political appearance of the social life compromises the political institutions. Like ***Parliament, political parties, tradeunion pressure groups.***The kindergarten, nursery schools,

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[2]Güçlü, Sevinç, The Sociological Look to the Institutions, Birey Yay., İstanbul, 2005, s.17

[3] Marshall, Gordon, The Glossary of the Sociology, translator: Osman Akınhay, DeryaKömürcü, BilimveSanat Yay., Ankara, 1999, s. 438

[4]GüçlüSevinç, a.g.e., s.18

elementary and secondary schools are arisen within the framework of the appearances related to the education.[5]

The social institution is the permanent organization of the behavior and application forms allowing the people in the society to meet their one or more long term basic requirements. When collectively considered, the institutions are the relatively fixed structural framework of the culture and society. The organized systems like family, education, religion, law and economic order and management are best examples of the social institutions. All of these are the system integrity of the joint applications, necessary and compliant activities that meet personal and social requirement of individuals.[6]

The social institution is the relatively permanent community of the rules which is counted as obliged in terms of the structure of society and protection of basic values. A social institution is established from the thoughts, beliefs, traditions, customs and behavior as well as the material elements that compromise relative integrity that is coordinated and organized together, and it has continuity. If we give few examples, the family, law, university, education, parliament and state are institutions.[7]

"It is the name given to the settled principles and procedures which are ready as previously created or compromised to make them functional and carry out this union for the individuals that make the unity of interest. It expresses the settled principles that show continuity for certain work and objective as different from the meaning, the organizations created for making various social, cultural and economic activities in daily language. Therefore, when we say institution in the sociology literature, we understand the banking not bank. The institution is abstract, even it has feature to change, it has stable structure resisting in time. The institutions are shaped by the cultural values. For example, the marriage institution is placed between couples living in together on structural basis, and it is organized with norms such as privacy love, sharing. There is no full agreement in organization and number of the institution seen in a society, and family, economy, political, health and media come to mind at first while we are saying social institutions. It is called as institutionalization if the social institutions fully fulfill their functions.[8]

In some terms, the institution can be seen as behavioral moulds that contain major social interests and "Public procedures, customs and some kind of senior traditions". In this framework, a social institution meets all structural components (that meet needs like order, belief and reproduction) and social needs and that organizes the basic concerns of the society. Both Herbert Spencer andTalcot Parsons use the social institution by placing the social thought to the center as a proceeding system or organization. However, the Parsosnsism relation begins to disappear established between the function and institution when leaving its place to the idea as a condition of flow, with less consensus on values, society and functional perspective. The term of institution is currently more fluid, and it is set forth that it is based on more consistent value systems of a family or church and is created by variable behavioral moulds. The sociologists have found to discuss either the ethical meaning of the human behaviors or creative effects on social change of the human behaviors based on an institutional understanding in this scope.[9]

In addition to these concerns which are more global and institutional, we require to mention the tradition of the ethnographical examinations related to the institutions that specify according to some point of view that restricts the behaviors of some original social groups. The other example of this tradition is the mental hospital examinations of Erving Goffman.[10]Meanwhile "Born in1922 in Alberta, Goffmann has won the BA degree from the Toronto University in 1945, M.A and Ph.D degrees from the Chicago

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[5]GüçlüSevinç, a.g.e., s.18.
[6]Güçlü, Sevinç, a.g.e., s.19.

[7]Güçlü, a.g.e., 17.
[8]Kirman, Mehmet Ali, Glossary of Terms for the Religious Sociology, Rağbet Yay., İstanbul, 2004, s.134-135.
[9]Marshall, a.g.e., s.438.
[10]Marshall, a.g.e., s.438.

University in 1949 and 1953. A short time after completing the doctoral thesis, Goffmann has gone near his former teacher Herbert Blumer to the California University, and has given course until 1969. He continues to train as the"Benjamin Franklin Anthropology and Sociology Professor" at the Pennsylvania University until his death in 1982."[11]

"Blumer andGoffman have been mostly affected by Mead and this appears on focusing on self, his first book "The Presentation Self in Everyday Life" especially showing the most of the work of art. Like a real Mead proponent, Goffmann considers people as effective and intelligent beings. Stigma considers the people who are stained in somehow or contrary, creative that is successful to protect the self emotion when the stain, trace are against them…Their observations made at the institution at which mentally ill patients are present at the Asylums causes them to discover a holistic institution which is place they live, managed according to some methods and closed as isolated from wide society in important time for the individuals at the same time. Here, the role recommended like prescription in the institution, those living in this institution, makes them to develop many intelligent strategies for protection of their personality instead of acceptance of me. A member of institution gives many examples in the discussion of "secondary adaptations" defined as regulation that becomes custom providing to exceed expectations and acceptance on what s/he must do or what s/he must reach by using the unpermitted means. Some of the secondary adaptations are free places like (like turning a bath tub and radiator into special laundry system) "like managing the thing on hand, woody place that can be used as a drinking place behind the hospital, a shadow of tree that can be hidden to play poker in close vicinity to the center of the hospital area". These secondary adaptations show how the people meet the situations and how they design their behaviors."[12]

Furthermore, Goffman says"The effort of people to get rid of an institution in some part from him/her clearly appears in mental hospitals and prisons. But there are also institutions that are very compassionate and less all out (generalizing). I would like to say that the opposing mechanism is not random mechanism; however, it is necessary part of self. Our emotion for a person comes from us to being drawn to the wide society. Our personal feature can be arisen from our little resistance we show against this attraction. There are dense solid structures in the world behind our statute; but our personal emotion is among the cracks." Goffmann's research reveals the hidden life at the mental hospital that resists in every effort that separates them from their previous self. The studies considerably affecting from the 1.Self of Mead is full of solutions for the situations they live in gaps of cracks and resist in attraction". Goffmann gets together various methods used by parties as symbolic interactors in their studies: The participatory observations that are completed with the data obtained from the case studies, autobiographies, letters, newspaper articles and newspaper ads. He has defined his approach in the Asylums as "symbolic frame of the self faith". The "self" term of Mead"a central area is taken place in major part of the Goffmann"s studies. ."[13]

"We can describe most important feature of institutions as follows.

1-The patterns of behavior organized by the institutions are associated with the basic problems of the societies. .

2-The institutions include the organization of the person's behaviors according to the definite, permanent continuous and organized patterns.

3-These patterns include certain order and official principles."[14]

The institution is neither a person nor group in sociological terms. It is part of the culture; it is patterned part of the life style of people. The institution is the form of pattern of behavior for meeting the

[11]Wallace, Ruth & Wolf, Allison; Modern Sociology Theories, translator: LeylaElbruz& Mehmet Rami Ayas; İzmir, 2004, s.266-267.
[12]Wallace & Wolf, a.g.e., s.267.
[13]Wallace & Wolf, a.g.e., s.268.
[14]Güçlü, Sevinç, a.g.e., s.20.

requirements of some basic group and sharing majority of the institution. The institutions are of purpose, permanently structured, organized and coordinated and value loaded. An institution is role and relation structure of the permanent social pattern as long as the people plays in approved and combined forms to meet the basic social requirements of people.[15]

According to the Functionalist Theory, the social institutions have vital importance because they have very important task in the society. Any society cannot exist without institutions. Each society needs these institutions to meet the basic demands or stay in the life. According to the Functionalist Theory, these five basic requirements are as follows.[16]

"1-Having new members,

2-Socializing new members,

3-Producing and distributing the property and services,

4-Protecting the social order,

5-Gaining new meaning to the life"

Chapin who examines the structure of the social theory has divided the structure of social institutions into six parts.[17]

1-Symbol of the institution

2-Goods (Physical Hardware)

3-Documents

4-Ceremony

5-Members

6-Major Behavioral Styles

The basic theories and their structures are tabled as follows:

Table for structure of major institutions and their structures[18]

Institution	Family	State	Religion	Economics	Education
Symbol of the institution	Wedding dress, Marriage ring,	Flag, seal, emblem, national anthem	Buddha, crescent Cross, icon, divine idol	emblem patent	Flag, school colors, crest, uniform, badge
Goods	Household Goods, Personal Goods	Public buildings, roads, etc.	Shrines, Worship Items	Shops, factories, ships, machinery, money	Library, school buildings, classrooms, laboratories stadium
Documents	Marriage certificate, family tree	Treaties, Constitution, Declaration, institutions	Countryside Books, case-law	Agreements liberties licenses contracts	Collectible Documents, Diplomas, Certificates, Note

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[15]Fichter, Joseph, translation. Çelebi, 1990, s.110-111.

[16]Güçlüa,g.e., s.24.

[17]Güçlüa,g.e., s.33.

[18]Güçlü, a.g.e., s. 34.

				insurance policy	Scorecards
Ceremony	Marriage Ceremony, Birth and Death, Eating together, Prayer, Family Meeting, penalties	Official parade, selection Task Oath	Worship, rites	Control. Time, Going to work, Quitting from work, Director Meetings, strike, boycott	Test, Disciplinary Action, Game, Graduation Ceremony, Faculty Meeting
Members	Mother, Father, Grandmother, Grandfather, Uncles and Aunts	Heads of State kings, chiefs, governors, judges	Imams, priests, clergy, rabbis, shamans,	Bosses, workers, boards of referees	Deans, directors, teachers, civil servants
Main behavior styles	Obedience, loyalty, love, respect, discord	Patriotism, loyalty, obedience, auspices of desire	Respect, worship, faith, fear of God	Fear of death, cooperation, conflict, competition, profit, safety, savings	Curiosity, loyalty, struggle for success

We can define the social structure as a complex of basic institutions and groups. According to one opinion, it is obvious that the creation of human society requires certain organizations or processes.

-II-

The results show us in the study based on the ethnomethodology we made among the students of the Faculty of Education, Kafkas University about why and what requires institutionalizing.

The students answered the question, What can we institutionalize?,

21 persons say family,

6 persons say ethic,

8 personssay love of reading,

2 persons sayjustice and equality, i.e. the law,

5 personssay love of animals,

3 personssay worship, i.e. religious rituals,

8 personssay education,

2 personssay friendship,

3 personssay respect,

2 personsdo not want to declare any opinion.

They say "not institutionalized" or "more institutionalized".

If we can make the statistical analysis of these data, following frequency analysis appears.

WHAT CAN WE INSTITUTIONALIZE?				
	Number	**Percentage**	**Valid percentage**	**Condensed Percentage**
FAMILY	*21*	**32,8**	*33,3*	*33,3*
ETHICS	*6*	**9,4**	*9,5*	*42,9*
LOVE OF READING	*8*	**12,5**	*12,7*	*55,6*
JUSTICE AND EQUALITY, LAW	*2*	**3,1**	*3,2*	*58,7*
LOVE OF ANIMAL	*5*	**7,8**	*7,9*	*66,7*
WORSHIP AND RELIGIOUS RITUALS	*3*	**4,7**	*4,8*	*71,4*
EDUCATION	*6*	**9,4**	*9,5*	*81,0*
FRIENDSHIP	*8*	**12,5**	*12,7*	*93,7*
RESPECT	*2*	**3,1**	*3,2*	*96,8*
POLITICS	*2*	**3,1**	*3,2*	*100,0*
Total	*63*	**98,4**	*100,0*	
No answer	*1*	**1,6**		
Total	*64*	**100,0**		

As is seen, the youth persons have been canalized to what requires institutionalizing and what is well institutionalized with positive point of view. However, we have to ask this question from reverse and if we ask what cannot we institutionalize?, we face with *"concubinage institution stands as the institutionalized version of the adultery"*, we think that it is acceptable to briefly analyze the concubinage and slavery in terms of Islamic institutionalization by thinking that this institution requires to get behind at the past .

-III-

The concubinage does not take part as a subject that is required to be exploited in the Quran. *However "The Islam World turns the adultery into the institutionalized version of concubinage".*

"the Quran was revealed in a culture place that creates a life understanding based on the plundering and profiteering, tradition for pre-islamic age of ignorance at the Arabian Peninsula in Quran. However, if we can mention some tradition and custom of the Arabs from the pre-islamic age of ignorance that can be considered as virtueslike generosity, protect people under his patronage, not to fight in the forbidden months, tribes, tribal and individual dignity of protective instinct underlie at this positive images instead of humanistic emotions as well[19]."

"The prerequisite is to be strong to survive with the effect of the difficult geographical conditions that make life difficult at the period when the Quran reveals. The power represents the right; it is not sufficient to be righteous. You have to have power to get your right. Before the prophethood, it is debatable to the what extent the "Hilf al-Fudul" association that was created with aim of help to the weak but right one by some virtuous people including the Prophet (saw). The people were looted with the property of people.

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[19]Aktan, Hamza; The Slavery Fact in the Period of the Prophet (saw) and Quran Approach to the Human Freedom, Atatürk University, Faculty of Theology Magazine, Erzurum, 2001, s.16, s.59.

The property is seized, the owner of property is killed; women are held or sold as slave with their children[20]."

"thesociologists are in consensus on how difficult and painful event the change of culture is, how long the change occurs in the generations. Does it raise the Arabs from the pre-islamic age of ignorance from primitivityto the ideal social level in 23 years, a revealing period of Quran? We know that the Quran does not ignore the social facts during revealing period. The provisions that can be acceptable by the society in providing the social change and in a dose that can be personalized in the Quran were revealed.After the previous provision was adapted by the society and started to apply, the development process continues to reveal a new provision in more advanced level. The gradual advancing term was used for this method that is monitored in progressing to more perfect in Quran[21]."

"Considering the social facts, in other words, avoiding disregarding the social reality in the ideal line, in what extent the Quran allow people of that day to reach them to the ideal point targeting by the divine authority in law, ethics, emotion and growth of thinking. If the discussion is opened that the society cannot reach the ideal point during the revealing period, it is also debatable that the provisions of the Quran providing a development at the level acceptable by the society does not get behind the ideal criteria. We have to say that the provisions in the parts containing in the Quran, according to the socioeconomic and socio-cultural conditions revealing the Quran, in other words, it can be shaped in its history. For this reason, each part of them cannot show the main purpose and final target. However, if the parts of the Quran are examined in holistic approach in the chronological line for the provisions to be made in parts, it appears that it targets the ideal for the humanity, and the provisions in part consists of the stage in a way to ideal[22]."

"There is a social project at which slavery does not exist in Quran. There are provisions about the slaves in the Arab society like all other places of the world at that day. However, the verses regarding the slaves mostly relate to the emancipation of the slaves[23]. There are verses indicating that the relations between Lords and concubines are not forbidden[24],the concubines can be married with free persons[25], the concubines cannot be forced to the prostitution by their owners[26], the slaves must be treated well[27], an opportunity is given to those who want to gain his/her freedom by paying his/her cost[28], the behavioral rules required to observe in entrance and exit of owners to the rooms[29], a Muslim concubine and slave is more beneficent than idolater women and men in selecting couple[30].There is a project for transition to the society at which there is no slavery in the Noble Quran. The creator wanted to do it in this ways. 1-Freeing the Existing Slaves, this freeing was tried to be realized by the Almighty Allah in this way in the Quran. A-Freeing the Obliged Slave, B- Freeing the Slave in case of killing person by mistake, C-Freeing the slave to husband in case the husband made zihar, D-Freeing the slave in case of the redemption of oath, F-Freeing the slave in case of the redemption of the religious fasting; and finally, G-Voluntarily freeing the slave[31]."

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[20]Aktan, a.g.d., a.g.m., s. 56-60.
[21]Aktan, Hamza; a.g.d., a.g.m.; s.60-61.Refer toAl-Baqara, 2/206
[22]Aktan, Hamza; a.g.d., a.g.m.; s.61.
[23] 4/An-Nisa/24
[24] 4/ An-Nisa/25
[25] 24/ An-Nur/33
[26] 24/ An-Nur/33
[27] 4/ An-Nisa/36
[28] 24/ An-Nur/33
[29] 24/ An-Nur/58
[30] 2/Al-Baqara/221
[31]Aktan, a.g.d., a.g.m., s.64-67.

-RESULT-

Thus, it is understood that the Islam World institutionalizes the concubinage that does its best to eliminate the Quran and Allah, they apparently act contrary to the Quran by not touching it until second half of the 19th century. Therefore, it is understood that we must consider what and why we institutionalize. *However, as much as Aişe and Fatma, also Mary has right to live in honor and living free without enslavement. As every human who was freely born.* Like *Hz.Ömer* says*"Who does enslave those freely born from their mothers?".*

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