

Sociology 190: Institutions and Cognitions  
Syllabus (with changes to be made)  
Spring 2008  
John Levi Martin  
Sociology  
University of California, Berkeley

Course Description: This is a seminar in advanced sociological social psychology, investigating how relatively coherent institutions produce beliefs. It is comparative in that we look at a wide variety of institutions.

Requirements: Students will turn in reading notes at the beginning of class each week; in addition to the first week, two other times they can skip the notes. Cheerful and regular attendance is also expected and counter. The main assignment is a paper. At the fifth week, they will turn in a proposal. At the tenth week they will turn in a rough draft. On the date of the final they will turn in the final draft. This paper can be (1) an analytic review of some field not covered in the class or (2) a case study based on secondary sources.

Policies: No alcohol, tobacco or firearms in class; no tacks on chair or spitballs; no pigtailed inkwells; be nice to each other and most importantly **no violations of UC's code of academic conduct**. I believe that many violations are partially-inadvertent. But it is your responsibility to understand what this code entails (you can read about it at: <http://students.berkeley.edu/uga/conduct.asp>). If you have any questions please feel free to come in and talk to me or someone else. Seriously—because UC's policy is on the vague side I can help explain what is and what isn't okay. (The key thing is that there should never be any confusion about “who's work I have in front of me”—if you keep that in mind you **should** be okay.) My class is like Idaville—anyone who breaks the law goes to jail. For more information you can go to the FAQ section of my website (<http://www.ssc.wisc.edu/~jlmartin/classes.htm>).

Contact: My office is 430 Barrows Hall. My phone number is 642-7609. My email is [jlmartin@berkeley.edu](mailto:jlmartin@berkeley.edu). Email is a fine way to reach me but the turn-around is approximately a day or two. You **can** use the phone for something you want a faster answer to. My office hours are Tuesdays, 2-4. If you can't do that, email me some times you can meet and I'll get back to you with one I can do.

Grading: 20% will be attendance and participation. This means keeping up with the reading and participating in discussion. Some of the readings are h-a-r-d, so we're not reading a huge amount. So that gives you time to look up words in the dictionary, Wikipedia who the Donatists were, and so on. Five percent is based on you doing minor assignments related to your paper (such as submitting your abstract on time) and 20% based on the partial draft you will hand in during class of the ninth week. The remaining 55% is based on your final paper handed in one week after the last day of class.

For other policies, so that no one can say they wasn't warned, see the last page.

**NOTE ON SCHEDULING!** This syllabus has us beginning the first week with readings that, in this imperfect world, probably you won't have done. So the idea is that I'll actually start by giving us background on this, and that we'll continue next week with discussion, but moving on also to Durkheim, and so I hope catching up in a few weeks. If we stay a week behind forever, the last class (which is somewhat tentatively planned) will just be jettisoned. Unfortunately, the first few weeks have the hardest reading, so this catching up may take a big push. But we'll see how things go....

## I. CLASSICAL BEGINNINGS

We look at some of the pivotal work in sociology to connect institutions to cognitions, namely that of Marx, Weber and Durkheim. We use the last two to focus on religious organizations.

Week 1: January 23

A. Marx and the relation between abstract beliefs and social orders.

**Reading:** Marx and Engels, *The German Ideology*, selections from Tucker, ed, *The Marx-Engels Reader*, pp. 149f, 154-8, 160-7, 172-175.

*Other things to think about:* It helps to put Marx and Engels in the context of German Idealism. Had we more time we would read some of Hegel's *Philosophy of History* or *Philosophy of Right*, some Ludwig Feuerbach, Bruno Bauer and Max Stirner.

Week 2: January 30

B. Durkheim and the production of shared subjective experience.

**Reading:** Durkheim, *Elementary Forms of Religious Life*, pp. 1, 8-18, 100-107, 111-112, 141-152, 190-193, 207-225.

*Other things to think about:* One might also look at Durkheim and Mauss, *Primitive Classification*. The follow-up on this piece is long and mixed in quality.

Week 3: February 6

C. Weber and the relation between social structure and doctrine.

**Reading:** Max Weber, *Economy and Society*, selections from *The Sociology of Religion*, p, 399-403, 411-420, 422-427, 437-442, 447-450, 452-463, 468-476, 481-484, 500-502.

*Other things to think about:* I'll also draw from *The Protestant Ethic and The Spirit of Capitalism*, and "Social Psychology of the World Religions," and "Religious Rejections of the World and their Directions," both reprinted in *From Max Weber*.

## II. RELIGION

We now turn to explore religious organizations that make beliefs in more detail.

Week 4: February 13

A. Social organization and new belief systems.

**Reading:** Stark, *The Rise of Christianity*, selections TBA; continue Weber.

Week 5: February 20

### **HAND IN ABSTRACT FOR PAPER TOPIC TODAY, IN CLASS, OR EARLIER**

B. Social Organization and Choice of Belief Systems

**Reading:** Guy Swanson, *Religion and Regime*, selections; Wilde, *The Making of Vatican II*, selections;

Other things to think about: David Zaret, *The Heavenly Contract*, selections.

## III. SCIENCE

We then turn to science, perhaps the dominant institutional structure for belief creation that we currently have. We first investigate the basic vocabulary we might need to analyze the scientific production of beliefs, then see how science might be organized in ways that is relevant to the question at hand, and then how beliefs are made where they are made.

Week 6: February 27

A. Thought Communities

**Reading:** Ludwig Fleck, *Genesis and Development of a Scientific Fact*, selections; T. S. Kuhn, *The Structure of Scientific Revolutions*, selections from ch 1-8.

Other things to think about: Steven Shapin, *A Social History of Truth*, espec Ch 1-3, 5, 6 (pp. 266-309), Libby Schweber, *Disciplining Statistics*, Karin Knorr-Cetina, *Epistemic Cultures*, Ian Hacking, *Representing and Intervening*, especially section B, Intervening

Week 7: March 5

B. The Organization of Science and Medicine

**Reading:** Institutional and normal science: Harwood, *Styles of Scientific Thought*, 1-9, 17-33, 138-180\*; H.M. Collins, "The TEA Set: Tacit Knowledge and Scientific Networks."\*; Paul Starr, *The Social Origins of Medicine* (or whatever it's called).

Other things to think about: Also Diana Crane, *Invisible Colleges*, 1-84, 99-114, 128; Joseph Ben-David, selected essays\* (Ch 1, 2, 5, 11, 14, 15, 20-23 of *Scientific Growth*)

Week 8: March 12

C. The Local Creation of Science

**Reading:** Bruno Latour, *Science in Action*, selections; *The Pasteurization of France*, 3-19, 38-43, 52-90; Latour and Woolgar, *Laboratory Life*, selection on the cycle of credibility\*.

IV. SCHOOLS

We now turn to “schools” in both senses—the places where we make kids sit to learn things and the networks of teachers with a common identity.

Week 9: March 19

**HAND IN “FIRST DRAFT” OF PAPER TODAY, IN CLASS, OR EARLIER**

A. Curricula in primary/secondary

**Reading:** Michael Apple, *Ideology and Curriculum*, selections; Kliebard, *Struggle for the American Curriculum*, selections.

Other things to think about: Swidler, *Organization without Authority*; Meyer (1977), “The Effects of Education as an Institution.” *American Journal of Sociology* 83: 55-77; Cookson, Peter W., Jr., and Barbara Schneider (Eds.). 1995. *Transforming Schools*. New York: Garland: articles by Paulston (“Mapping Knowledge Perspectives in Studies of Educational Change”), Driscoll (“Thinking Like a Fish: The Implications of the Image of School Community for Connections between Parents and Schools”) and Goodson (“The Context of Cultural Inventions: Learning and Curriculum”), Amy Binder, Contentious Curricula: Afrocentrism and Creationism in American Public Schools.

Week 10: April 2

B. Philosophical Schools and Universities

**Reading:** Collins, *Sociology of Philosophies*, selections; Chattopadhyaya, *History of Science and Technology in Ancient India, volume II*, selections.

## V. ORGANIZATIONS

More generally, can we say something about the sorts of beliefs that different formal organizations produce? And what about law as a sort of meta-organization, an organization of organization?

Week 11: April 9

### A. Organizational Culture

**Reading:** Karen Cerulo, *Envisioning the Worst*, selections; Diane Vaughn, *The Challenger Disaster*, selections.

Week 12: April 16

### B. Organizational Intelligence.

**Reading:** Wilensky, *Organizational Intelligence*, selections; Janis, *Groupthink*, selections.

Week 13: April 23

### C. Law

**Reading:** Weber, *Sociology of Law*, selections.

## VI. MULTIPLES

We close by looking at more complex cases—when we are interested in an overall field of institutions, such as the political field, and when we are interested in more evanescent institutional spheres.

Week 14: April 30

### A. Fields

**Reading:** Philip Converse, "Mass Belief Systems," others TBA.

Other things to think about: Bourdieu, *Homo Academicus*, "Preface for English Edition," "A Book for Burning?," 36-8, 48, 53-59, 77-84, 86-94, 98-101, 125-127, 143-151 (149 is key!), 210-225 (this part is fun!) (and you can skip the little print parts without coming to harm: skim over the "note on the factor analysis of correspondences" if you need help interpreting the graphs); "Creative Project and Intellectual Field"\*; Terry N. Clark, *Prophets and Patrons*, 13-61, 67-92\*

Week 15: April 7

### B. Overlapping Institutions

**Reading:** Peter Worsely, *Knowledges*, selections; Keith Thomas, *Religion and the Decline of Magic*, selections; others in progress.

Other policies.

1. For any assignment, the grade goes down one full grade (e.g., from B to C) for every day late. That means if it is due at 12:30 PM December 1<sup>st</sup>, from 12:31 PM December 1<sup>st</sup> to 12:30 PM December 2<sup>nd</sup>, an A paper becomes a B, from 12:31 PM December 2<sup>nd</sup> to 12:30 PM December 3<sup>rd</sup>, an A paper becomes a C, and so on.
2. If you are submitting a paper late, make sure you time stamp it. The easiest way is to send it electronically to me. You are responsible for making sure that your attachment actually came through. If your submitted paper version differs from the electronically time stamped version, that constitutes academic dishonesty.
3. It is your responsibility to know when assignments are due, and to know about assignments announced in class. If you miss class you should check to see if any changes were made to the syllabus or any additional assignments announces.
4. If there is any condition or circumstance that interferes with you completing a requirement of this class in the way you would want, make sure you let me know **before** the grade is entered. Once it is, it stays.
5. Any special accommodations that you want made for your particular circumstances including being out of class have to be made before the semester is underway. There are no retroactive accommodations.