

Soc. 530w: **Sociology of Culture: An Introduction**

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Term: Spring, 1999 (9:00 am – 12:00 noon, Thursdays)

Place: Princeton University, Department of Sociology

Purpose: The seminar is intended to survey the field, exposing you to major research traditions, themes, and areas of study. In so doing, it provides an overview for the curious and a platform for those who wish to do further work (research, comprehensive reading, teaching, etc.) on culture, broadly defined.

Eligibility: Enrollment in this six-week "mini-seminar" is open to any graduate student in Sociology, to graduate students in any other social-science department or the Woodrow Wilson school, and to undergraduate sociology majors. Graduate students in other departments may apply to instructor for admission.

Scope: Sociologists use the word "culture" to mean many things, some cognitive (ideas or schemata), some behavioral (e.g., rituals, speech), and some physical (art works, sermons, the periodic table). We shall attend to all kinds, as long as they have something to do with meaning (whether divined from the structural relations among cultural elements or inferred from utterances and writings of people dead or living).

Discussion: Sociology of culture is among the broadest, fastest-moving, and most fuzzily-bounded of sociology's "subfields," encompassing sociology of the arts (including sociologies of art, literature, and music); sociologies of mass media and of popular culture, of religion, science, law, and language; cognitive sociology, sociology of knowledge and of ideas; and doubtless others I have forgotten. Moreover, cultural analysis is an important aspect of other sociological subfields, such as historical sociology, economic sociology, and the study of social inequality. Although the seminar's topic makes institutional sense, it is intellectually odd, because "culture" is less a distinct area of social life than an aspect of almost any phenomenon one might study. This raises four temptations in syllabus-building, two of them OK, and two of which I have resisted.

1. A bias towards institutional studies: If one identifies the sociology of culture with the study of distinct institutional areas (art, religion, science, law), one has the great advantage of a bounded subject area, the study of which can attend even-handedly to the full range of practices and structures that constitute the institution in question. Arguably, sociologists of culture have made particular headway in these areas, which are represented on the syllabus but do not dominate it.

2. A bias towards studies with cultural "dependent variables." Studies may be recognized

as cultural in so far as they are concerned with explaining cultural phenomena – ideologies, attitudes, values, schemata, or discourse, for example. There is lots of good work of this kind, and it will be represented on the syllabus.

The third and fourth temptations reflect not conventions of classifying subject matter, but an irony associated with the fact that every phenomenon has a cultural aspect. If an article attempting to explain something that is not itself "culture" -- for example, a behavioral or structural regularity or historical event -- appears to be about "culture," the author is likely to have overestimated the influence of culture and slighted other factors. In so far as culture is integrated properly into the analysis, the work may appear not to be "about culture" at all. This invites the syllabus-maker to indulge:

3. A bias towards metatheory: If in empirical work a preoccupation with culture may lead to an analytic imbalance, in theoretical work it is perfectly legitimate to ask how cultural aspects of phenomena can best be conceived and studied. This is important work -- sociology's theoretical and methodological treatment of culture is far less advanced than its treatment of structural phenomena -- but only as a guide to, not a substitute for, research. Rather than start with meta-theory, we spend the first 5 weeks on empirical work, which prepares us to consider programmatic claims in week 6.

4. A bias towards studies that overemphasize the importance of the cultural aspect of their subject. The sociology of culture suffers in so far as its practitioners are tempted to cheer for cultural variables for their own sake. (The situation has gotten worse as culture has become more fashionable: when most authors ignored culture, a paper that merely acknowledged culture's importance seemed to be "about" culture. Now that everyone believes that culture matters, the threshold is higher.) We will be vigilant in our efforts to detect any tendency of the authors we read to place a thumb on the scales when weighing the importance of culture.

Aside from all this, there is so much interesting work spread out over such a vast substantive terrain that selecting just enough for six weeks -- the perpetual problem of mini-courses -- is even harder than usual. A syllabus that organized weeks around really interesting substantive or theoretical questions about which there is a tradition of good work would run on for many semesters. (I've limited myself to six assigned, and eight recommended, readings per week. For more, see the supplementary reading list, awarded as a door prize to all students attending the first meeting.)

Instead, the approach of this seminar is to begin with relatively "micro" perspectives on culture -- cognitive, constructionist, etc. -- and to move towards more "macro" perspectives over the course of the seminar, ending with a theoretical stock-taking in week 6. This approach has the advantage of producing a fairly broad survey, for as one moves

from micro to macro the sorts of constructs people use to represent culture tend to change, as do the kinds of things they study and the means they use to study them.

The syllabus reflects a bias towards empirical articles. I focus on articles because they are shorter than books, and therefore we can read more of them. (Some books I'd like to assign are listed under "recommended readings.") I focus on the empirical because the point of the sociology of culture is to explain things -- about either culture or other phenomena that cannot be understood without reference to culture. (Note that this does NOT entail a rejection of interpretation, as sociological explanations of culture usually require interpretation as a necessary step.) I define "explanation" broadly, but exclude opining without evidence. Other biases: against duplicating other graduate courses (mine on culture and cognition, Professor Lamont's version of this one); and (though I've tried to fight it), towards literatures (e.g., on the arts rather than science, micro or meso rather than macro issues) with which I am more familiar.

Requirements

A. Students are expected to do the reading thoroughly *before* the class meeting for which it is assigned, and to participate actively in class meetings. Emphasis is on mastering, responding critically and creatively to, and integrating the seminar's material. Be able to answer the following questions about each assigned reading:

1. What research question is the author trying to answer?
2. What is the author's definition of "culture" (or the aspect of culture on which she or he focuses)? How does the author operationalize the cultural element and how tight is the fit between operationalization and definition?
3. What is the nature of the author's evidence and how does she or he bring that to bear on the research questions?
4. How satisfactorily does the author link the evidence to the conclusions?
5. What does the paper accomplish? What have you learned from it?

B. You are required to submit (preferably as an e-mail attachment) a memorandum of approximately 500-1000 words on the week's readings ***BEFORE*** four of the six class meetings. (No credit will be given for memoranda handed in late, as part of the point is to prepare you to participate actively in seminar discussion.) Please view memoranda as writing/thinking exercises, *not* as finished products. Use them to engage the week's materials, respond with questions, criticisms and new ideas they suggest, and put into words impressions that seem worth developing. Use ***at least two of your memoranda to discuss how, if at all, the week's readings inform your own research agenda*** -- e.g., by suggesting ways of posing questions, or new approaches to operationalization or research design.) Memos also provide a means by which I can give you ongoing individualized feedback.

No term paper or research project is required, nor is there a final examination.

Readings: Two copies in seminar box in mailroom, at least one week before seminar.

OUTLINE AND READINGS

Thursday, Feb. 6\Week 1: The Micro-Sociology of Culture

Berger and Luckman's ideas about constructionism are so fundamental to the sociology of culture that we begin with a selection from their classic book. My paper reviews a lot of empirical results from cognitive and social psychology and argues that they bear significantly on sociological concerns about culture. The remaining four papers are empirical studies coming out of different theoretical traditions - Eliasoph from Goffman's dramaturgical approach; Erickson from anthropologically informed ethnomethodology; Martin from gender theory and symbolic interactionism, and Ridgeway et al. from the status-expectation-states research program in social psychology.

Berger P.L., Luckman T. 1966. *The Social Construction of Reality*. Garden City, NY: Doubleday. Pp. 28-79.

DiMaggio, Paul. 1997. Culture and Cognition. *Annual Review of Sociology*, vol. 24.

Eliasoph, Nina. 1990. "Political Culture and the Presentation of a Political Self." *Theory and Society* 19: 465-90.

Ridgeway, Cecelia L., Elizabeth heger Boyle, Kathy Kuipers and Dawn Robinson. 1998. "How do Status Beliefs Develop? The Role of Resources and Interactional Experience." *American Sociological review* 63: 331-50.

Martin, Karin. 1998. "Becoming a Gendered Body: Practices of Preschools." *American Sociological Review* 63: 494-511.

Erickson, Fred. 1975. "Gatekeeping in the Melting Pot." *Harvard Educational Review* 45: 44-70.

Recommended:

D'Andrade R. 1995. *The Development of Cognitive Anthropology*. N.Y.: Cambridge Univ. Press

Fine, Gary Alan. 1979. "Small Groups and Culture Creation: The Idioculture of Little League Baseball Teams." *American Sociological Review* 44: 733-45.

Fine, Gary A. and Sherryl Kleinman. 1979. "Rethinking Subculture: An Interactionist Analysis." *American Journal of Sociology* 85:1-20.

Gamson WA. 1992. *Talking Politics*. New York: Cambridge Univ. Press.

Garfinkel H. 1987 [1967]. Studies of the routine grounds of everyday activities. In his *Studies in Ethnomethodology*, pp. 35-75. Oxford: Polity Press

Gumperz, John J. 1982. "Conversational Code Switching." Pp. 38-99 in *Discourse Strategies*. N.Y.: Cambridge University Press.

- Hochschild, Arlie. 1979. "Emotion Work, Feeling Rules and Social Structure." *American Journal of Sociology* 85:551-75.
- Parsons, Talcott and Edward A. Shils. 1951. "Values, Motives and Systems of Action." Pp. 47-275 in *Toward a General Theory of Action*, edited by Talcott Parsons and Edward A. Shils. Cambridge: Harvard University Press.
- Schuman, Howard and Lawrence Bobo. 1988. "Survey-Based Experiments on White Racial Attitudes Towards Residential Integration." *American Journal of Sociology* 94: 273-99.
- Zerubavel E. 1997. *Social Mindscapes: An Invitation to Cognitive Sociology*. Cambridge: Harvard Univ. Press

Thursday, Feb. 13\Week 2: Culture in Organizations, Communities and Networks

Here we move to the meso level, with research on culture in formal and informal organization. DiMaggio and Mohr use Bourdieu's theory (itself influenced by Bernstein) but reinterpret it in a network framework and test it with survey data. Erickson, critical of Bourdieu, reports fascinating findings about social differentiation and culture use in an occupational community. Hofstede et al. represent the state of the art for using survey methods to explore how national-level cultural differences influence organizational cultures. Dobbin summarizes and illustrates the neoinstitutional approach to organizations as cultural constructions. Finally, Morrill and Wacquant's superb ethnographic case studies demonstrate the role of culture, respectively, in two corporations and a local industry (prize-fighting) that is organized largely informally.

DiMaggio, Paul and John Mohr. 1985. Cultural capital, educational attainment, and marital selection. *American Journal of Sociology* 90, 1231-61.

Erickson, Bonnie. 1996. Culture, class, and connections. *Am. J. Sociol.* 102: 217-51.

Hofstede, Geert, Bran Neuijen, Denise Ohayv, and Geert Sanders. 1990. Measuring Organizational Cultures: A Qualitative and Quantitative Study Across Twenty Cases." *Administrative Science Quarterly* 35: 286-316.

Dobbin F. 1994. Cultural models of organization: the social construction of rational organizing principles. In *The Sociology of Culture: Emerging Theoretical Perspectives*, ed. D Crane, pp. 117-42. Cambridge:Blackwell.

Morrill, Calvin. 1991. "The Customs of Conflict Management Among Corporate Executives," *American Anthropologist* 93: 171-93.

Wacquant, Loic J.D. 1995. "The Pugilistic Point of View: How Boxers Think and Feel about their Trade." *Theory and Society* 24: 489-535.

Recommended:

- Aschaffenburg, Karen and Ineke Maas. 1997. "Cultural and Educational Careers: The Dynamics of Social Reproduction." *American Sociological Review* 62: 573-87.
- Bernstein, Basil. 1975. Social class, language and socialization. In *Class, Codes and Control: Theoretical Studies Towards a Sociology of Language*, 2nd ed., pp. 170-189. New York: Schocken Books.
- Douglas M. 1966. *Purity and Danger*. London: Routledge and Kegan Paul.
- Hagan, John. 1991. "Density and Drift: The Risks and Rewards of Youth." *Amer. Sociol. Rev.* 56: 567-82.
- Harzing, Anne and Geert Hofstede. 1996. "Planned Change in Organizations: The Influence of National Culture." *Research in the Sociology of Organizations* 14: 297-340.
- Kunda, Gideon. 1992. *Engineering Culture: Control and Commitment in a High-Tech Corporation*. Philadelphia: Temple Univ. Press.
- Morrill, Calvin. 1991. "Conflict Management, Honor and Organizational Change." *American Journal of Sociology* 97: 585-621.
- Schooler, Carmi. 1987. "Psychological Effects of Complex Environments During the Life Span: A Review and Theory." Pp. 24-49 in *Cognitive Functioning and Social Structure Over the Life Course*, edited by Carmi Schooler and K. Warner Schaie. Norwood, N.J.: Ablex Publishing Corp.
- Swidler, Ann. 1979. *Organization Without Authority: Dilemmas of Social Control in Free Schools*. Cambridge: Harvard Univ. Press.
- Willis, Paul. 1977. *Learning to Labor: How Working Class Kids Get Working Class Jobs*. N.Y.: Columbia Univ. Press.

Thursday, Feb. 20\ Week 3: The Institutional Production of Culture

This week's readings (and week 5's) were the most painful to pare down, and final choices bordered on arbitrary. Start with Bourdieu, who sets out the critical metaphor of field, some version of which is necessary to unify analysis of different cultural spheres, and some useful ways to think about it. Then move to the arts, where the Bielbys demonstrate how hard data and field work can reveal the institutional logic of a production system and Griswold demonstrates how creative research design can yield replicable findings about cultural change. The remaining papers deal with cuisine, science, and religion, respectively. Fantasia investigates a surprising case of cultural change and cultural contact. The longish but fun-to-read selections from Gieryn's new book explicate the importance of social classification as both a resource for and product of struggle, illustrated by the Cold Fusion debate. Finke et al. advance a perspective that emphasizes the ways in which religious systems are like competitive markets in order to explain church attendance and growth in 19th-century New York state.

Bourdieu, Pierre. 1993. "The Field of Cultural Production." Pp. 29-73 in *The Field of Cultural Production*. N.Y.: Columbia Univ. Press.

Bielby, William T. and Denise D. Bielby. 1994. "'All Hits Are Flukes': Institutionalized Decision Making and the Rhetoric of Network Prime-Time Program Development," *American Sociological Review* 59: 1287-1313.

Griswold, Wendy. 1981. "American Character and the American Novel," *American Journal of Sociology* 86: 740-65.

Fantasia, Rick. 1995. "Fast Food in France." *Theory and Society* 24: 201-43.

Gieryn, Thomas F. 1999. Pp. 1-25 (introduction less last 10 pages) and Pp. 183-232 (ch. 4, "The Cold Fusion of Science, Mass Media and Politics") in *Cultural Boundaries of Science: Credibility on the Line*. Chicago: Univ. of Chicago Press.

Finke, Roger, Avery M. Guest and Rodney Startk. 1996. "Mobilizing Local Religious Markets: Religious Pluralism in the Empire State, 1855 to 1865." *American Sociological Review* 73:993-1026.

Recommended:

Crane, Diana. 1987. *The Transformation of the Avant-Garde: The New York Art World, 1940-85*. Chicago: Univ. of Chicago Press.

DiMaggio P. 1982. Cultural entrepreneurship in nineteenth-century Boston. *Media, Culture and Soc.*4:33-50, 303-21

Fleck L. 1979 [1935]. *Genesis and Development of a Scientific Fact*. Chicago: Univ. Chicago Press.

Gieryn, Thomas F. 1983. "Boundary-Work and the Demarcation of Science from Non-Science: Strains and Interests in Professional Ideologies of Scientists." *American Sociological Review* 48: 781-95.

Gitlin, Todd. 1978. "Media Sociology: The Dominant Paradigm." *Theory and Society* 6: 205-54.

Latour, Bruno and Steve Woolgar. 1986. *Laboratory Life: The Construction of Scientific Facts*. Princeton: Princeton Univ. Press.

Merton, Robert K. 1978. *The Sociology of Science*. N.Y.: Free Press.

Peterson, Richard A. and David Berger. 1975. "Cycles in Symbol Production: The Case of Popular Music," *American Sociological Review* 40: 158-73.

Warner, R. Stephen. 1993. "Work in Progress Toward a New Paradigm for the Sociological Study of Religion in the United States." *American Journal of Sociology* 98: 1044-93.

Wuthnow, Robert. 1988. *The Restructuring of American Religion: Society and Faith Since World War II*. Princeton: Princeton Univ. Press.

Wuthnow, Robert. 1994. *Producing the Sacred*. Urbana, Illinois: University of Illinois Press.

Thursday, Feb. 27\Week 4: Cultural Consumption and Reception

Again, we start with Bourdieu, this time *Distinction*, a richer, more interpretive, less economic work than those that preceded it: We read his chapters on cultural choice among the upper middle and working classes. Again, the readings strive for diversity in method and institutional realm. Halle uses ethnographic methods to interpret the meaning of sacred art in U.S. homes. Peterson/Kern look at survey data on patterns of musical taste -- the latter at how many things people like and the former about what they dislike -- to make inferences about social organization. Shively's paper also deals with intergroup differences in response to the popular arts (John Wayne films) but uses focus group and

interviewing methods to explore their reception. Morawska uses a multi-method approach to examine change in the role of religion in the lives of Jewish residents of a small Pennsylvania City over 20 years. Sadly, there has been little comparable work by sociologists on the reception of science; so we turn for inspiration to Robert Darnton's wonderful description of popular beliefs about science at the dawn of the Industrial Revolution.

Bourdieu, Pierre. 1984. *Distinction: A Social Critique of the Judgment of Taste*. Translated by Richard Nice. Cambridge, Massachusetts: Harvard University Press. Chapters 5 ("The Sense of Distinction," pp. 260-317) and 7 ("The Choice of the Necessary," pp. 372-96).

Halle, David. 1993. "The Truncated Madonna and Other Modern Catholic Iconography." Pp. 171-92 in *Inside Culture: Art and Class in the American Home*. Chicago: Univ. of Chicago Press.

Peterson, Richard A. and Roger M. Kern. 1996. "Changing Highbrow Taste: From Snob to Omnivore." *American Sociological Review* 61: 900-907.

Shively J. 1992. "Cowboys and Indians: Perceptions of Western Films among American Indians and Anglos." *Am. Sociological. Review* 57:725-34.

Morawska, Eva. 1991. "Small Town, Slow Pace: Transformations of the Religious Life in the Jewish Community of Johnstown, Pennsylvania (1920-1940)." *Comparative Social Resesarch* 13: 127-78.

Darnton, Robert. 1970. "Mesmerism and Popular Science." Pp. 2-45 in *Mesmerism and the End of the Enlightenment in France*. Cambridge: Harvard Univ. Press.

Recommended:

Ammerman, Nancy T. 1987. *Bible Believers: Fundamentalists in the Modern World*. New Brunswick: Rutgers University Press.

Griswold W. 1987. The fabrication of meaning: literary interpretation in the United States, Great Britain, and the West Indies. *Am. J. of Sociol.* 92:1077-1117

Holt, Douglas. 1997. "Distinction in America? Recovering Bourdieu's Theory of Taste from its Critics." *Poetics* 25: 931-1020.

Lamont, Michèle and Annette Lareau. 1988. "Cultural Capital: Allusions, Gaps and Glissandos in Recent Theoretical Developments." *Sociological Theory* 6: 153-68.

Levine, Lawrence W. 1984. "William Shakespeare and the American People: A Study in Cultural Transformation." *American Historical Review* 89: 34-66.

Press, Andrea L. 1994. The Sociology of Cultural Perception: Notes Towards an Emerging Paradigm. Pp. 221-45 in *Sociology of Culture: Emerging Theoretical Perspectives*, ed. Diana Crane. London: Basil Blackwell.

- Radway, Janice. 1984. *Reading the Romance: Women, Patriarchy and Popular Literature*. Durham: University of North Carolina Press.
- Stromberg, Peter. 1981. "Consensus and Variation in the Interpretation of Religious Symbolism: A Swedish Example." *American Ethnologist* 8: 544-59.
- Wilensky, Harold L., 1964. Mass society and mass culture: Interdependence or Independence. *American Sociological Review* 29, 173-97.

Thursday, March 6\Week 5: The Macro-Sociology of Culture

So many types of research fall under this rubric that many wonderful papers ended up on the cutting room floor. I expanded the "recommended" list to reflect the fact that we really needed two weeks to even scratch the surface of such work. The readings deemphasize the kinds of ambitious comparative or historical studies that require books, not papers, to report, and fail to represent work that uses formal modelling or survey data to generate insights about culture at the level of national societies or beyond. Meyer et al. lay out the most "macro" view of culture, I know – a constructionist world-systems approach – and discuss results of several research projects animated by their perspective. Mohr uses data from charity directories to divine underlying shifts in the classification of social problems and the people associated with them in the first decades of the 20th century. Binder and Pescosolido analyze two kinds of texts to make inferences about underlying social representations of race in the U.S. Whereas they and Mohr use small clues to reach conclusions about big cultural issues, Collins takes a more conventionally Weberian approach in his analysis of religious (and other) roots of Japanese capitalism. Hilgartner and Bosk's paper represents an effort to understand how local actions generate shifting preoccupations at the system level, with a focus on the political issue-attention cycle.

John W. Meyer, John Boli, George M. Thomas, and Francisco Ramirez. 1997. "World Society and the Nation-State." *American Journal of Sociology* 103: 144-81.

Mohr, John W. 1994. Soldiers, Mothers, Tramps and others: Discourse roles in the 1907 Charity Directory. *Poetics* 22:327-58.

Binder, Amy. 1993. "Constructing Racial Rhetoric: Media Depictions of Harm in Heavy Metal and Rap Music," *American Sociological Review* 58: 753-67.

Pescosolido, Bernice, Elizabeth Grauerholz, and Melissa Milkie. 1997. "Culture and Conflict: The Portrayal of Blacks in U.S. Children's Picture Books through the Mid- and late-Twentieth Century." *American Sociological Review* 62: 443-64.

Collins, Randall. 1997. "An Asian route to Capitalism: Religious Economy and the Origins of Self-Transforming Growth in Japan." *American Sociological Review* 62: 843-65.

Hilgartner, Stephen and Charles L. Bosk. 1988. "The Rise and Fall of Social Problems: A Public Arenas Model." *American Journal of Sociology* 94: 53-78.

Recommended:

- Beisel, Nicola. 1990. "Class, Culture, and Campaigns Against Vice in Three American Cities, 1872-1892." *American Sociological Review* 55): 44-62.
- Buchmann, Marlis. 1989. *The Script of Life in Modern Society: Entry into Adulthood in a Changing World*. Chicago: Univ. of Chicago Press.
- Clemens, Elisabeth. 1993. "Organizational Repertoires and Institutional Change: Women's Groups and the Transformation of U.S. Politics, 1890-1920." *American Journal of Sociology* 98: 755-98.
- DiMaggio, Paul, John Evans and Bethany Bryson. 1996. Have Americans' Attitudes Become More Polarized? *American Journal of Sociology* 102:690-755.
- Dobbin, Frank. 1994. *Forging Industrial Policy: The United States, Britain, and France in the Railway Age*. N.Y.: Cambridge Univ. Press.
- Douglas, Mary. 1978. *Cultural Bias*. London: Royal Anthro. Institute of Great Britain and Ireland.
- Elias, Norbert. (1938) 1978. *The Civilizing Process, Vol. 1: The History of Manners*. N.Y.: Urizen Press.
- Friedland, Roger and Richard Hecht. 1996. *To Rule Jerusalem*. New York: Cambridge Univ. Press.
- Gouldner, Alvin W., 1976. *The Dialectic of Ideology and Technology*. N.Y.: Oxford Univ. Press.
- Hannerz, U. 1992. *Cultural Complexity: Studies in the Social Organization of Meaning*. New York: Columbia University Press.
- Hilgartner, Stephen and Charles L. Bosk. 1988. "The Rise and Fall of Social Problems: A Public Arenas Model." *American Journal of Sociology* 94: 53-78.
- Inglehart, Ronald. 1990. *Culture Shift in Advanced Industrial Society*. Princeton: Princeton Univ. Press.
- Kaufer, David S. and Kathleen M. Carley. 1993. *Communication at a Distance: The Influence of Print on Sociocultural Organization and Change*. Hillsdale, N.J.: Lawrence Erlbaum.
- Lamont, Michèle, 1992. *Money, Morals, and Manners: The Culture of the French and the American Upper-Middle Class*. Chicago: University of Chicago Press
- Lieberson, Stanley and Eleanor O. Bell. 1992. "Children's First Names: An Empirical Study of Social Taste." *American Journal of Sociology* 98: 511-54.
- Mannheim, Karl. [1928] 1952. "The Problem of Generations." Pp. 276-321 in *Essays on the Sociology of Knowledge*, ed. D. Kecskemeti. London: Routledge and Kegan Paul.
- Strang, David and John Meyer. 1993. "Institutional Conditions for Diffusion." *Theory and Society* 22: 487-512.
- Thomas, George M. 1989. *Revivalism and Cultural Change: Christianity, Nation Building and the Market in Nineteenth-Century America*. Chicago: University of Chicago Press.
- Tilly, Charles. 1995. *Popular Contention in Great Britain, 1758-1834*. Cambridge: Harvard Univ. Press.
- Weber, Max. 1930. *The Protestant Ethic and the Spirit of Capitalism*. N.Y.: Scribners.
- Wuthnow R. 1989. *Communities of Discourse: Ideology and Social Structure in the Reformation, the Enlightenment and European Socialism*. Cambridge: Harvard Univ. Press.
- Zelizer, Viviana. 1985. *Pricing the Priceless Child: The Changing Social Value of Children*. N.Y.: Basic.

Thursday, March 13\Week 6: Taking Stock -- Programs and Prescriptions

After examining a wide range of research on culture in its various guises, we should be prepared to come to some generalizations about what ideas and methods bear fruit (for which purposes) and which do not; and therefore to evaluate programmatic statements. This week's reading range widely in focus and perspective. Alexander and Smith call for a multidimensional neo-Durkheimian perspective on culture, while Friedland and Alford develop the idea of institutional logics, proposing to place culture at the center of the study of political sociology and social change. Swidler's classic paper argues that it is more fruitful to think of culture as a set of recipes for action than as coherent sets of values or norms, and her paper with Jepperson draw implications for empirical research. Schudson derives lessons from media studies on how and why symbols influence social action. Two intriguing papers by anthropologists close the set: Hannerz develops ideas about how to study culture in a world in which it is more likely to be found in and carried by transnational networks than closed communities; and Sperber argues for studying cultural change through an "epidemiology of representations."

Alexander, Jeffrey and Peter Smith. 1993. "The Discourse of Civil Society: A New Proposal for Cultural Studies." *Theory and Society* 22: 151-207.

Swidler, Ann. 1986. Culture in Action: Symbols and Strategies." *American Sociological Review* 51: 273-86.

Jepperson R, Swidler A. 1994. What Properties of Culture should We Measure? *Poetics* 22:359-71.

Friedland R, Alford R. 1991. Bringing Society Back in: Symbols, Practices, and Institutional Contradictions. Pp. 223-62 In *The New Institutionalism in Organizational Analysis*, ed. Watler W. Powell, Paul DiMaggio. Chicago: Univ. of Chicago Press.

Schudson M. 1989. How Culture Works: Perspectives from Media studies on the Efficacy of Symbols. *Theory and Society* 18: 153-80.

Hannerz, Ulf. 1989. "Culture Between Center and Periphery: Toward a Macroanthropology." *Ethnos* 54: 200-16.

Sperber, Dan. 1996. "Anthropology and Psychology: Towards an Epidemiology of Representations." Pp. 56-76 (ch. 3) in *Explaining Culture: A Naturalistic Approach*. Boston: Blackwell Publishers.

Recommended:

Archer, Margaret S. 1985. "The Myth of Cultural Unity." *British Journal of Sociology* 36: 333-53.

Bourdieu, Pierre. 1977. *Outline of a Theory of Practice*, trans. Richard Nice. Cambridge: Cambridge

- Univ. Press.
- Emirbayer M, Goodwin J. 1994. Network analysis, culture, and the problem of agency. *Am. J. Sociol.* 99:1411-54.
- Griswold, Wendy. 1987. "A Methodological Framework for the Sociology of Culture." *Sociological Methodology* 17: 1-35.
- Mohr, John. 1998. "Measuring Meaning Structures." *Annual Review of Sociology* 24: 345-70
- Schneider, Mark. 1993. *Culture and Enchantment*. Chicago: Univ. of Chicago Press.
- Sperber, Dan. 1985. "Anthropology and Psychology: Towards an Epidemiology of Representations." *Man* 20: 73-89.
- White, Harrison C. 1992. *Identity and Control: A Structural Theory of Social Action*. Princeton: Princeton Univ. Press.
- Wuthnow R. 1987. *Meaning and Moral Order: Explorations in Cultural Analysis*. Berkeley: Univ. of California Press