

1: How Institutions Think - Wikipedia

First published in Mary Douglas's theory of institutions uses the sociological theories of Emile Durkheim and Ludwig Fleck to determine not only how institutions think, but also the extent to which thinking itself is dependent upon institutions.

The lectures were weighty, I think, but ponderous they were not. Douglas dances over an amazing array of topics. The effect is some sort of intellectual hopscotch; the reader hops from square to square, sideways, diagonally, sometimes landing with feet in different squares. The assertion that institutions think is never seriously put in question. But what does it mean? Perhaps it is best to start at the beginning, or rather the end, for in her preface Douglas engagingly says that she has been writing her books in reverse order. The first one should have been the latest, while this one should have been first. In she analysed her fieldwork in Zaire among a people who are very conscious of pollution in every aspect of daily and ritual life. Purity and Danger of explains, among other things, how rules on uncleanness help define a people and keep it together " and apart Jewish dietary laws being an outstanding success story. These themes recur in Implicit Meanings, even down to the English Sunday midday meal that she calls lunch but a majority calls dinner, a distinction which with its different menus itself helps unite and separate. Then there was an essay written with a political scientist, Risk and Culture of It is mostly about the ecological sects of modern times, obsessed with the risks of power plants or the evils of environmental pollution " with purity and danger, for short. Some such groups fall apart almost at once, while others serenely continue untroubled by schism. Perceptions of purity, community border, evil and authority are invoked to explain the differences. There is more about risk in the book she has just published, Risk Acceptability according to the Social Sciences. It is most powerfully against the idea that disagreements arise from conflicts of vested interest. Institutions and modes of formation create the chasms of misunderstanding and confrontation. Nor is this some accident, some byproduct, for the institutions are both constituted by beliefs and define the beliefs of their members. That thought takes us close to the originating book: The earlier books were also about why and how people band together and are bonded into social units. The explanations tended to be in terms of practices or rituals of enforced separation, where outsiders are made out as dirty or as dirt, to be counteracted by cleansing. That idea is in no way abandoned now. But the talk of purity and danger suggests that groups form themselves in terms of values pollution being evil. Now we move back; it is beliefs, not values that work the trick. So we are offered a theory of epistemologies, not moralities. Is there a question about why people get together and often stay together? People are naturally gregarious, herons are not. Asked to explain that, perhaps one resorts to sociobiology. Douglas starts where the putative biology gives up. Every human group, whether it be the Sea Shepherd Conservation Society a splinter from Greenpeace that scuttles whalers or the Japanese people homogeneous and indivisible, according to their prime minister , has its own peculiar and specific set of practices and characteristics. She would like an entirely general account of how groups get together and stay together, forming intricate and often fragile patterns of stabilising relationships. Naturally there can be some meeting of minds out of pure self-interest, as in a fiercely controlled structure like a prison, or in wide-open entrepreneurial competition where deals are made and alliances formed. Douglas is more struck by the universality of self-sacrifice, despite the fact that opting out, being a free rider, is almost always more enticing. Moreover, when there is secession, be it from Greenpeace or the Papacy, rational self-interest usually has precious little to do with it. The full text of this book review is only available to subscribers of the London Review of Books.

2: How Institutions Think (Routledge Revivals): 1st Edition (Paperback) - Routledge

First published in Mary Douglas' theory of institutions uses the sociological theories of Emile Durkheim and Ludwig Fleck to determine not only how institutions think, but also the extent to which thinking itself is dependent upon institutions. Different kinds of institutions allow.

Mary Douglas Syracuse Univ. They provide the categories of thought which serve to define what things patterns are similar or not. There seems to be a competition among possible metaphors which bring resolution of complex issues for our minds. How does this actually proceed in the minds of interacting individuals? Consider how we think about relationships among people of different races. Lansing had a new civil rights commission proposing a housing ordinance to prevent discrimination in the sale and renting of housing. What generalizations are available for grounding this decision? At a public hearing a woman who opposed the ordinance gave this observation. She said that she observed that the different species of birds in her back yard had little to do with each other. So the creator must not have intended the races to mix either. From this contemporary observation I can imagine our ancestors around the camp fire searching for ways to make sense out of the world. Different individuals might suggest different analogies between the natural world, the spiritual world and the social. A type of rationality and individual choice is involved. People find a suggestion satisfying or not. The social process of amplification and spread is complex. But at some point the metaphors and myths get solidified and accepted and reinforced by most in the community. At that point it is hard for any individual to escape the patterns and categories of thought defined by these institutions. Within these categories and agendas, individuals may even make rational benefit cost calculations amongst alternatives without considering the categories themselves. Certain rationales seem natural and therefore unquestioned. This applies to acceptance of notions of genealogy justifying who rules and to the natural inferiority of certain races justifying slavery. This process continues today. Economists emulated physics and saw the economy in terms of hydraulics, equilibrium, and mechanism. Justification of factor shares my MVP is another example. The debate over abortion focuses on just when an embryo is living, as if that were the only basis for the legality of abortion. Note that again the appeal is to what is natural and therefore good. If that tie can be made in a satisfactory way, the party using it can dominate other interests who are left with just their naked preferences rather than being cloaked in the natural order or other comfortable analogies with the familiar. Association of policy with what can be conceived of as natural is a powerful influence in our minds. Our patron saint Adam Smith put great stock in the "natural order. He believed that individuals and markets were natural but institutions and organizational hierarchies were not. Myths are formed out of the blood and guts of everyday experience, as Marvin Harris observes. The sacred cow myth might have gone like this: Several leaders note that in the last drought they ate most of the cows and almost none remained for restocking. Remember the last time we butchered one? Gog became sick soon after and nearly died. Obviously, the gods were unhappy with us. At this point individuals can be described as acting without thinking about instrumental connections. The reinforcers have shifted to such things as community applause to those who put garlands on cows and bring feed to them in old age. Such institutionalizations have human survival value. Genes people which find pleasure in eating and sex survive better than those who must be reminded of sun position and seasons to do these things after continuing periodic calculation about their instrumental value. This thought is due Johnathon Miller. Thus selection and biological evolution occur. The same is true of sacred cow myths. It is useful to have breeding stock kept through droughts without individuals making a current benefit-cost analysis. And there I go myself demonstrating the use of social analogies borrowed from nature to give understanding and order to complex phenomena. It just feels so natural! Political institutions are collections of interrelated rules and routines that define appropriate action in terms of relations between roles and situations. The process involves determining what the situation is, what role is being fulfilled, and what the obligations of that role in the situation are" p. If you have any questions or comments, please email schmid pilot.

3: [Mary Douglas] — How Institutions Think — Books Online

HOW INSTITUTIONS THINK pdf

Reflections on how institutions inform art, curatorial, educational, and research practices while they shape the world around us. Reflections on how institutions inform art, curatorial, educational, and research practices while they shape the world around us. Contemporary art and curatorial work.

4: How Institutions Think (Mary Douglas,) | Ignasi Capdevila

"First published in Mary Douglas' theory of institutions uses the sociological theories of Emile Durkheim and Ludwig Fleck to determine not only how institutions think, but also the extent to which thinking itself is dependent upon institutions.

5: How Institutions Think by Mary Douglas

How Institutions Think (first published) is a book that contains the published version of the Frank W. Abrams Lectures delivered by the influential cultural anthropologist Mary Douglas at Syracuse University in March

6: How Institutions Think : Professor Mary Douglas :

How Institutions Think by Mary Douglas , Syracuse University Press. This book is based on five lectures presented by Mary Douglas at Syracuse University during the last two weeks of March

7: Ian Hacking reviews "How institutions think"™ by Mary Douglas · LRB 18 December

This symposium - taking its title from Mary Douglas's book, How Institutions Think - addresses the contemporary possibilities and limitations of institutional formats, practices and imaginaries, but starts from a different place, namely from categories of knowledge, cognition and the social. While questions of knowledge have been.

8: How Institutions Think - Mary Douglas - Google Books

Born in Italy, Mary Douglas was educated at Oxford University and began her career as a civil servant in Her first field research was carried out in what was then the Belgian Congo and she taught at Oxford and the University of London before moving to the United States in

Chinese Women Traversing Diaspora Liberalism without secularism? Around the islands Gm financial lease worksheet Gifted adolescents I got on my travelin shoes. Problem of divine foreknowledge and future contingents from Aristotle to Suarez Robert Brownings answers to questions concerning some of his poems. By A. A. Brockington. The french revolution class war or culture clash In search of Elvis Investments bodie 10th edition solutions manual Core Skills for Nurse Practitioners Atlantic Coast Lighthouses 2003 Calendar William Arthur Deacon Shakespeare and the Bible The Seventh marches Harris, J. Leibniz and Locke on innate ideas. Basketball Skills Drills Book CD Package Bushs role models Evolutionary economics and the new international political economy Park Avenue Country 1. Lees 1862 invasion of Maryland The NRSV Catholic Edition: Economy Edition Prince of Lankhmar (Advanced Dungeon and Dragons Module LNA3) Swift and Old-Gold Embracing a complex God Did You Ever Wonder About Escape from Montezumas Mine (Trailside Library) Zombie science more icons of evolution Selected from the Joy Luck Club Camping at Migdol and the Red Sea Early Native American Recipes and Remedies (Cooking) Dsp textbook Faces by F. Paul Wilson. To kill a mockingbird novel guide Recent Developments in Muscle Relaxation Financial Options Glencoe algebra 2 textbook Monetizing trademarks Cancers and tumor markers