

Department of Sociology
University of Toronto
SOC 6001S CLASSICAL SOCIOLOGICAL THEORY 2021-22

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Department of Sociology

725 Spadina Avenue, 2nd Floor, Toronto

Days/Hours: Fridays, 1-3pm

Office Hours: Fridays 3-4pm

Mode of Delivery: In Person, Room 240 or, depending on the fluctuating Covid situation,
Online via Zoom

COURSE DESCRIPTION: In this course, we will engage with the original writings of a range of classical sociologists to understand and critically evaluate their theories, methodologies, and their contributions to the generation of the key sociological concepts such as social structure, ideology, agency etc. We will focus on the writings of Jean-Jacques Rousseau, Mary Wollstonecraft, Auguste Comte, Karl Marx, Frederick Engels, Max Weber, W. E. B. Du Bois, Emile Durkheim, and Georg Simmel with the aim of understanding their critical theoretical engagements with their social and intellectual contexts.

IN THEIR OWN WORDS:

Man is born free, but everywhere he is in chains. Jean-Jacques Rousseau

My own sex, I hope, will excuse me, if I treat them like rational creatures, instead of flattering their fascinating graces, and viewing them as if they were in a state of perpetual childhood, unable to stand alone. **Mary Wollstonecraft**

“Sociology will prove that the equality of the sexes, of which so much is said, is incompatible with all social existence...the social subjugation of women will necessarily be indefinite...because it is based directly on a natural inferiority which nothing can destroy...the characteristic incapacity [of women] for abstraction and restraint, the almost complete inability to keep passionate inspiration at bay in rational operation, even if their passions are generally more generous, should see them indefinitely excluded from all senior leadership positions in human affairs” **Auguste Comte**

But now, I, August Comte, have discovered the truth. Therefore, there is no longer any need for freedom of thought or freedom of the press. I want to rule and to organize the whole country. **August Comte**

All I know is that I am not a Marxist. **Karl Marx**

Too many of the younger Germans simply make use of the phrase historical materialism only in order to get their relatively scanty historical knowledge constructed into a neat system as quickly as possible.

The materialist conception of history has a lot of them nowadays, to whom it serves as an excuse for not studying history... Our construction of history is above all a guide to study, not a lever for construction of the manner of the Hegelian. **Frederick Engels**

Events of striking similarity, taking place in different historical contexts, led to totally disparate results. By studying each of these developments separately, and then comparing them, one may easily discover the key to this phenomenon. But success will never come with the master-key of a general historico-philosophical theory, whose supreme virtue consists in being supra-historical. **Karl Marx**

Above all we must avoid postulating 'society' as an abstraction vis-à-vis the individual. The individual is the social being... to consider society as a single subject is wrong: a speculative approach... society does not consist of individuals, but expresses the sum of the relationships and conditions in which these individuals stand to one another **Karl Marx**

Men make their own history, but they do not make it as they please; they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past. **Karl Marx**

Philosophy and the study of the real world have the same relation to one another as onanism and sexual love... Philosophers have only interpreted the world. The point is to change it. **Karl Marx**

The history of all hitherto existing society is the history of class struggles... [classes] stood in constant opposition to one another, carried on an uninterrupted fight, a fight that each time ended, either in a revolutionary re-constitution of society or the common ruin of the contending classes. **Karl Marx and F. Engels**

What all these gentlemen lack is dialectics. All they ever see is cause here, effect there. They do not at all see that this is a bare abstraction; that in the real world such metaphysical polar opposites exist only in crises; that the whole great process develops itself in the form of reciprocal action, to be sure of very unequal forces, in which the economic movement is far and away the strongest, most primary and decisive. They do not see that here nothing is absolute and everything relative. For them Hegel has never existed. **Frederick Engels**

Anyone who knows anything of history knows that great changes are impossible without feminine upheaval. Social progress can be measured exactly by the social position of women. **Karl Marx**

"Even an entire society, a nation, or all simultaneously existing societies taken together, are not owners of the earth. They are simply its possessors, its beneficiaries, and have to bequeath it in an improved state to succeeding generations." **Karl Marx**

"...the entire spirit of capitalist production, which is oriented towards the most immediate monetary profits — stands in contradiction to agriculture, which has to concern itself with the whole gamut of permanent conditions of life required by the chain of human generations... Capitalist farming is unsustainable because it inevitably starves the soil of nutrients. It is nothing less than "an art, not only of robbing the labourer, but of robbing the soil... all progress in increasing the fertility of the soil for a given time is a progress towards ruining the more long-lasting sources of that fertility... Capitalist production, therefore, develops technology ... only by sapping the original sources of all wealth — the soil and the worker." **Karl Marx**

"Let us not, however, flatter ourselves overmuch on account of our human victories over nature. For each victory nature takes its revenge on us. Each victory, it is true, in the first place brings about the results we expected, but in the second and third places it has quite different, unforeseen effects which only too often cancel out the first." **Frederick Engels**

The Protestant **wanted** to be a person with a vocational calling; we **must** be...the mighty cosmos of the modern economic order...today determines the style of life of all individuals born into this grinding mechanism...it does so with overwhelming force and perhaps will continue to do so until the last ton of fossil fuel has burnt to ashes. **Max Weber**

It is horrible to think that the world could one day be filled with nothing but those little cogs, little men clinging to little jobs and striving towards bigger ones. **Max Weber**

No one knows who will live in [the Iron Cage] in the future, or whether at the end of this tremendous development entirely new prophets will arise, or there will be a great rebirth of old ideas and ideals, or, if neither, mechanized petrification, embellished with a sort of convulsive self-importance... 'Specialists without spirit, sensualists without heart; this nullity imagines that it has attained a level of civilization never before achieved. **Max Weber**

There are... "subject matter specialists" and "interpretative specialists." The fact-greedy gullet of the former can be filled only with legal documents, statistical worksheets and questionnaires, but he is insensitive to the refinement of a new idea. The gourmandise of the latter dulls his taste for facts by ever new intellectual subtilities. The genuine artistry... manifests itself through its ability to produce new knowledge by interpreting already **known** facts according to known viewpoints. **Max Weber**

Society is above all a veritable organized machine, all of whose parts contribute in a different way to the movement of the whole. The gathering of men constitutes a veritable being whose existence is more or less certain or precarious according to whether its organs acquit themselves more or less regularly of the functions entrusted to them...The organization of a well ordered system requires that the parts be strongly time to a whole and subordinated. **Emile Durkheim**

As long as sharp class differences exist in society, fairly effective palliatives may lessen the injustice of contracts; but in principle, the system operates in conditions which do not allow of justice. **Emile Durkheim**

What essential difference is there between an assembly of [religious people] or...a reunion of citizens commemorating the promulgation of a new moral or legal system or some great event in the national life? **Emile Durkheim**

How does it feel to be a problem? The problem of the twentieth century is the problem of the color line. **W. E. B. Du Bois**

It is a peculiar sensation, this **double- consciousness**, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness, an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. **W.E.B. Dubois**

What we call the present is usually nothing more than a combination of a fragment of the past with a fragment of the future. **Georg Simmel**

The deepest problems of modern life derive from the claim of the individual to preserve the autonomy and individuality of his existence in the face of overwhelming social forces, of historical heritage, of external culture, and of the technique of life. **Georg Simmel**

To have mastered 'theory' and 'method' is to have become a self-conscious thinker... To be mastered by "method" or "theory" is simply to be kept from working, from trying, that is, to find out about something that is going on in the world. **C. Wright Mills**

GOALS, OBJECTIVES AND EXPECTED OUTCOMES: The overall objective of this seminar is to facilitate critical, comparative understanding, appreciation and evaluation of the theories and methodologies of the classical sociologists. Another objective of the seminar is to specifically examine how all the classical thinkers shared a common interest in analyzing social inequality, the exercise of power, social justice, and social change with the goal of understanding the institutional conditions that contributed to the viability of societies that could contribute to relatively flourishing and meaningful human lives. Despite their many real differences, the commonalities and continuities between the concepts of “alienation” (Marx), “rationalization”(Weber), “anomie” (Durkheim) “double consciousness” (Du Bois), and “objective versus subjective culture” (Simmel) will be emphasized in this course. Without necessarily formulating it in these terms, all the classical thinkers focused on the social structure-ideology-culture-agency connections to understand the dynamics of social change.

Yet another objective of this course is to demonstrate that the key theoretical formulations of the classical sociologists continue to be relevant for making sense of the contemporary world. Throughout the course we will engage with the original writings of the classical thinkers. Overall, this course seeks to encourage constructive critical thinking such that both the strengths as well as the productive limitations of the classical theorists can be appreciated. By the end of course you will hopefully be familiar with and immersed in the significant original writings of the classical sociologists. The hope is that regardless of which specialist sociological research project you undertake in the future, you will find some of the big-picture ideas and key concepts generated by the classical thinkers to be useful. Finally, those of you may choose not to continue with a doctoral project, an observation from the American writer and Nobel Laureate, Ernest Hemingway might be of some relevance. Writing about the time he spent in Paris, Hemingway famously observed: “If you are lucky enough to have lived in Paris... then wherever you go for the rest of your life, it stays with you, for Paris is a moveable feast.” Regardless of the trajectory of your life in the future, one hopes that the “moveable feast” of the critical classical “sociological imagination” will always be with you.

FORMAT AND REQUIREMENTS: As this is a seminar course, please be prepared to actively engage in discussions each week. The collective success of this course depends on ensuring that everyone (ie. not just the presenters!) is familiar with the assigned primary and some of the secondary readings for each week.

Seminar Presentation: a 20 minute seminar presentation. The presenter should clearly identify at least three salient issues, questions or themes that could be the focus of the discussion that will (hopefully!) follow the presentation.

Presentation Paper: A WEEK AFTER THE PRESENTATION, you will hand in a 2-3 pages typed double-spaced paper summarizing your presentation and incorporating the discussion and feedback in class.

Response / Issue Papers: Each student is also responsible for handing in TWO reflection/response papers, about THREE double-spaced typed pages in length. The first paper, due 11th February should critically engage with/reflect on Jean Elisabeth Pederson’s article “Sexual Politics in Comte and Durkheim” (full reference in the course outline). The second paper due 11th March should outline the main arguments and reflect on the papers by Julian Go, Gurminder K. Bhambra and Gregor McLellan (full references below in the course outline) For both reflection papers, the overall argument of papers should first be briefly summarized, followed by reflection/observations/critique.

Final Research Paper: The final research paper should be between 15- 20 pages, double-spaced, typed, in length. In it you should engage extensively with the **original writings** of the classical thinker(s). The final paper should go substantially beyond providing extended summaries and standard critiques of the sociological thinker(s) in question. The paper could be focused either on one or more than one thinker.

EVALUATION COMPONENTS:

Presentation:	10%
Paper based on Presentation (a week after the presentation)	10%
Two Reflection/Issue Papers due 11 th Feb and 11 th March 15% each	30%
Research Paper: Due 15 th April	50%
TOTAL:	100%

REQUIRED TEXTS:

Irving M. Zeitlin, *Ideology and the Development of Sociological Theory* 7th Edition
Craig Calhoun et. al. *Classical Sociological Theory* (A Selection of Primary Sources)

Mary Wollstonecraft, *A Vindication of the Rights of Woman*
T.B Bottomore and M. Rubel, *Karl Marx: Selected Writings in Sociology and Social Philosophy*
Emile Durkheim, *The Rules of Sociological Method*

Emile Durkheim, *The Division of Labor in Society*
Emile Durkheim, *The Elementary Forms of the Religious Life*
Max Weber, *The Protestant Ethic and the Spirit of Capitalism*
W.E.B. Du Bois *The Souls of Black Folk*
H. H. Gerth and C. W. Mills, *From Max Weber: Essays in Sociology*
Max Weber, *Economy and Society* Two Volumes
Sam Whimster, (Editor) *The Essential Weber: A Reader*
Donald Levine, *Simmel on Individuality and Social Forms*
Georg Simmel, *On Women, Sexuality and Love*

SUPPLEMENTARY READINGS/RESOURCES: The titles listed below will hopefully be helpful for expanding your repertoire of classical social theory and for writing the final paper.

GENERAL:

Fuyuki Kurasawa, *The Ethnological Imagination*
Bryan S. Turner et. al. *The Blackwell Companion to Social Theory*
Bruce Mazlish, *The Breakdown of Connections and the Birth of Sociology*
Wolf Lepenies, *Between Literature and Science: The Rise of Sociology*
Donald N. Levine, *Visions of the Sociological Tradition*
Anthony Giddens, *Capitalism and Modern Social Theory*
Alan Wolfe, *The Human Difference: Animals, Computers and the Necessity of Social Science*
Terry Eagleton, *After Theory*
Terry Eagleton, *The Meaning of Life*

Marx and Engels:

Derek Sayer, *The Violence of Abstraction: The Analytic Foundations of Historical Materialism*
Derek Sayer, *Marx's Method: Ideology, Science and Critique*
J. M. Barbalet, *Marx's Construction of Social Theory*
Robert J. Antonio and Ira Cohen *Marx and Modernity*
Keith Graham, *Karl Marx: Our Contemporary Theorist for a Post-Leninist World*
Nick Dyer-Witherford, *Cyber-Marx: Cycles and Circuits of Struggle in High Technology Capitalism*
David Harvey, *The Condition of Postmodernity*
David Harvey, *Spaces of Capital*
Moishe Postone, *Time, Labor and Social Domination: A Reinterpretation of Marx's Critical Theory*
Jonathan Woolf, *Why Read Marx Today?*
John C. Raines, *Marx on Religion*
Karl Lowith, *Max Weber and Karl Marx*
Gerald Cohen, *Karl Marx's Theory of History*
Shlomo Avineri, *The Social and Political Thought of Karl Marx*
Perry Anderson, *In the Tracks of Historical Materialism*
Eric Fromm, *Marx's Concept of Man*
Terry Eagleton, *Why Marx was Right*
Terry Eagleton, *The Meaning of Life*

Howard Zinn, *Marx in Soho*
 Margaret A. Rose, *Marx's Lost Aesthetic: Karl Marx and the Visual Arts*
 John Bellamy Foster, *Marx's Ecology: Materialism and Nature*
 Jon Elster, *Making Sense of Marx*
 David McLellan, *The Thought of Karl Marx*
 Terrell Carver, *The Cambridge Companion to Marx*
 Thomas Kemple, *Reading Marx Writing: Melodrama, the Market and the Grundrisse*
 Amy Wendling, *Karl Marx on Technology and Alienation*
 John Seed, *Marx: A Guide for the Perplexed*
 John Torrance, *Karl Marx's Theory of Ideas*
 Jenny Marx Lonquet, *The Daughters of Karl Marx*
 Gregor McLennan, *Marxism and the Methodologies of History*
 Jason W. Moore, *Capitalism in the Web of Life*
 Raj Patel and Jason W. Moore, *A History of the World in Seven Cheap Things*

Weber

Barbalet, J. M. *Weber, Passion and Profits: The Protestant Ethic and the Spirit of Capitalism in Context*
 Randall Collins, *Weberian Sociological Theory*
 Reinhard Bendix, *Max Weber: An Intellectual Portrait*
 Bryan S. Turner, *For Weber: Essays in Sociology of Fate*
 Bryan S. Turner, *Max Weber: From History to Modernity*
 Nicholas Gane, *Max Weber and Postmodern Theory*
 Ralph Schroeder, *Max Weber and the Sociology of Culture*
 Alan Sica, *Max Weber and the New Century*
 Bologh, Rosalind. *Love or Greatness: Max Weber and Masculine Thinking*
 Stephen Turner (ed.) *The Cambridge Companion to Weber*
 Charles Camic, Philip Gorski and David Trubek, *Max Weber's Economy and Society: A Critical Companion*
 Toby E. Huff, *Max Weber and the Methodology of the Social Sciences*
 Sam Whimster and Scott Lash (eds.) *Max Weber, Rationality and Modernity*
 Fritz Ringer, *Max Weber: An Intellectual Biography*
 Fritz Ringer, *Max Weber's Methodology*
 Lawrence A. Scaff, *Fleeing the Iron Cage*
 Paul Honigsheim and Alan Sica, *The Unknown Max Weber*
 Lawrence A. Scaff, *Max Weber in America*
 Sam Whimster and Scott Lash, *Max Weber, Rationality and Modernity*
 Sung Ho Kim, *Max Weber's Politics of Civil Society*

Durkheim:

Mustafa Emirbayar and Ira J. Cohen (Editors) *Emile Durkheim: Sociologist of Modernity*
 Jennifer Lehmann, *Durkheim and Women*
 Jennifer Lehman, *Deconstructing Durkheim*
 Jeffrey Alexander and Philip Smith (Editors) *The Cambridge Companion to Durkheim*
 Steven Lukes, *Emile Durkheim, His Life and Work*
 Frank Pearce, *The Radical Durkheim*
 Susan Stedman Jones, *Durkheim Reconsidered*
 W.S.F. Pickering (editor) *Durkheim Today*
 Charles Lemert, *Durkheim's Ghosts: Cultural Logics and Social Things*
 Anne Warfield Rawls, *Epistemology and Practice: Durkheim's The Elementary Forms of Religious Life*
 W. Pickering, *Durkheim's Suicide*
 W. Pickering, *Debating Durkheim*

Stephen Lukes and Andrew Scull, *Durkheim and the Law*
Warren Schmaus, *Durkheim's Philosophy of Science and the Sociology of Knowledge*
Philippe Steiner and Keith Tribe, *Durkheim and the Birth of Economic Sociology*
Mary Ann Lamanna, *Emile Durkheim on the Family*
Herminio Martins and William Pickering (eds.) *Debating Durkheim*
Edward A. Tiryakian, *For Durkheim*
James Dingley, *Nationalism, Social Theory and Durkheim*
Stjepan Mestrovic, *Durkheim and the Reformation of Sociology*
Stjepan Mestrovic, *Durkheim and Postmodern Culture*
Robert Alun Jones, *The Development of Durkheim's Social Realism*

Du Bois:

Aldon Morris, *The Scholar Denied: W.E.B. Du Bois and the Birth of Modern Sociology*
Anthony Kwame Appiah, *Lines of Descent: W.E.B. Du Bois and the Emergence of Identity*
Christopher A. McCauley, *The Spirit Vs. The Souls: Max Weber, W.E.B. Du Bois and the Politics of Scholarship*
Sandra Staton-Taiwo, *Broad Sympathies in a Narrow World: The Legacy of W.E.B. Du Bois*
Phillip Sintiere, *Citizen of the World: The Career and Legacy of W.E.B. Du Bois*
Whitney Battle-Baptiste and Britt Sussert, (eds.) *W. E. B. Du Bois's Data Portraits: Visualizing Black America*

Simmel:

Deena Weinstein and Michael Weinstein, *Postmodernized Simmel*
David Frisby, *Simmel and Since*
David Frisby, *Sociological Impressionism*
Nicholas Spykman and David Frisby, *The Social Theory of Georg Simmel*
Ralph Matthew Leck, *Georg Simmel and Avante Garde Sociology*

RELEVANT JOURNALS:

Journal of Classical Sociology
Sociological Theory
Theory and Society
Theory, Culture and Society
Current Perspectives in Social Theory
Max Weber Studies
Durkheimian Studies
Re-Thinking Marxism

PENALTIES FOR LATENESS:

In cases where there are legitimate and documented reasons beyond a student's control, there will be no penalty for turning in assignments late. Otherwise, a late penalty of 5% per day will be applied and no paper will be accepted after 7 days.

Academic Integrity

Copying, plagiarizing, falsifying medical certificates, or other forms of academic misconduct will not be tolerated. Any student caught engaging in such activities will be referred to the Dean's office for adjudication. Any student abetting or otherwise assisting in such misconduct will also be subject to academic penalties. Students are expected to

cite sources in all written work and presentations. See this link for tips for how to use sources well: (<http://www.writing.utoronto.ca/advice/using-sources/how-not-to-plagiarize>).

According to Section B.I.1.(e) of the Code of Behaviour on Academic Matters it is an offence “to submit, without the knowledge and approval of the instructor to whom it is submitted, any academic work for which credit has previously been obtained or is being sought in another course or program of study in the University or elsewhere.”

By enrolling in this course, you agree to abide by the university’s rules regarding academic conduct, as outlined in the Calendar. You are expected to be familiar with the Code of Behaviour on Academic Matters (<http://www.artsci.utoronto.ca/osai/The-rules/code/the-code-of-behaviour-on-academic-matters>) and Code of Student Conduct (<http://www.viceprovoststudents.utoronto.ca/publicationsandpolicies/codeofstudentconduct.htm>) which spell out your rights, your duties and provide all the details on grading regulations and academic offences at the University of Toronto.

All of your submitted assignments will automatically be run through a new plagiarism detection tool, Ouriginal, for a review of textual similarity and detection of possible plagiarism. (Ouriginal replaces Turnitin.) In doing so, you will allow your assignments to be included as source documents in the Ouriginal reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University’s use of the Ouriginal service are described on the Centre for Teaching Support & Innovation website: <https://uoft.me/pdt-faq>

Accessibility Services

It is the University of Toronto’s goal to create a community that is inclusive of all persons and treats all members of the community in an equitable manner. In creating such a community, the University aims to foster a climate of understanding and mutual respect for the dignity and worth of all persons. Please see the University of Toronto Governing Council “[Statement of Commitment Regarding Persons with Disabilities](https://governingcouncil.utoronto.ca/secretariat/policies/statement-commitment-regarding-persons-disabilities-february-25-2021)” at <https://governingcouncil.utoronto.ca/secretariat/policies/statement-commitment-regarding-persons-disabilities-february-25-2021>.

In working toward this goal, the University will strive to provide support for, and facilitate the accommodation of individuals with disabilities so that all may share the same level of access to opportunities, participate in the full range of activities that the University offers, and achieve their full potential as members of the University community. We take seriously our obligation to make this course as welcoming and accessible as feasible for students with diverse needs. We also understand that disabilities can change over time and will do our best to accommodate you.

Students seeking support must have an intake interview with a disability advisor to discuss their individual needs. In many instances it is easier to arrange certain accommodations with more advance notice, so we strongly encourage you to act as quickly as possible. To schedule a registration appointment with a disability advisor, please visit Accessibility Services at <http://www.studentlife.utoronto.ca/as>, call at 416-978-8060, or email at: accessibility.services@utoronto.ca. The office is located at 455 Spadina Avenue, 4th Floor, Suite 400.

Additional student resources for distressed or emergency situations can be located at distressedstudent.utoronto.ca; Health & Wellness Centre, 416-978-8030, <http://www.studentlife.utoronto.ca/hwc>, or Student Crisis Response, 416-946-7111.

Equity and Diversity Statement

All members of the learning environment in this course should strive to create an atmosphere of mutual respect. It is our collective responsibility to create a space that is inclusive and welcomes discussion. Discrimination, harassment and hate speech will not be tolerated; please alert me to any behaviour that undermines the dignity or self-esteem of any person in this course or otherwise creates an intimidating or hostile environment. You'll find additional information and reports on Equity and Diversity at the University of Toronto online at <http://equity.hrandequity.utoronto.ca>.

WEEKLY SCHEDULE AND READINGS

Meeting 1: 14th Jan

The Social and Intellectual Context of the emergence of Classical Sociology: Rousseau, Mary Wollstonecraft, Auguste Comte

Zeitlin, Chapters 3-5; 9 and 11

Calhoun, *Introduction; Rousseau "Of the Social Contract"*

Supplementary Readings:

Marshall, Barbara (2002) "Snips and Snails and Theorists' Tales: Classical Sociological Theory and the Making of 'Sex'", *Journal of Classical Sociology*, Vol. 2, No. 2, pp. 135-155.

Gurminder K. Bhambra (2011) "Talking among themselves? Weberian and Marxist Historical Sociologies as Dialogues without "Others", *Millennium* Vol. 39: pp 667-681

Julian Go (2013) "For a Postcolonial Sociology", *Theory and Society*, Vol. 42, pp. 25-55.

Gregor McLellan (2003) "Method and Sociology: Eurocentrism and Postcolonial Theory", *European Journal of Social Theory*, Vol. 16(1): 69-86.

Pederson, Jean Elisabeth (2001) "Sexual Politics in Comte and Durkheim: Feminism, History and the French Sociological Tradition" *Signs* Vol. 127(1):229-263.

Meeting 2: 21st Jan

Karl Marx: Philosophical and Methodological Foundations; Historical Sociology; Ideology, Consciousness and Social Structure

Irving Zeitlin, Chapters 13, 14 and 15

Calhoun, Introduction to Marx and Engels; The German Ideology; Economic and Philosophical Manuscripts of 1844

Bottomore and Rubel, pp. 1-101

Supplementary Readings:

Sayer, Derek (1975) "Method and Dogma in Historical Materialism", *Sociological Review*, Vol. 23 (4):779-810

Panayotakis, Costas. (2004) "A Marxist Critique of Marx's Theory of History: Beyond the Dichotomy between Scientific and Critical Marxism", *Sociological Theory* Vol. 22, No. 1, pp. 123-139.

Meeting 3: 28th Jan

Karl Marx: The Development, Structure and Consequences of Capitalism; Alienation; Class

Zeitlin, Chapter 15

Calhoun, Marx and Engels: Economic and Philosophical Manuscripts of 1844; Manifesto of the Communist Party; Classes

Bottomore and Rubel, pp. 127-202

Supplementary Readings:

Symposium on Class, *Theory and Society*, Vol. 25, No. 5, (Oct. 1996), pp. 667-736.
Contributions by: Jan Pakulski, Malcolm Waters, Eric Olin Wright, Jeff Manza, Clem Brooks, Sonja Szelenyi and Jacqueline Olvera

John E. Roemer, "New directions in the Marxian theory of exploitation and class", *Politics and Society*, September 1982 vol. 11 no. 3 253-287

Meeting 4: 4th Feb

Karl Marx and Engels: Class, Class Struggle and Social Change; Patriarchy

Zeitlin, Chapters 15 & 16

Calhoun et. al. Marx and Engels: The Eighteenth Brumaire; Wage Labour and Capital; Manifesto of the Communist Party
Bottomore and Rubel, pp. 215-258

Supplementary Readings:

Bertell Ollman, "Marx's use of class", *American Journal of Sociology* Vol. 73, No. 5 (Mar., 1968), pp. 573-580

John Bellamy Foster, "Marx's theory of metabolic rift: classical foundations for environmental sociology", *American Journal of Sociology* (September 1999) 105,2:366-405.

Meeting 5: 11th Feb: **Reflection Paper on a Supplementary Reading Due!**

Max Weber: Methodology of the Social Sciences; Objectivity, Values and Comparative Sociology

Zeitlin, Chapter 18

Calhoun et. al. *Introduction* to Max Weber; Objectivity in Social Science
Gerth and Mills, *From Max Weber*, Chapter 5, *Science as a Vocation*

Supplementary Readings:

Fritz Ringer, "Max Weber on Causal Analysis, Interpretation and Comparison", *History and Theory* (2002) Vol. 41, 2:163-178.71-88.

John Drysdale, "How are scientific concepts formed? A Reconstruction of Max Weber's Theory of Concept Formation", *Sociological Theory* (1996) 14, 1:71-88.

David Goddard, "Max Weber and the Objectivity of Social Science", *History and Theory* (1973), 12,1:1-22.

Donald McIntosh, "Max Weber as a critical theorist", *Theory and Society* (1983) Vol.12, No.1:69-109

Meeting 6: 18th Feb

Max Weber: Religion, Capitalism and Rationality; Social Action

Zeitlin, Chapter 17

Calhoun et. al. Basic Sociological Terms; The Protestant Ethic
Gerth and Mills, *From Max Weber*, Chapter III, Section 5; Chapters XI & XII

Supplementary Readings:

Adair-Toteff, Christopher (2005) "Max Weber's Charisma", *Journal of Classical Sociology* Vol. 5, No. 2, pp. 189 – 204 .

Randall Collins, "Max Weber's last theory of capitalism", *American Sociological Review* (1980) Vol. 45:925-942.

Andrew M. McKinnon, "Elective Affinities of the Protestant Ethic: Max Weber and the Chemistry of Capitalism", *Sociological Theory* Vol. 28 (March 2010), No.1:108-126.

Ann Swidler, "The concept of rationality in Max Weber", *Sociological Inquiry* (1973), 43,1:35-42

READING WEEK: 21-25th February

Meeting 7: 4th March

Max Weber: Power, Politics, Classes and Bureaucracy

Zeitlin, Chapter 17

Calhoun et. al. The Distribution of Power within the Political Community; The Types of Legitimate Domination; Bureaucracy

Gerth and Mills, *From Max Weber* Chapter VII

Supplementary Readings:

Collins, Randall (2001) "Weber and the Sociology of Revolution", *Journal of Classical Sociology*, Vol. 1, No. 2, pp. 171-194.

Scaff, Lawrence A. (2005) "Remnants of Romanticism: Max Weber in Oklahoma and Indian Territory", *Journal of Classical Sociology* Volume: 5, Issue: 1 pp. 53 – 72

Lawrence A. Scaff, "Fleeing the iron cage: politics and culture in the thought of Max Weber", *The American Political Science Review* Vol. 81, No. 3 (Sep., 1987), pp. 737-756

Isher-Paul Sahni, "The many Max Webers", *Journal of Classical Sociology* (November 2003), 3 (3), pg. 315-334.

Meeting 8: 11th March **Reflection Paper on an Interview with a Sociologist on Youtube due!**

Emile Durkheim: The Rules of Sociological Method; Social Facts; Suicide

Zeitlin, Chapter 22, pp. 362-369

Calhoun et. al. *Introduction*; The Rules of Sociological Method; Suicide

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Meeting 9 18th March

Durkheim: The Division of Labor in Society; Mechanical and Organic Solidarity;

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Meeting 10: 25th March

Durkheim: Religion; Crime, Deviance and Punishment

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Meeting 11: 1st April W.E.B. Du Bois

W.E.B. Du Bois: Race and Racial Capitalism: Double-Consciousness, the Veil, the Color Line

Calhoun, *The Souls of Black Folk*

W.E.B. Dubois, "Strivings of the Negro People" from *The Souls of Black Folk* excerpted in *The Atlantic* <https://www.theatlantic.com/magazine/archive/1897/08/strivings-of-the-negro-people/305446/>

Aldon Morris, *The Scholar Denied: W. E. B. Dubois and the Birth of Modern Sociology* Introduction and Chapter 8.

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Meeting 12: 8th April

Georg Simmel: The Geometry of Social Relationships; The Urban Experience; Culture and Gender

Calhoun et. al. Georg Simmel: The Stranger; The Dyad and the Triad; Chapters

Donald Levine: *Simmel on Individuality and Social Forms*: Introduction; The Stranger; The Metropolis and Mental Life; Group Expansion and the Development of Individuality; Subjective Culture

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