

Department of Sociology
University of Toronto
SOC 6001F CLASSICAL SOCIOLOGICAL THEORY 2023-24

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Days/Hours: Fridays 2-4pm
Office Hours: Fridays 4-5pm
Mode of Delivery: In Person, or depending on the fluctuating Covid situation, Online via Zoom

In their own words:

*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... 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. **Auguste Comte***

*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***

*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***

*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***

*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***

*...when a man [sic] seems to accommodate science to a viewpoint which is derived not from science itself but from outside, from alien, external interests, then I call him base/mean/nasty/terrible (gemein) **Karl Marx***

...to consider society as a single subject is wrong: a speculative approach... Above all we must avoid postulating "society" again as an abstraction vis-à-vis the individual. The individual is the social being. ...Man's [sic] individual and species life are not different....Just as society produces man as man [sic] society is produced by him... It is only in a social context that subjectivism and objectivism, spiritualism and materialism, activity and passivity, cease to be antinomies, and thus cease to exist as such antinomies **Karl Marx**

Men [sic] 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...circumstances make men [sic] just as much as men make circumstances" **Karl Marx**

"The political, legal, philosophical, literary, and artistic development rests on the economic. But they all react upon one another and upon the economic base. It is not the case that the economic situation is the sole active cause and that everything else is merely a passive effect. **Karl Marx**

'The discovery of gold and silver in America, the extirpation, enslavement and entombment in mines of the indigenous population of that continent, the beginnings of the conquest and plunder of India, and the conversion of Africa into a preserve for the commercial hunting of blackskins, are all things which characterise the dawn of the era of capitalist production'. **Karl Marx**

The tendency to create the world market is directly given in the concept of capital itself. Every limit appears as barrier to be overcome... **Karl Marx**

"According to the materialist conception of history, the ultimately determining element in history is the production and reproduction of real life. More than this neither Marx nor I have asserted. Hence if somebody twists this into saying that the economic element is the only determining one, he transforms that proposition into a meaningless, abstract, senseless phrase....I would ask you to study this theory from its original sources and not second-hand; it is really much easier... And I cannot exempt many of the more recent "Marxists" from this reproach, for the most amazing rubbish has been produced in this quarter, too... Marx hardly wrote anything in which it [politics] did not play a part...[One] has only got to look at Marx's Eighteenth Brumaire, which deals almost exclusively with the particular part played by political struggles and events **Frederick Engels**

Philosophy and the study of the actual world have the same relation to one another as onanism and sexual love **Karl Marx**

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...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**

*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***

*...economic activity should be permeated by ideas and needs other than individual ideas and needs . . . it should be socialized... Far from being a retrograde step, socialism as we have defined it really appears part and parcel of the very nature of higher societies. Indeed we know that the more history advances the more social functions that were originally dispersed become organised and "socialised" . . . There seems to be no privileged position for economic functions that would make them solely capable of successfully resisting this movement **Emile Durkheim***

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

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

*"Karl Marx was one of the greatest men of modern times and that he put his finger squarely upon our difficulties...I came more clearly to see the close connection between race and wealth...the income-bearing value of race prejudice was the cause and not the result of theories of race inferiority... passionate belief in Negro inferiority and the determination to enforce it even by arms...It is difficult to let others see the full psychological meaning of caste segregation...It is hard under such circumstances to be philosophical and calm, and to think through a method of approach and accommodation between castes....All my life I have had continually to haul my soul back and say, "All white folk are not scoundrels nor murderers. They are, even as I am, painfully human." **W.E.B. Du Bois***

*"The colored woman of to-day occupies, one may say, a unique position in this country...She is confronted by both a woman question and a race problem and is as yet an unknown or an unacknowledged factor in both. ...to be a woman of the Negro race in America, and to be able to grasp the deep significance of the possibilities of the crisis, is to have a heritage, it seems to me, unique in the ages... Such is the colored woman's office. She must stamp weal or woe on the coming history of this people. May she see her opportunity and vindicate her high prerogative." **Anna Julia Cooper***

*"It may indeed be necessary, for the sake of the precise observability of the formal sequence of experiences, to discard the concrete contents of experiences and values. It would, however, constitute a type of scientific fetishism to believe that such a methodological purification actually replaces the richness of experience...the further men advanced in their analysis, the more the goal [of social justice] disappeared from their vision. So today, a research worker might say with Nietzsche: I have forgotten why I ever began" **Karl Mannheim***

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

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, Harriet Martineau, Karl Marx, Frederick Engels, Max Weber, W. E. B. Du Bois, Anna Julia Cooper, Emile Durkheim, and Georg Simmel with the aim of understanding their critical theoretical engagements with their social and intellectual contexts.

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 or “the spirit” 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 and 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 as of the key 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.

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 (or lack thereof) 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. A day before the presentation, please let everyone know – via email - which reading/s you will be focusing on.

Presentation Paper: **A WEEK AFTER THE PRESENTATION,** you will hand in a 3-5 pages typed double-spaced paper summarizing your presentation and incorporating some of the discussion, arguments and feedback raised/received in class.

Response / Issue Papers: Each student is also responsible for handing in ONE reflection/response paper, approximately between 4-5 double-spaced typed pages in length. The paper should briefly summarize the main arguments and critically engage with/reflect on any of the following articles – full bibliographic details on the course outline. You can *choose between*: either: Barbara Marshall (2002) and Jean Elisabeth Pederson (2001) OR Julian Go (2013; 2023) Gurminder K. Bhambra (2011) and Gregor McLennan (2003) OR Connell (1997) Burawoy (2021), Stephen Turner (2021) and Lukes (2021). The full reference for each paper can be found under *supplementary readings* for Week 1. The response paper is due on:

Final Research Paper: The final research paper should be between 15- 20 pages, double-spaced, typed, in length. In it, you are expected to 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. It could be focused either on one or more than one thinker. Due on Quercus and one emailed copy: 22nd December 2022.

EVALUATION COMPONENTS:

Presentation: various due dates	10%
Paper based on Presentation (a week after the presentation)	10%
Issue Paper: Due: 13 th Oct	20%
Research Paper: Due 20 th December	60%
TOTAL:	100%

REQUIRED TEXTS:

Irving M. Zeitlin, *Classical Sociological Theory* Available Online via Robarts Library
 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*
 Anna Julia Cooper, (Edited by Charles Lemert and Esme Bhan) *The Voice of Anna Julia Cooper*, including *A Voice from the South* (1998)
 Cooper, Anna Julia (2006). *Slavery and the French and Haitian revolutionists*
 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 writing the final paper.

GENERAL:

Gurminder Bhambra and John Holmwood, *Colonialism and Modern Social Theory*
Anthony Giddens, *Capitalism and Modern Social Theory*
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*
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:

Terry Eagleton, *Why Marx was Right*
Terry Eagleton, *The Meaning of Life*
Jonathan Woolf, *Why Read Marx Today?*
Nick Dyer-Witherford, *Cyber-Marx: Cycles and Circuits of Struggle in High Technology Capitalism*
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*
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*
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*
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 McLennan, *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*
Andreas Malm, *The Progress of this Storm*
Jason W. Moore, *Capitalism in the Web of Life*

Raj Patel and Jason W. Moore, *A History of the World in Seven Cheap Things*
 Kohei Saito, *Marx in the Anthropocene*
 John Bellamy Foster, *Marx's Ecology: Materialism and Nature*
 Anderson, K. B., *Marx at the margins: on nationalism, ethnicity, and non-western societies*
 Marcello Musto, *The Last Years of Karl Marx: An Intellectual Biography*
 Jules Joanne Gleeson and Elle O'Rourke, *Transgender Marxism*

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 Emirbayer 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*
 Adom Getachew and Jennifer Pitts (eds.) *Du Bois and International Thought*
 Paul Peart Smith et. al. *Du Bois Souls of Black Folk: A Graphic Interpretation*
 Shawn Michelle Smith, *Photography on the Color Line: W.E.B. Du Bois Race and Visual Culture*
 Chad L. Williams, *The Wounded World: W.E.B. Du Bois and the First World War*
 Jose Itzigsohn and Karida L. Brown, *The Sociology of W.E.B. Du Bois: Racialized Modernity and the Global Color Line*

Anna Julia Cooper:

Cooper, A. J. *Slavery and the French and Haitian revolutionists.*
 Vivian May, *Anna Julia Cooper, Visionary Black Feminist: A Critical Introduction*

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
Du Bois Review

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 7 days after the final deadline

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 (<https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>) and Code of Student Conduct (<https://www.vicereprovoststudents.utoronto.ca/students/#codeconduct>) 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: 15th Sept.

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

Zeitlin, *Classical Sociological Theory* Chapters 1-4

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

Zeitlin, *Ideology and the Development of Sociological Theory* (7th Edition), Chapter 11, "Harriet Martineau"

Supplementary Readings:

Wilson, Matthew. "Rendering sociology. On the utopian positivism of Harriet Martineau and the 'Mumbo Jumbo Club'." *Journal of Interdisciplinary History of Ideas* 8.16 (2019).

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.

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

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.

Go, J. (2023). "Thinking against empire: Anticolonial thought as social theory", *The British Journal of Sociology*.

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

Connell, R.W., 1997. Why is classical theory classical? *American journal of sociology*, 102(6), pp.1511-1557.

Burawoy, M., 2021. Why is classical theory classical? Theorizing the canon and canonizing Du Bois. *Journal of Classical Sociology*, 21(3-4), pp.245-259.

Turner, S., 2021. Epistemic justice for the dead. *Journal of Classical Sociology*, 21(3-4), pp.307-322.

Lukes, S., 2021. Sociology's inescapable past. *Journal of Classical Sociology*, 21(3-4), pp.283-288.

Wallerstein, I., 1997. 'Eurocentrism and its Avatars: The Dilemmas of Social Science', *New Left Review*, Vol. 226, pp. 93-107.

McLennan, G., 1998. "The question of Eurocentrism: a comment on Immanuel Wallerstein" *New Left Review*, pp.153-158.

Wallerstein, I., 1998. Questioning eurocentrism: A reply to Gregor McLennan. *New Left Review*, (231), p.159.

Meeting 2: 22nd September

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

Irving Zeitlin, Chapters 5-6 (Chapters on Marx)

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

Coulthard, Glen S. (2014) "From Wards of the State to Subjects of Recognition? Marx, Indigenous Peoples, and the Politics of Dispossession", in Audra Simpson and Andrea Smith (eds) *Theorizing Native Studies* (Duke University Press). Available online via Robarts Library.

"Marx and the Indigenous" by John Bellamy Foster and Brett Clark, *Monthly Review* Feb, 2020
<https://monthlyreview.org/2020/02/01/marx-and-the-indigenous/>

Meeting 3: 29th Sept

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

Zeitlin, Chapter 7 (relevant sections)

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: 6th Oct

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

Zeitlin, Chapter 7 (relevant sections)

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 (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.

Saito, K. (2016). Marx's ecological notebooks. *Monthly Review*, 67(9), 25-42.

Anderson, K. B. (2002). Marx's late writings on non-Western and precapitalist societies and gender. *Rethinking Marxism*, 14(4), 84-96.

Kevin Anderson, "No, Marx was not a Eurocentric", *Jacobin*
<https://jacobin.com/2022/07/karl-marx-eurocentrism-western-capitalism-colonialism>

Ghosh, Suniti. 1984. 'Marx on India'. *Monthly Review* 35 (8): 39–53.

Musto, M. 2023. A reappraisal of Marx's Ethnological Notebooks: family, gender, individual vs. state, and colonialism. *Inter-Asia Cultural Studies*, 24(1), 117-128.

Meeting 5: 13th Oct

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

Zeitlin, Chapter 8 (relevant sections on "Methodology")

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.

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: 20th Oct

Max Weber: Religion, Capitalism and Rationality; Social Action

Zeitlin, Chapter 8 (relevant sections on The Protestant Ethic/China/India/Capitalism)

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-Totef, 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

Meeting 7: 27th Oct

Max Weber: Power, Politics, Classes and Bureaucracy

Zeitlin, Chapter 8 (relevant sections on Bureaucracy; Politics)

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

Barbalet, Jack 2022. "Race and its Reformulation in Max Weber" *Journal of Classical Sociology*, May 2022.

Nelson, Benjamin (1971) Max Weber on race and society. *Social Research*, 30-41.

Banton, M. (2014). Updating Max Weber on the racial, the ethnic, and the national. *Journal of Classical Sociology*, 14(4), 325-340.

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

MEETING 8: 3 November

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

Zeitlin, Chapter 12 (relevant sections – on Suicide, Methodology)

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

Durkheim, *The Rules of Sociological Method* (Selections)

Durkheim, *Suicide* (Selections)

Supplementary Readings:

Ramp, William. (2008) "Durkheim Redux", *Journal of Classical Sociology*, Vol. 8, No. 2, pp.147 – 157.

Lehmann, Jennifer M. (1990) "Durkheim's Response to Feminism", *Sociological Theory* Vol. 8, No. 2, pp. 163-187

Lehmann, Jennifer M. (1991) "Durkheim's Women: His Theory of the Structures and Functions of Sexuality", *Current Perspectives in Social Theory* 1991

Shope, J.H., 1994. Separate but equal: Durkheim's response to the woman question. *Sociological Inquiry*, 64(1), pp.23-36.

READING WEEK: 10th Nov

Meeting 9: 17th Nov

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

Zeitlin Chapter 12 (relevant sections on the topics above)

Calhoun et. al. The Division of Labour in Society

Durkheim, *The Division of Labor in Society* (Selections)

Supplementary Readings:

Mestrovic, Stjepan G.; Lorenzo, Ronald (2008) "Durkheim's Concept of Anomie and the Abuse at Abu Ghraib", *Journal of Classical Sociology*, Vol. 8, No. 2, pp. 179 – 207.

Inglis, David and Robertson, Roland (2008) "The Elementary Forms of Globality: Durkheim and the Emergence and Nature of Global Life", *Journal of Classical Sociology*, Vol. 8, Issue 1, pp. 5 – 25.

Gabriel A. Acevedo, "Turning anomie on its head: fatalism as Durkheim's concealed and multidimensional alienation theory", *Sociological Theory* (March 2005) 23,1:75-85

Meeting 10: 24th November
Durkheim: Religion; Crime, Deviance and Punishment

Zeitlin, Chapter 12 (relevant sections on the topics above)
Calhoun et. al. The Elementary Forms of the Religious Life
Durkheim, *Elementary Forms of the Religious Life* (SELECTIONS)
Durkheim, *The Rules of Sociological Method* (SELECTIONS)

Supplementary Readings:

Lehmann, Jennifer M. (1995) “Durkheim’s Theory of Deviance and Suicide: A Feminist Reconsideration”, *American Journal of Sociology*, Vol. 100, No. 4, pp. 904-930.

Rosati, Massimo (2008) “Inhabiting No-Man’s Land: Durkheim and Modernity”, *Journal of Classical Sociology*, Vol. 8, No. 2, pp. 233 –

Meeting 11: 1st December Frederick Douglass, W.E.B. Du Bois and Julia Ann Cooper

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

Anna Julia Cooper: Race, Gender and Class

Calhoun, *The Souls of Black Folk*

Frederick Douglass (1852) “What to the Slave is the Fourth of July?” <https://americainclass.org/wp-content/uploads/2011/04/Douglass-FullText.pdf>

Douglass’s speech vocalized by James Earl Jones

<https://www.youtube.com/watch?v=iZDcB1NhMfo>

W.E.B. Du Bois, “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/>

W.E.B. Du Bois, “The Souls of White Folks” (Chapter 2) and “The Damnation of Women” (Chapter 7) in *Darkwater: Voices from Within the Veil*

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

Kwame Anthony Appiah, “Introduction” to W.E.B. Du Bois, *The Dusk of Dawn*

Major, A. (2023). Race, Labor and Postbellum Capitalism in Du Bois’s ‘The Negro Worker in America’. *Critical Sociology*, 49(3), 383-393.

Vivian May, *Anna Julia Cooper, Visionary Black Feminist: A Critical Introduction* (New York: Routledge, 2007).

Anna Julia Cooper, (Edited by Charles Lemert and Esme Bhan) *The Voice of Anna Julia Cooper* (1998)

Charles Lemert, "The Colored Woman's Office", in *The Voice of Anna Julia Cooper* (1988), pp. 1-50.

Anna Julia Cooper, "Woman Versus the Indian", in *The Voice of Anna Julia Cooper*, pp. 88-108

Anna Julia Cooper, "Intellectual Progress of the Colored Woman in the United States since the Emancipation Proclamation", pp. 201-205.

Supplementary Readings:

Aldon Morris, 'W. E. B. Du Bois at the centre: from science, civil rights movement to Black Lives Matter'. *British Journal of Sociology* 68(1):3-16.

Aldon Morris, (2017) The Quest to overcome irrelevance in a troubled world: can Du Boisian analysis rescue Sociology? *British Journal of Sociology* 68(1):67-77.

Moody-Turner, Shirley. "'Dear Doctor Du Bois': Anna Julia Cooper, WEB Du Bois, and the gender politics of black publishing." *MELUS: Multi-Ethnic Literature of the United States* 40.3 (2015): 47-68.

Bailey, Cathryn. "Anna Julia Cooper: 'Dedicated in the name of my slave mother to the education of colored working people'." *Hypatia* 19.2 (2004): 56-73.

May, Vivian M. "'By a Black Woman of the South': Race, Place, and Gender in the Work of Anna Julia Cooper." *Southern Quarterly* 45.3 (2008): 127-152.

May, Vivian M. "Writing the self into being: Anna Julia Cooper's textual politics." *African American Review* 43.1 (2009): 17-34.

May, V. M. (2017). Anna Julia Cooper's Black Feminist Love-Politics. *Hypatia*, 32(1), 35-53.

May, V. M. (2004). Thinking from the Margins, Acting at the Intersections: Anna Julia Cooper's A voice from the South. *Hypatia*, 19(2), 74-91.

Meeting 12: 8th December

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

Simmel, Georg. "Female Culture" in Simmel, *On Women, Sexuality and Love*

Simmel, Georg, "The Relative and the Absolute in the Problem of the Sexes" in Simmel, *On Women, Sexuality and Love*.

Georg Simmel, "Fashion", *American Journal of Sociology*, Vol. 62, No. 6 (May, 1957), pp. 541-558

Supplementary Readings:

Witz, Anne. (2001) "Georg Simmel and the Masculinity of Modernity", *Journal of Classical Sociology*, Vol. 1, No. 3.

Van Vucht Tijssen, Lieteke (1991) "Women and Objective Culture: Georg Simmel and Marianne Weber", *Theory, Culture and Society* Vol. 8, No. 3: 203-218.

Adele Bianco, 2021. The Female Absolute and the Relative Male. The Gender Relations According to Georg Simmel. *Simmel Studies*, 25(2), pp.85-113.

Vromen, S. (1987). Georg Simmel and the cultural dilemma of women. *History of European Ideas*, 8(4-5), 563-579.

Miloš Bročić and Daniel Silver. 2021. "The Influence of Simmel on American Sociology Since 1975." *Annual Review of Sociology* 47(1).