

SOCIOLOGY 6050
CLASSICAL SOCIOLOGICAL THEORY

Fall 2020
BEH S 315
(380 South 1530 East)
Wednesdays, 2:00–5:00 p.m.

Instructor: Wade M. Cole, Ph.D.
Office: BEH S 427
Phone: (801) 581-4601
E-mail: wade.cole@soc.utah.edu
Office hours: By appointment

COURSE DESCRIPTION

This graduate-level seminar addresses major themes, arguments, and debates in what has come to be called “classical sociological theory,” with emphasis on the writings of Karl Marx, Max Weber, Emile Durkheim, George Herbert Mead, and Erving Goffman. In addition, we will study a seminal book by Peter Berger and Thomas Luckmann, *The Social Construction of Reality*, which incorporates key insights from each aforementioned theorist. I encourage you to approach these theories critically and creatively, in order to facilitate your own distinctive syntheses.

Although this survey will familiarize you with the core debates and fundamental concerns animating sociological research, it is far from comprehensive; it omits, for example, the works of Jane Addams, Auguste Comte, W. E. B. Du Bois, Norbert Elias, Charlotte Gilman, Harriet Martineau, Georg Simmel, and others who have assumed the mantle of “classical” theorists in sociology. (Note that many of these theorists’ writings appear in other seminars offered in our program, including the Sociology of Race and the Sociology of Gender.) Nevertheless, this seminar should give you a solid foundation for pursuing their works.

When studying “classical” theory, it is important bear in mind the great irony that underlies the sociological enterprise. The very discipline that emphasizes the social construction of virtually everything often takes its own socially constructed existence for granted. This is especially true with respect to classical sociological theory. It is now commonplace to canonize Marx, Weber, and Durkheim as the undisputed progenitors of sociological theory, and indeed of sociology in general. Canons, however, are retrospectively compiled and constructed; they do not descend from on high as fully formed scripture. Consider some examples:

- Two of the discipline’s earliest canon-makers, Talcott Parsons and Alex Inkeles, counted Weber and Durkheim as founding figures but paid little attention to Marx. “Marx,” according to Connell (1997: 1542), “did not become a full-fledged member of the sociological canon until the dramatic expansion of sociology in the 1960s and the radicalization of university students.” Socialist states revered Marx as *the* seminal founding father of modern social science, but American sociologists often portrayed his work as oversimplifying, excessive, dogmatic, and radical (Connell 1997).
- Few sociologists would dispute Durkheim’s centrality to the discipline; after all, he established the first department of sociology in a European university, at Bordeaux in 1895. (The University of Chicago beat poor Durkheim by three years, establishing its sociology department in 1892.) Even so, Durkheim’s approach to sociology was controversial during

his own lifetime (Giddens 1971), and American sociologists in particular ignored or even denigrated his work (Platt 1995). No less a scholar than Charles Tilly dismissed Durkheim as “useless” (Tilly 1981). Barnes (1995: 6) contends that Durkheim’s “role in the practice of macro theory, particularly in the English-speaking world, is less than it should be.”

- In 1998, the International Sociological Association declared Max Weber’s *Economy and Society* the most influential sociological book of the 20th century (International Sociological Association 1998). Nevertheless, the first English translations of his writings—including *The Protestant Ethic* by Parsons and *From Max Weber* by Gerth and Mills—“were received in the United States with less than universal rapture” (Connell 1997: 1543). Turner (1999) points out that sociologists in the English-speaking world overlooked Weber until the 1950s. Even then, scholars often dismissed Weber as merely a “bourgeois Marx” (Swedberg 2005: 158). A lawyer by training, Weber himself tended to identify as an economist, not a sociologist.

So, why do we still read Marx, Weber, and Durkheim? There are at least three reasons:

- Sociology is topically, methodologically, epistemologically, and theoretically diverse. The American Sociological Association counts more than 11,000 members distributed across 52 “special-interest” sections, up from five sections in 1961, 25 in 1987, and 40 in 2000 (American Sociological Association 2005, 2017; Simpson and Simpson 2001). These sections address topics ranging from Alcohol, Drugs, and Tobacco to Global and Transnational Sociology. For better or worse, the classical theorists represent the least common denominator of our fragmented discipline. Their works serve as the *lingua franca* of all sociologists.
- Marx, Weber, and Durkheim established the core empirical questions, ontological assumptions, and epistemological frameworks of our discipline. What is the nature of “society,” and what makes social life possible? Do individuals precede and constitute society, or does society precede and constitute individuals? How are structure and agency related? Do “laws of sociology” exist? Which methods, positivist or interpretivist, offer the best tools for understanding social reality? Their answers to these questions continue to inform sociological thinking.
- Finally, their theories, concepts, and ideas remain influential. Marx, Weber, and Durkheim enjoy tremendous staying power, owing in no small part to their tremendous perspicacity.

What about Mead and Goffman? George Herbert Mead represents a sort of “latter-day saint” alongside the Sociological Trinity. In his later years, Talcott Parsons expressed regret in failing to place Mead alongside Weber and Durkheim in the canon he assembled (Joas 2015). Mead was not a sociologist; he was trained as a philosopher but did not complete his doctorate and never published a book. His books, including *Mind, Self & Society*, were published posthumously. His thinking nevertheless gave impetus to large swaths of contemporary sociology, including social psychology, the symbolic interactionist tradition, and theories of socialization more generally.

For his part, Goffman—whom Fine and Manning (2000: 481) laud as “the most influential American sociologist of the twentieth century”—trained few students and eschewed efforts to develop an overarching social theory. Despite this (or perhaps because of it), Goffman’s work remains massively influential, prompting Fine and Manning (2000: 481) to designate him the “first postmodern sociological theorist.”

The “classics” are not museum pieces to be admired from afar. Toward the end of the term, we will consider how practitioners have put them to use. Berger and Luckmann’s celebrated “treatise in the sociology of knowledge” draws from Marxian, Weberian, Durkheimian, Median, and Goffmanian strands of thought to explain how social reality is constructed and reconstructed in everyday life.

Your time in graduate school is a socializing experience, during which you will acquire the knowledge, skills, and norms for becoming a professional scholar. It is also a time for you to discover what kind of sociologist (or social scientist) you wish to become. As this seminar should make abundantly clear, there is no one way to do sociology or to be a sociologist. Are you drawn to macro- or micro-level questions? Are you a methodological individualist or holist? A positivist or interpretivist? A realist or constructivist? In addition to acquainting you with sociology’s *lingua franca*, this seminar will put you on the path to answering these questions for yourself, and in so doing shape your identity as a sociologist.

American Sociological Association. 2005. “A History of the American Sociological Association, 1981-2004.” Available: <http://www.asanet.org/about-asa/asa-story/asa-history/centennial-history-association> (accessed March 24, 2017).

American Sociological Association. 2017. “About ASA.” Available: <http://www.asanet.org/about-asa> (accessed March 23, 2017).

Barnes, Barry. 1995. *The Elements of Social Theory*. Princeton, NJ: Princeton University Press.

Connell, R.W. 1997. “Why Is Classical Theory Classical?” *American Journal of Sociology* 102(6): 1511-1557.

Fine, Gary Alan, and Philip Manning. 2000. “Erving Goffman.” Pp. 457-485 in *The Blackwell Companion to Major Social Theorists*, edited by George Ritzer. Oxford: Blackwell.

Giddens, Anthony. 1971. “The ‘Individual’ in the Writings of Emile Durkheim.” *European Journal of Sociology* 12(2): 210-228.

International Sociological Association. 1998. “Books of the XX Century.” Available: <http://www.isa-sociology.org/en/about-isa/history-of-isa/books-of-the-xx-century/> (accessed March 22, 2017).

Joas, Hans. 2015. “Forward.” Pp. ix-xii in *Mind, Self & Society: The Definitive Edition*, edited by Charles W. Morris. Chicago: University of Chicago Press.

Merton, Robert K. 1968. *Social Theory and Social Structure*. New York: The Free Press.

Mills, C. Wright. 2000. *The Sociological Imagination*, fortieth anniversary edition. Oxford: Oxford University Press.

Platt, Jennifer. 1995. “The United States Reception of Durkheim’s *The Rules of Sociological Method*.” *Sociological Perspectives* 38(1): 77-105.

Simpson, Ida Harper, and Richard L. Simpson. 2001. “The Transformation of the American Sociological Association.” Pp. 271-292 in *What’s Wrong with Sociology?* edited by Stephen Cole. New Brunswick, NJ: Transaction.

Swedberg, Richard. 2005. *The Max Weber Dictionary: Key Words and Central Concepts*. Stanford, CA: Stanford University Press.

Tilly, Charles. 1981. “Useless Durkheim.” Pp. 95-108 in *As Sociology Meets History*. New York: Academic Press.

Turner, Bryan. 1999. *Classical Sociology*. London: Sage.

REQUIRED BOOKS

- Berger, Peter L., and Thomas Luckmann. 1967. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. New York: Anchor. (ISBN 9780385058988)
- Durkheim, Emile. 2014. *The Rules of the Sociological Method*, translated by W.D. Halls and edited by Steven Lukes. New York: The Free Press. (ISBN 9781476749723)
- Durkheim, Emile. 2014. *The Division of Labor in Society*, translated by W.D. Halls and edited by Steven Lukes. New York: The Free Press. (ISBN 9781476749730)
- Durkheim, Emile. 1995. *The Elementary Forms of Religious Life*, translated by Karen E. Fields. New York: The Free Press. (ISBN 9780029079379)
- Gerth, H. H., and C. Wright Mills, editors. 1946. *From Max Weber: Essays in Sociology*. New York: Oxford University Press. (ISBN 9780195004625)
- Goffman, Erving. 1959. *The Presentation of Self in Everyday Life*. New York: Anchor. (ISBN 9780385094023)
- Marx, Karl. 1990. *Capital*, volume 1, translated by Ben Fowkes. London: Penguin. (ISBN 9780140445688)
- Mead, George Herbert. 2015. *Mind, Self & Society*, edited by Charles W. Morris. Chicago: University of Chicago Press. (ISBN 9780226112732)
- Tucker, Robert C., editor. 1978. *The Marx-Engels Reader*, second edition. New York: W.W. Norton. (ISBN 9780393090406)
- Weber, Max. 1997. *The Theory of Social and Economic Organization*, translated by A.M. Henderson and Talcott Parsons. New York: The Free Press. (ISBN 9780684836409)
- Weber, Max. 2002. *The Protestant Ethic and the Spirit of Capitalism*, translated by Talcott Parsons. London: Routledge. (ISBN 9780415254069)
- Weber, Max. 2011. *Methodology of the Social Sciences*, translated by Edward A. Shils and Henry A. Finch. New Brunswick, NJ: Transaction/Routledge. (ISBN 9781412813198)

Notes:

In general, other editions of these books should be okay. Be sure, however, to obtain complete rather than abridged editions. Additional selections noted in the schedule of readings are available online, through Canvas, or from the instructor.

The same survey of the International Sociological Association that ranked Weber's *Economy and Society* the most influential book in 20th-century sociology (out of 978 books) placed *The Protestant Ethic* at number 4; Berger and Luckmann's *Social Construction of Reality* at number 5; Goffman's *Presentation of Self* at number 10; Mead's *Mind, Self & Society* at number 11; Durkheim's *Elementary Forms*, *Division of Labor*, and *Rules* at numbers 13, 34, and 35, respectively; and Marx's *Capital* at number 32. See: <http://www.isa-sociology.org/en/about-isa/history-of-isa/books-of-the-xx-century/>. The essays collected in *From Max Weber* and *The Theory of Social and Economic Organization* were subsequently published as part of Weber's two-volume opus, *Economy and Society*.

ASSIGNMENTS AND GRADING

Participation	100 points
Reflection Papers	100 points (5 @ 20 points)
Discussion Leadership	100 points (2 @ 50 points)
Final Paper	100 points
Total	400 points

A	376–400	B+	348–359
A–	360–375	B	333–347

A grade lower than “B” can lead to dismissal from the program (see the Graduate Handbook for details).

Participation: The success of this (or any) seminar hinges on your active and thoughtful contributions, which in turn depends on your level of preparation. Seminars require students to engage in lively but respectful discussions. Consequently, I expect you to have completed each week’s readings prior to class, to have reflected critically and analytically on those readings, and to discuss them actively. Be sure to bring your books, notes, reflections, questions, and comments to each class. Your active participation in the seminar throughout the semester is worth 100 points (25% of your final grade).

Reflection Papers: You must write five reflection/reaction papers that critically examine (rather than merely *summarize*) a set of readings. You might use these papers to do one or more of the following:

- identify, in one or two sentences, a theorist’s central concern or overarching question;
- assess what you consider to be the primary strengths and weaknesses of particular arguments advanced by the theorist;
- consider the theorist’s logic of inquiry, the method by which he seeks to analyze social reality;
- put a theorist into dialogue with arguments or themes from previous theorists (or previous readings from the same theorist);
- highlight points or issues that aren’t clear;
- consider the theorist’s contemporary relevance; and so on.

These papers should be five to six pages in length with standard formatting (double-spaced, 12-point font, 1-inch margins). They are due via Canvas by **12:00 noon on the day before the seminar meeting for that week**. I will not accept late papers. *Of the five reflection papers, one each must cover Marx, Weber, and Durkheim; the fourth and fifth papers must cover two of the following: Mead, Goffman, Berger & Luckmann.* Two of your reflection papers should be written and submitted during the weeks you serve as discussion leaders (see below). These papers are worth 20 points each, for a total of 100 points (25% of your final grade).

Discussion Leadership: Each student will lead discussion during *two* seminar periods; these two seminars must cover different theorists. Discussion leadership may include, but is not limited to, summarizing key arguments, extending or challenging theoretical arguments, posing questions for debate, highlighting critical issues, making connections with previous materials, grappling with difficult material, facilitating discussion and debate, and so on.

- You should prepare a 15- to 20-minute “presentation” at the beginning of the seminar to orient the discussion. (An informal oral presentation will do; no need for PowerPoint, for example.)
- In addition, post at least **five discussion questions or topics** to the Canvas discussion board by 11:00 a.m. on the day of class. All students should review these posts before we meet.

Each discussion leadership is worth 50 points, for a total of 100 (25% your total grade).

Final Paper: At the end of the term, you will submit a 15- to 20-page paper (double-spaced, 12-point font, 1-inch margins). You may write a research paper, a research proposal, an analytical essay, or some other scholarly product. The paper must directly engage at least two of the theories/theorists we studied during the seminar. You might draw upon “opposing” theorists to derive competing hypotheses for a (proposed) empirical analysis, use one theorist to critique the arguments of another, develop a working synthesis of different theorists, or something else entirely. You are free to choose your own topic; however, you must obtain prior approval and submit a *proposal of no more than one page by the 8th seminar meeting*. If you are unsure about your final paper topic, please consult with me well before that deadline. Papers must be submitted via Canvas by **Monday, December 7 at 12:00 noon (MST)**. This paper is worth 100 points (25% of your final grade); late papers are subject to a daily 10-point reduction beginning at 12:01 p.m. on the due date.

PROCEDURAL ISSUES

Student Responsibilities

All students must maintain professional behavior in the classroom setting, according to the Student Code (<http://www.regulations.utah.edu/academics/6-400.html>). Students have specific rights in the classroom as detailed in Article III of the Code. The Code also specifies proscribed conduct (Article XI) that involves cheating on tests, plagiarism, and/or collusion, as well as fraud, theft, etc. Students should read the Code carefully and know they are responsible for the content. According to Faculty Rules and Regulations, it is faculty members’ responsibility to enforce responsible classroom behaviors, beginning with verbal warnings and progressing to dismissal from class and a failing grade. Students have the right to appeal such action to the Student Behavior Committee.

Open Learning Environment

I intend this seminar to provide an open and thoughtful forum for a wide variety of topics and ideas. While discussing these topics, neither the instructor nor students shall discriminate on the basis of race, color, religion, creed, sex, gender, sexual orientation/identity, national origin, age, disability, or veteran status. Discussion and debate should be lively but also professional and polite. *Do not* shy away from making points, including potentially controversial ones. *Do* push arguments. *Do not* accept two logically inconsistent points as “equally valid perspectives.” Be prepared to challenge received wisdoms and theoretical “dogmas.”

Academic Integrity

Violations of academic integrity such as plagiarism, whether intentional or not, may result in a failing grade for the course. Under no circumstances are you permitted to submit work that is not your own. This includes submitting the work of another student, buying or copying a paper from the internet, and using the words or ideas of others without proper quotation and citation. Section I(B)(2) of the University of Utah Student Code defines several egregious academic offenses—misrepresentation, plagiarism, fabrication, and falsification—as follows:

- “*Misrepresenting one’s work* includes, but is not limited to, representing material prepared by another as one’s own work, or submitting the same work in more than one course without prior permission of both faculty members.
- “*Plagiarism* means the intentional unacknowledged use or incorporation of any other person’s work in, or as a basis for, one’s own work offered for academic consideration or credit or for public presentation. Plagiarism includes, but is not limited to, representing as one’s own, without attribution, any other individual’s words, phrasing, ideas, sequence of ideas, information or any other mode or content of expression.

- “*Fabrication* or *falsification* includes reporting experiments or measurements or statistical analyses never performed; manipulating or altering data or other manifestations of research to achieve a desired result; falsifying or misrepresenting background information, credentials or other academically relevant information; or selective reporting, including the deliberate suppression of conflicting or unwanted data. It does not include honest error or honest differences in interpretations or judgments of data and/or results.”

The sanction for these forms of academic misconduct “may include, but is not limited to . . . a grade reduction, a failing grade, probation, suspension or dismissal from a program or the University, or revocation of a student’s degree or certificate.”

Safety

The University of Utah values the safety of all campus community members. To report suspicious activity or to request a courtesy escort, call campus police at (801) 585-COPS (2677). You will receive important emergency alerts and safety messages regarding campus safety via text message. For more information regarding safety and to view available training resources, including helpful videos, visit safeu.utah.edu.

Sexual Misconduct

Title IX of the Education Amendments Act of 1972 makes clear that violence and harassment based on sex and gender (which includes sexual orientation and gender identity/expression) is a civil rights offense subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories such as race, national origin, color, religion, age, status as a person with a disability, veteran’s status, or genetic information. If you or someone you know has been harassed or assaulted, you are encouraged to report it to the Title IX Coordinator in the Office of Equal Opportunity and Affirmative Action, 135 Park Building, (801) 581-8365, or the Office of the Dean of Students, 270 Union Building, (801) 581-7066. For support and **confidential** consultation, you can contact one of the following campus resources:

Center for Student Wellness 426 Student Services Building (801) 581-7776 advocate.wellness.utah.edu	University Counseling Center 426 Student Services Building (801) 581-6826 counselingcenter.utah.edu	Women’s Resource Center 411 Union Building (801) 581-8030 womenscenter.utah.edu
--	---	---

Off-campus resources include the Rape Recovery Center, (801) 467-7273, raperecoverycenter.org, and the Rape & Sexual Assault Crisis Line, 1-888-421-1100. To report to the police, contact the Department of Public Safety, (801) 585-COPS (2677). You may also seek help with me, but be advised that as a university employee, I am a mandatory reporter (i.e., I am legally obligated to notify the Title IX Coordinator).

Accommodations Policy

The University of Utah seeks to provide equal access to its programs, services and activities for people with disabilities. If you will need accommodations in the class, reasonable prior notice needs to be given to the Center for Disability & Access, 162 Union Building, (801) 581-5020 (V/TDD). The Center for Disability & Access will work with you and the instructor to make arrangements for accommodations. All information in this course can be made available in alternative format with prior notification to the Center for Disability & Access.

Information Regarding COVID-19

Face coverings are required in all in-person classes for both students AND faculty. Based on CDC guidelines, the University requires everyone to wear face coverings in shared public spaces on campus, including our classroom. As a reminder, when I wear a face covering, I am protecting you. When you wear a face covering, you are protecting me and all your classmates. If you forget your face covering, I will ask you to leave class to retrieve it. If you repeatedly fail to wear a face covering in class, I will refer you to the Dean of Students for a possible violation of the Student Code. Note that some students may qualify for accommodations through the Americans with Disabilities Act (ADA). If you think you meet these criteria and desire an exception to the face covering policy, contact the Center for Disability and Access (CDA). Accommodations should be obtained prior to the first day of class so that I am notified by CDA of any students who are not required to wear a face covering. Please note that face shields alone are not an acceptable form of face covering unless also worn with a covering or mask for the nose and mouth.

Students are encouraged to wash their hands, use hand sanitizer, and clean their desks with wipes, which will be available at classroom entrances and at “sanitizing stations” in multi-use buildings, including Marriott Library.

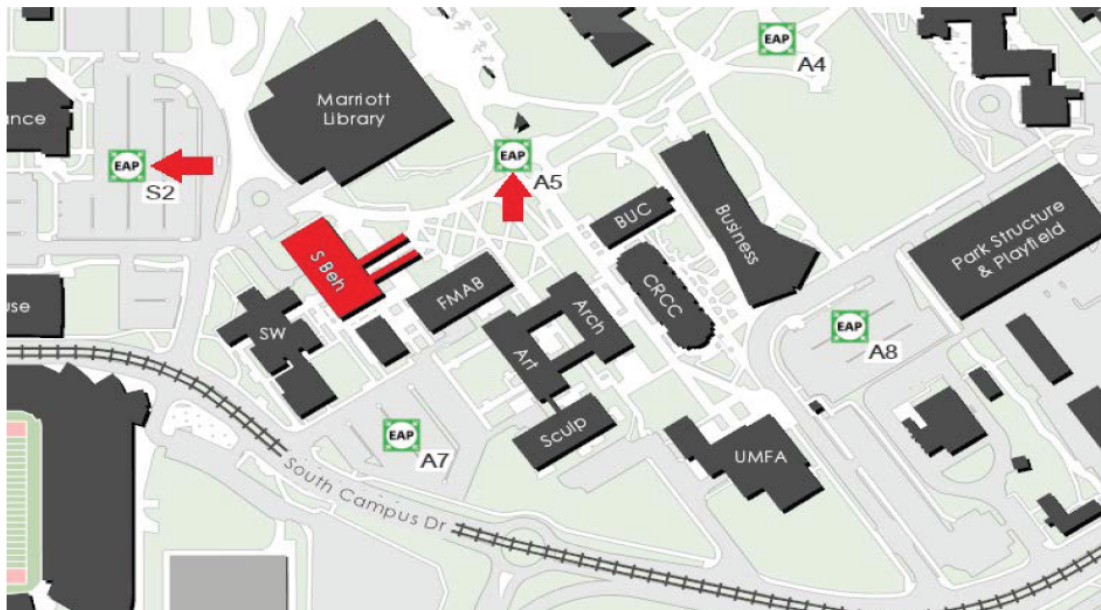
Given the nature of this course, attendance at weekly seminars is expected. If you need to seek an ADA accommodation to request an exception to this attendance policy due to a disability, please contact the Center for Disability and Access (CDA). CDA will work with us to determine what, if any, ADA accommodations are reasonable and appropriate. Please note that the university is asking students, faculty, and staff to stay home if they are sick. Do not come to class if you have any of the following symptoms: fever or chills; cough; shortness of breath or difficulty breathing; fatigue; muscle or body aches; headache; new loss of taste or smell; sore throat; congestion or runny nose; nausea or vomiting; diarrhea. Let me know if you must miss class due to illness, and we can work together to arrange alternative accommodations. Likewise, students who may need to self-isolate and are unable to attend in-person classes may be able to participate in seminar discussions remotely via Zoom or some other online interface.

Per university policy, students must self-report if they test positive for COVID-19 via this website: <https://coronavirus.utah.edu/>. All classes at the University of Utah will operate online during the weeks of September 28-October 2, October 5-10, and November 30-December 3. Finally, please sit in the same place for each seminar meeting. Doing so will simplify contact tracing should any student become infected.

Emergency Action Plan

The College of Social and Behavioral Science takes seriously the safety of all its students. Below is the Emergency Action Plan for our classroom building, which should be followed in the event of an emergency on campus.

CSBS EMERGENCY ACTION PLAN



BUILDING EVACUATION

EAP (Emergency Assembly Point) – When you receive a notification to evacuate the building either by campus text alert system or by building fire alarm, please follow your instructor in an orderly fashion to the EAP marked on the map below. Once everyone is at the EAP, you will receive further instructions from Emergency Management personnel. You can also look up the EAP for any building you may be in on campus at <http://emergencymanagement.utah.edu/eap>.



CAMPUS RESOURCES

U Heads Up App: There's an app for that. Download the app on your smartphone at alert.utah.edu/headsup to access the following resources:

- **Emergency Response Guide:** Provides instructions on how to handle any type of emergency, such as earthquake, utility failure, fire, active shooter, etc. Flip charts with this information are also available around campus.
- **See Something, Say Something:** Report unsafe or hazardous conditions on campus. If you see a life threatening or emergency situation, please call 911!

Safety Escorts: For students who are on campus at night or past business hours and would like an escort to your car, please call 801-585-2677. You can call 24/7 and a security officer will be sent to walk with you or give you a ride to your desired on-campus location.

WEEKLY SCHEDULE

* = The corresponding selection is available via Canvas.

W, 8/26 **WEEK 1**

First Meeting: Introductions, Seminar Organization and Expectations, Overview of Sociology and Sociological Theory

W, 9/2 **WEEK 2**

Marx & Engels: From Philosophers to Social Scientists (Alienation, Historical Materialism, Class Conflict, the State, etc.)

Tucker, *The Marx-Engels Reader*:

- “Contribution to the Critique of Hegel’s *Philosophy of Right*,” pp. 16-25.
- “On the Jewish Question,” pp. 26-52.
- “Contribution to the Critique . . . : Introduction,” pp. 53-65.
- “Economic and Philosophic Manuscripts of 1844,” pp. 66-106.
- “Theses on Feuerbach,” pp. 143-145.
- “The German Ideology: Part I,” pp. 146-200.
- “Wage Labor and Capital,” pp. 203-217.
- “The Coming Upheaval,” pp. 218-219.
- “Manifesto of the Communist Party,” pp. 469-500.
- “Economics and Politics in the Labor Movement,” p. 520.
- “Against Personality Cults,” p. 521.
- “The Possibility of Non-Violent Revolution,” pp. 522-524.
- “Critique of the Gotha Program,” pp. 525-541.
- “The Eighteenth Brumaire of Louis Bonaparte,” pp. 594-617.
- “The Origin of the Family, Private Property, and the State,” pp. 734-759.

* Popper, Karl R. 1962. “Prediction and Prophecy in the Social Sciences.” Pp. 336-346 in *Conjectures and Refutations: The Growth of Scientific Knowledge*. New York: Basic Books.

W, 9/9 **WEEK 3**

The Framework of Marx’s Political Economy (Commodities and Exchange, Capital and Labor, Exploitation and Surplus Value)

Marx, *Capital*:

- Chapters 1-11 (pp. 125-426).

W, 9/16 **WEEK 4**

Extending Marx’s Political Economy (Technology, Coordination, and Surplus Value; Primitive and Capitalist Accumulation)

Marx, *Capital*:

- Chapters 12-18 (pp. 429-672).
- Chapters 23 and 24 (pp. 711-761).
- Chapter 25, sections 1-4 (pp. 762-802).
- Chapters 26-33 (pp. 873-940).

W, 9/23

WEEK 5

Weber: A Theorist without a Theory? (Foundational Concepts, Social Action, Stratification, Authority and Legitimation, Bureaucracy, Rationalization, etc.)

Weber, *Theory of Social and Economic Organization*:

- “The Fundamental Concepts of Sociology,” pp. 87-157.
- “The Types of Authority and Imperative Co-ordination,” pp. 324-429.

Gerth and Mills, *From Max Weber*:

- “Politics as a Vocation,” pp. 77-128.
 - “Class, Status, Party,” pp. 180-195.
 - “Bureaucracy,” pp. 196-244.
 - “The Sociology of Charismatic Authority,” pp. 245-252.
- * Weber, Max. 1994 (1918). “Socialism.” Pp. 272-303 in *Weber: Political Writings*, edited by Peter Lassman and Ronald Speirs. Cambridge University Press.
- * Ritzer, George. 1996. “The McDonalidization Thesis: Is Expansion Inevitable?” *International Sociology* 11(3): 291-308.
- * Evans, Peter, and James E. Rauch. 1999. “Bureaucracy and Growth: A Cross-National Analysis of the Effects of ‘Weberian’ State Structures on Economic Growth.” *American Sociological Review* 64(5): 748-765.

W, 9/30

WEEK 6 [This seminar will be held in an off-campus location or remotely via Zoom.]

Weber’s Sociology of Religion (Rationalization [again], Sociology of Religion, Disenchantment, the Interplay of Culture and Economy, Methodological Individualism)

Weber, *The Protestant Ethic*.

Gerth and Mills, *From Max Weber*:

- “The Social Psychology of the World Religions,” pp. 267-301.
 - “The Protestant Sects and the Spirit of Capitalism,” pp. 302-322.
 - “Religious Rejections of the World and Their Directions,” pp. 323-359.
- * Coleman, James S. 1986. “Social Theory, Social Research, and a Theory of Action.” *American Journal of Sociology* 91(6): 1309-1335.
- * Jepperson, Ronald, and John Meyer. 2011. “Multiple Levels of Analysis and the Limitations of Methodological Individualisms.” *Sociological Theory* 29(1): 54-73.

W, 10/7

WEEK 7 [This seminar will be held in an off-campus location or remotely via Zoom.]

Weber’s Methodology (Ethical Neutrality, “Objectivity,” Perspectivism, Ideal Types, the Problem of Meaning; etc.)

Weber, *Methodology of the Social Sciences*.

Gerth and Mills, *From Max Weber*:

- “Science as a Vocation,” pp. 129-156.

- W, 10/14 **WEEK 8** [*Note: Final paper proposal due.*]
Durkheim's Epistemology: Moral—but not Methodological—Individualism (Social Facts; the Normal and the Pathological; Methodological Holism; etc.)
Durkheim, *Rules of the Sociological Method* and accompanying essays.
* Emirbayer, Mustafa. 1996. "Useful Durkheim." *Sociological Theory* 14(2): 109-130.
- W, 10/21 **WEEK 9**
Durkheim and the Ties that Bind (Division of Labor, Solidarity, Collective Consciousness/Conscience, Cult of the Individual, etc.)
Durkheim, *The Division of Labor*. (This was Emile's doctoral dissertation. No pressure.)
* Lukes, Steven. 1969. "Durkheim's 'Individualism and the Intellectuals.'" *Political Studies* 17(1): 14-30.
- W, 10/28 **WEEK 10**
Durkheim's Theory of Religion: God Is Society, Writ Large (Sociology of Knowledge, Collective Consciousness/Conscience [again], Sacred and Profane, Totems, the Soul, Positive and Negative Cults, etc.)
Durkheim, *The Elementary Forms of Religious Life*.
* Inglis, David, and Roland Robertson. 2008. "The Elementary Forms of Globality: Durkheim and the Emergence and Nature of Global Life." *Journal of Classical Sociology* 8(1): 5-25.
* Cole, Wade M. 2012. "A Civil Religion for World Society: The Direct and Diffuse Effects of Human Rights Treaties, 1981-2007." *Sociological Forum* 27(4): 937-960.
- W, 11/4 **WEEK 11**
Mead: Constituting the Self (Gestures and [Significant] Symbols, I vs. Me, Taking the Role of the Other, Generalized Other, Play and Games, etc.)
Mead, *Mind, Self & Society*.
• Part I: The Point of View of Social Behaviorism.
• Part II: Mind.
• Part III: The Self.
• Part IV: Society.
* Mead, George Herbert. 1915. "The Psychological Bases for Internationalism." *Survey* 33: 604-607.
* Mead, George Herbert. 1929. "National-Mindedness and International-Mindedness." *International Journal of Ethics* 39(4): 385-407.

W, 11/11 **WEEK 12**
Goffman: Dramaturgical Analysis (Self-Presentation, Performance, Front and Back Stage, Impression Management, Face, etc.)
Goffman, *The Presentation of Self*.
* Goffman, Erving. 1955 [1967]. "On Face-Work: An Analysis of Ritual Elements in Social Interaction." Pp. 5-45 in *Interaction Ritual*. New York: Pantheon.
* Goffman, Erving. 1956. "The Nature of Deference and Demeanor." *American Anthropologist* 58: 473-502.

W, 11/18 **WEEK 13**
Social Constructionism: A Synthesis? (Phenomenology; Society as Sacred Canopy; Externalization, Objectivation, Internalization)
Berger & Luckmann, *Social Construction of Reality*.
* Meyer, John W., and Brian Rowan. 1977. "Institutionalized Organizations: Formal Structure as Myth and Ceremony." *American Journal of Sociology* 83(2): 340-363.
* Hoffman, Steve G. 2016. "The Practical Use of Other Realities: Taking Berger and Luckmann into the Wild." *Cultural Sociology* 10(1): 109-124.

W, 11/25 **WEEK 14**
Thanksgiving Recess (no class meeting)

W, 12/2 **WEEK 15** [This seminar will be held in an off-campus location or remotely via Zoom.]
Final meeting. Come prepared to discuss your paper.

M, 12/7 **FINAL PAPERS DUE AT 12:00 NOON. Please submit via Canvas.**