

# Soc 206: Social Theory

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You know, a little theory goes a long way.  
(Reinhard Bendix, quoted in Stinchcombe 1968, p. v).

*La théorie, c'est bon, mais ça n'empêche pas d'exister.*  
(Charcot to Freud, quoted in Roazen 1992, p. 72).

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## COURSE DESCRIPTION AND OBJECTIVES

This course is an introductory survey of some main themes in sociological theory. It is aimed at first year graduate students in the sociology department. In the single semester we have available to us, it's impossible to get more than a brief introduction to some of the main concerns and historical development of sociological theory. Even though there is too much to read properly, the course does not pretend to be a comprehensive survey. It is weighted towards so-called classical theory. We also read more recent things, though you may find that "more recent things" still falls under the category of "things written before you were born". So it goes: the mills of theory grind slowly. So much so that it may seem perverse of me to make you read some of this material, given that we will criticize its limitations. The problem is that you will not be able to properly assess more recent contributions unless you have at least some first-hand acquaintance with the intellectual core of the field. Being raised on critiques alone is not very nutritious.

Some of what is missing on the contemporary side can be found in the reading list for Soc 301 (the Proseminar). On the classical side, you may find Omar Lizardo's [extended reading list](#) useful.

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*Acknowledgements:* This syllabus draws inspiration in part from similar offerings by John Levi Martin, Omar Lizardo, Marion Fourcade, Ron Breiger and Jim Moody.

## REQUIREMENTS AND EXPECTATIONS

The course is a graduate seminar. I'm taking for granted that you have a basic interest in the material and an enthusiastic attitude toward participation. This is, after all, what you signed up for. I expect you to attend each meeting, do the reading thoroughly and in advance, and participate actively in class. My role is to catalyze the discussion, try to explain the stuff you don't understand, and help you see links between what we're reading and your own emerging research interests.

In addition to attendance, reading and participation, two other kinds of work are required:

1. Each week (except for the first), two students will prepare brief (2-4 page) memos to be circulated to the seminar participants by 5pm on Tuesday. Your memo should discuss topics or questions arising from the week's reading. I will expect those writing these memos to present them in class. In addition, each student will write and submit similar memos to me *prior to* class at least four other weeks. Hand them in on the Tuesday of the weeks you pick. These memos should be regarded as writing and thinking exercises, not as finished products. Use them to engage each week's materials and respond with questions, criticisms and new ideas that they suggest. They should be used to develop ideas informally over time and to put into words impressions that seem worth developing, perhaps for your final paper. I will read them each week, so they also provide an opportunity to receive individualized feedback if appropriate. Take the memos seriously. Even short in-class presentations develop your ability to talk about and defend your ideas. The other memos will help you get into the habit of writing. The memos will also likely be your main record of your thoughts about the readings.
2. Students will write a final paper. The goal is something that could be a draft of an article submittable to a conference or a theory journal. A proposal for the final paper will be due about a third of the way through the semester, and a preliminary draft due just before Thanksgiving.

## SECONDARY LITERATURE

Where possible, readings are linked to in the syllabus or otherwise provided. There is no required text, but you really should buy (and read) most of the major books on the syllabus, and more besides. Here is a list of some useful secondary

texts, written from a variety of perspectives. Many of these books discuss important material that we will not be covering in the course, but which you should nevertheless become familiar with.

- Raymond Aron (1965). *Main Currents in Sociological Thought*. Vol. 1. London: Weidenfeld and Nicholson.
- Raymond Aron (1967). *Main Currents in Sociological Thought*. Vol. 2. London: Weidenfeld and Nicholson.
- Barry Barnes (1995). *The Elements of Social Theory*. Princeton: Princeton University Press.
- Craig J. Calhoun et al., eds. (2007a). *Classical Sociological Theory*. 2nd edition. Malden, MA: Blackwell.
- Craig J. Calhoun et al., eds. (2007b). *Contemporary Sociological Theory*. 2nd edition. Malden, MA: Blackwell.
- Craig Calhoun, ed. (2007b). *Sociology in America: A history*. Chicago: University of Chicago Press.
- Randall Collins (1994). *Four Sociological Traditions*. New York: Oxford University Press.
- Thomas J. Fararo (1989). *The Meaning of General Theoretical Sociology*. New York: Cambridge University Press.
- Anthony Giddens (1971). *Capitalism and Modern Social Theory*. New York: Cambridge University Press.
- Geoffrey Hawthorn (1987). *Enlightenment and Despair: A history of social theory*. Second edition. Cambridge: Cambridge University Press.
- Robert Heilbroner (1999). *The Worldly Philosophers*. Seventh edition. New York: Simon and Schuster.
- Johan Heilbron (1995). *The Rise of Social Theory*. Minneapolis: University of Minnesota Press.
- Donald Levine (1995). *Visions of the Sociological Tradition*. Chicago: University of Chicago Press.
- Sheldon S. Wolin (2004). *Politics and Vision*. Expanded edition. Princeton: Princeton University Press.

## PLAN OF ATTACK

The course is in three parts: after a quick prelude we go through the canonical stuff and then close out with a very brief taste of some contemporary writing. This “classical theory” canon is the product of efforts, beginning in the 1920s and 1930s and especially in America, to consolidate the field as an intellectual enterprise. The communion of saints was not fully consolidated until the 1950s, and recently some merely beatified figures (such as Simmel) have been approaching canonization, while others persist in a more zombie-like state — possibly because critics feel compelled to dig them up every once in a while in order to confirm that they remain safely dead. Additions and substitutions that might be found in nearby possible worlds (not to say nearby actual universities) might include the likes of Tocqueville, Comte, Quetelet, Mill, Spencer, Tarde, Pareto, Du Bois, Mead, or Freud.

## PART I: PRELUDE

### I. GETTING ORIENTED.

Aug. 26–28

“Ghosts ... I almost believe we *are* ghosts, all of us, Pastor. It’s not only what we inherit from our fathers and mothers that keeps returning in us. It’s all kinds of old dead doctrines and opinions and beliefs, that sort of thing. They aren’t alive in us, but they hang on all the same, and we can’t get rid of them. I just have to pick up a newspaper and it’s as if I could see the ghosts slipping between the lines” (Henrik Ibsen, *Ghosts*.)

“The ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. Indeed the world is ruled by little else. Practical men, who believe themselves to be quite exempt from any intellectual influence, are usually the slaves of some defunct economist. Madmen in authority, who hear voices in the air, are distilling their frenzy from some academic scribbler of a few years back” (Keynes 1969, pp. 383–384)

The goal this week is to get some sense of what the project of sociological theory might be. We could spend the rest of the semester, or indeed our lives, figuring out this question, but we won’t. Instead we will get a rough sense of the historical situation in which what we now call “sociological theory” emerged, and talk briefly about some of the philosophical questions raised by what’s coming down the pike. (For more on those issues see Hollis, Collin, Lieberman & Lynn, and Gilbert in the recommended readings).

#### Required

Randall Collins (1994). *Four Sociological Traditions*. New York: Oxford University Press, Chapter 1. (pp.3–46).

Geoffrey Hawthorn (1987). *Enlightenment and Despair: A history of social theory*. Second edition. Cambridge: Cambridge University Press, Introduction, Chapters 1 and 2 (pp. 1–50).

#### Recommended

Craig Calhoun (2007a). “Introduction.” in: *Sociology in America: A history*. Ed. by Craig Calhoun. Chicago: University of Chicago Press, pp. 1–38.

Finn Collin (1997). *Social Reality*. London: Routledge, pp. 1–63.

R. W. Connell (1997). “Why Is Classical Theory Classical?” In: *American Journal of Sociology* 102, pp. 1511–1557. URL: <http://www.jstor.org/stable/2782710>.

Randall Collins (1997). “A Sociological Guilt Trip: Comment on Connell.” in: *American Journal of Sociology* 102, pp. 1558–1564. URL: <http://www.jstor.org/stable/2782711>.

Margaret Gilbert (1992). *On Social Facts*. Princeton: Princeton University Press.

Martin Hollis (1994). *The Philosophy of Social Science*. Cambridge: Cambridge University Press, Chapters 1–3 (pp. 1–93).

Stanley Lieberman and Freda B. Lynn (2002). “Barking up the Wrong Branch: Scientific Alternatives to the Current Model of Sociological Science.” in: *Annual Review of Sociology* 28, pp. 1–19. URL: <http://www.jstor.org/stable/pdfplus/3069232.pdf>.

Read as much of the books as you can, particularly, Collins, Hawthorn and Hollis. Giddens (1971), Barnes (1995), Calhoun (2007b), or Levine (1995) might also be useful at this stage.

## PART II: CANONICAL FIGURES

*Sep. 2–4*

### 2. MARX: ALIENATION, CLASS STRUGGLE, SOCIAL CHANGE.

“*Ce qu’il y a de certain c’est que moi, je ne suis pas Marxiste*” (Marx to Lafargue).

Marx is a key figure in intellectual history for several reasons. Marx tried to fuse the German philosophical tradition he was weaned on with the classical political economy of his adopted British home, and he wanted the result to be both a scientific theory of society and a program of revolutionary praxis. We will look mainly at Marx’s vision of human nature, his critique of alienation and commodity fetishism, and his theory of politics.

#### Required

Robert C. Tucker, ed. (1978). *The Marx–Engels Reader*. New York: W.W. Norton.

Read the following selections:

- “Estranged Labor” (pp. 70–81). [[LINK](#)]
- *Capital*, Chapter 1, “Commodities” (pp. 302–329). [[LINK](#)]
- Preface to *A Contribution to the Critique of Political Economy* (pp. 3–6). [[LINK](#)]
- “The German Ideology: Part I” (pp. 146–200). [[LINK](#)]
- “Wage Labor and Capital” (pp. 203–217). [[LINK](#)]
- “Manifesto of the Communist Party” (pp. 469–500). [[LINK](#)]

#### Recommended

G.A. Cohen (2000). *Karl Marx’s Theory of History: A Defence*. Expanded edition. Princeton: Princeton University Press.

It’s well worth reading the whole of this book, which is the clearest available reconstruction of Marx’s theory of history and social change. Given the parts of Marx we’re reading you may find Chapters II and V particularly useful, as well as Appendix II.

Allen Wood (2004). *Karl Marx*. Second edition. New York: Routledge.

Contains very clear discussions of Marx's relationship to Hegel, his theory of alienation and the structure of Marx's historical materialism. Also contains Wood's unusual analysis of Marx's theory of justice and exploitation under capitalism.

Duncan Foley (1986). *Understanding Capital: Marx's Economic Theory*. Cambridge, MA: Harvard University Press.

If you really can't resist trying to get your head around Marx's economics (and I'm warning you, it is both as tempting and as ill-advised as a big red button with a sign next to it reading "Please Do Not Push This Button"), then read this book first.

Maurice Dobb (1973). *Theories of Value and Distribution Since Adam Smith*. Cambridge: Cambridge University Press.

I told you not to push that button, didn't I?

William J. Baumol (1974). "The Transformation of Values: What Marx 'Really' Meant (An Interpretation)." in: *Journal of Economic Literature* 12, pp. 51–62. URL: <http://www.jstor.org/stable/pdfplus/2721866.pdf>.

Now you're sorry.

Robert Paul Wolff (1988). *Moneybags Must Be So Lucky: On the literary structure of Capital*. Amherst: University of Massachusetts Press.

An accessible clarification of Marx was trying to achieve when writing—on purpose—in the ironic, often sarcastic, and apparently self-contradictory style that can make his work difficult to approach.

### 3. WEBER: CAPITALISM, RELIGION, RATIONALIZATION

Sep. 9–11

"So my answer to the question of whether people should still start their sociological intellectual biographies with *Economy and Society* is yes" (Stinchcombe 1969, p. 286).

"At times Weber can be lucid enough, even for quite long stretches; but often he lapses into an obscurity which does not always repay the repeated rereadings it invites" (Croix 1981, p. 85).

Weber became the most important classical social theorist in American sociology as a result of his herculean efforts to grapple with the intellectual and political legacies of Marx and, in a less obvious way, Adam Smith. It is difficult to overstate the importance to 20th century American sociology of Weber's discussions in *Economy and Society* of rationality, religion, authority, bureaucracy, stratification, and the modern state. If you look at the fifty works most often cited by papers published over the last decade in the *AJS*, the *ASR* and *Social Forces*, *Economy and Society* is the only work by a classical theorist on the list, and indeed the only thing on the list written prior to 1965.<sup>1</sup>

<sup>1</sup>See <http://orgtheory.wordpress.com/2009/08/14/sociologys-citation-core/> for details.

### Required Reading

Max Weber (2001). *The Protestant Ethic and the Spirit of Capitalism*. London: Routledge. [[LINK](#)]

Don't skip the "Author's Introduction".

Max Weber (1978). *Economy and Society*. Berkeley: University of California Press. Pp. 4–26, 85–86, 212–254, 302–307, 926–939, 956–963, 973–975, 980–989, 990–994, 1111–1125.

### Recommended

Reinhard Bendix (1977). *Max Weber: An Intellectual Portrait*. Berkeley: California.

Randall Collins (1980). "Weber's Last theory of Capitalism: A Systematization." in: *American Sociological Review* 45. Classical Theory, Social Prerequisites of Markets and Capitalism, pp. 925–40. URL: <http://www.jstor.org/stable/2094910>.

Randall Collins (1986). *Weberian Sociological Theory*. New York: Cambridge University Press.

Rosemary Crompton (2008). *Class and Stratification*. Third Edition. Malden: Polity Press.

Stephen Kalberg (1996). "On the Neglect of Weber's Protestant Ethic as a Theoretical Treatise: Demarcating the Parameters of Postwar American Sociological Theory." in: *Sociological Theory* 14.1, pp. 49–70. URL: <http://www.jstor.org/stable/202152>.

David Beetham (1974). *Max Weber and the theory of modern politics*. London: Allen & Unwin

Charles Camic, Philip S. Gorski, and David M. Trubek, eds. (2005). *Max Weber's 'Economy and Society': A Critical Companion*. Stanford: Stanford University Press.

Wolfgang Mommsen (1989). "The Antinomial Structure of Max Weber's Political Thought." in: *The Political and Social Theory of Max Weber*. Cambridge: Polity Press, pp. 24–43.

Max Weber (1995). *General Economic History*. New Brunswick: Transaction.

## 4. DURKHEIM: THE DIVISION OF LABOR, SOCIAL SOLIDARITY AND RITUAL

*Sep. 16–18*

"Useless Durkheim" (Tilly 1981).

"Useful Durkheim" (Emirbayer 1996).

Durkheim's efforts made Sociology a viable discipline in France. His way of thinking is at once the most intriguing and least immediately palatable of the canonical sociologists.

### Required Reading

Émile Durkheim (1984). *The Division of Labor in Society*. Translated by W.D. Halls. New York: Free Press. Pp. xxxi–225.

Émile Durkheim (2001). *The Elementary forms of Religious Life*. Carol Cosman, Translator. Oxford University Press. Selections TBD.

## Recommended

- Steven Lukes (1992). *Émile Durkheim: His life and work*. London: Penguin.
- Anthony Giddens, ed. (1972). *Émile Durkheim: Selected Writings*. New York: Cambridge University Press, Pp. 1–50.
- Susan Stedman Jones (2001). *Durkheim Reconsidered*. Cambridge: Polity Press.
- Warren Schmaus (2004). *Rethinking Durkheim and His Tradition*. Cambridge: Cambridge University Press.
- Peter Bearman (1991b). “The Social Structure of Suicide.” in: *Sociological Forum* 6, pp. 501–524. URL: <http://www.jstor.org/stable/684516>.
- Peter Bearman (1991a). “Desertion as Localism: Army Unit Solidarity and Group Norms in the U.S. Civil War.” in: *Social Forces* 70, pp. 321–342. URL: <http://www.jstor.org/stable/pdfplus/2580242.pdf>.
- Peter Bearman (1997). “Generalized Exchange.” in: *American Journal of Sociology* 102, pp. 1383–1415.
- Mary Douglas (1996). *Natural Symbols*. New York: Routledge.
- Mary Douglas (2002). *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. New York: Routledge.
- Mary Douglas (1986). *How Institutions Think*. Syracuse: Syracuse University Press.
- Marcel Mauss (2000). *The Gift: The form and reason for exchange in archaic societies*. New York: Norton.
- Albert Bergesen (2004). “Durkheim’s Theory of the Mental Categories: A review of the evidence.” in: *Annual Review of Sociology* 30, pp. 395–408. URL: <http://arjournals.annualreviews.org/doi/pdf/10.1146/annurev.soc.30.012703.110549>.
- John Levi Martin (2000). “What Do Animals Do All Day? The Division of Labor, Class Bodies, and Totemic Thinking in the Popular Imagination.” in: *Poetics* 27, pp. 195–231. URL: <http://linkinghub.elsevier.com/retrieve/pii/S0304422X9900025X>.

## 5. SIMMEL’S FORMAL SOCIOLOGY

*Sep. 23–25*

“Simmel is entirely too confident in his conclusions. And the manner in which he presented the faculty with this piece which is so full of misspellings and stylistic superficialities, which evidently was not proofread, in which sentences which are cited from foreign languages can hardly be deciphered, does not attest to a great deal of reliability. ... We would be doing him a great service if we do not encourage him further in this direction” (Hermann von Helmholtz, rejecting Simmel’s “Psychological and Ethnological Studies on Music” as an acceptable *Habilitationschrift*.)

## Required

Donald Levine, ed. (1972). *Georg Simmel on Individuality and Social Forms*. Chicago, IL: University of Chicago Press. Read the following selections:

- “How is Society Possible?” and “The Problem of Sociology” (Pp. 6–35).
- “Conflict” (Pp.70–95).
- “Group Expansion and the Development of Individuality” (Pp. 251–293).

- “The Stranger”, “Fashion”, “The Metropolis and Mental Life” (Pp. 143–149, 294–339.)

### Recommended

- Ronald L. Breiger (1974). “The Duality of Persons and Groups.” in: *Social Forces* 53, pp. 181–190. URL: <http://www.jstor.org/stable/2576011>.
- Peter M. Blau (1977). “A Macrosociological Theory of Social Structure.” in: *American Journal of Sociology* 83, pp. 26–54. URL: <http://www.jstor.org/stable/2777762>.
- Lars-Erik Cederman (2005). “Computational Models of Social Forms: Advancing Generative Process Theory.” in: *American Journal of Sociology* 110, pp. 864–893. URL: <http://www.journals.uchicago.edu/doi/abs/10.1086/426412>
- Murray S. Davis (1973). “Georg Simmel and the Aesthetics of Social Reality.” in: *Social Forces* 51, pp. 320–329. URL: <http://www.jstor.org/stable/2577137>.

## 6. STRUCTURAL FUNCTIONALISM

Sep 30–Oct 2

“...which was the point of Parsons’ AGIL schema. Maybe no-one in this room under fifty knows what that is” (Mark Granovetter, American Sociological Association Meetings, 2009).

### Required

- Talcott Parsons (1968). *The Structure of Social Action Volume I: Marshall, Pareto, Durkheim*. Second. New York: Free Press, Part I (Selections TBD).
- Robert K. Merton (1968). *Social Theory and Social Structure*. Enlarged Edition. Glencoe: Free Press. Pp. 39-117, 175-213.
- Jon Elster (1983). *Explaining Technical Change*. Cambridge: Cambridge University Press. Chapter 2, “Functional Explanation”.

### Recommended

- Jeffrey Alexander (1987). *Twenty Lectures: Sociological Theory since World War II*. New York: Columbia University Press.
- Max Black (1961). “Some Questions about Parsons’ Theories.” in: *The Social Theories of Talcott Parsons: A Critical Examination*. Ed. by Max Black. Englewood Cliffs: Prentice Hall, pp. 268–280.
- N.J. Demerath and Richard A. Peterson, eds. (1967). *System, Change and Conflict*. New York: Free Press.
- David Lockwood (1956). “Some Remarks on ‘The Social System’.” in: *British Journal of Sociology* 7, pp. 134–146.
- David Lockwood (1964). “Social Integration and System Integration.” in: *Explorations in Social Change*. Ed. by G.K. Zollschan and W. Hirsch. London: Routledge, pp. 249–267.
- Nicos Mouzelis (1995). *Sociological Theory: What went wrong?* London: Routledge.

### PART III: SOME ACTIVE LINES OF WORK

One way to think about Anglo-American social theory since the mid-1960s is as a series of efforts to escape the failed Parsonian synthesis. This can involve dropping the macro-level concerns of Parsonian theory and focusing on microfoundations (as rational choice, social exchange, and ethnomethodological approaches do in very different ways); rejecting the emphasis on systemic integration in Parsonian theory and focusing on exploitation and conflict (as with self-styled conflict theorists and their successors); reformulating role theory in network terms, replacing socialization with social structure (as with the work of Harrison White and his students); importing a replacement synthetic visionary from Europe (as with the vogue, at different times and with varying degrees of staying power, of the work of Jürgen Habermas, Anthony Giddens, Michel Foucault or Pierre Bourdieu); or just giving up on the project of general social theory altogether as empirically useless, politically enervating, grotesquely misconceived, or insufficiently lacking any concern with \_\_\_\_\_ (insert your preferred topic here).

#### 7. INTERACTIONISMS

Oct. 7–9

A number of distinctively American research programs continued during the Parsonian heyday (which as we saw last week was criticized from the beginning anyway). They often found their philosophical motivation in the American contribution to philosophy — Pragmatism. Chief amongst these programs is the interactionist tradition.

#### Required

Erving Goffman (1959). *The Presentation of Self in Everyday Life*. New York: Anchor Books.

George Herbert Mead (1981). *Selected Writings: George Herbert Mead*. Edited by A.J. Reck. Chicago: University of Chicago Press. Selections TBD.

#### Recommended

Howard Becker (1953). “Becoming a Marihuana User.” in: *American Journal of Sociology* 59, pp. 235–242.

Howard Becker (1963). *Outsiders*. New York: Free Press.

Herbert Blumer (1969). *Symbolic Interactionism: Perspective and Method*. Berkeley: University of California Press.

Herbert Blumer (1966). “Sociological Implications of the Thought of George Herbert Mead.” in: *American Journal of Sociology* 71, pp. 535–548.

- Erving Goffman (1986). *Stigma: Notes on the Management of Spoiled Identity*. New York: Simon & Schuster.
- Arlie Hochschild (1979). "Emotion Work, Feeling Rules and Social Structure." in: *American Journal of Sociology* 85, pp. 551–75.
- Karin Martin (1998). "Becoming a Gendered Body: Practices of Preschools." in: *American Sociological Review* 63, pp. 494–511.

## 8. CRITIQUES AND RECONSTRUCTIONS

Oct. 14–16

From the 1970s onwards, critics of sociological theory — often drawing on Marx, though not always — sought to expose the gaps in the project of “general” social theory and remedy it partly by looking backward toward precursors who had been ignored, and partly by reformulating the whole research program.

### Required

- David Levering Lewis, ed. (1995). *W.E.B. Du Bois: A Reader*. New York: Holt Paperbacks. Selections.
- Patricia Hill Collins (1990). *Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment*. Boston: Unwin Hyman. Pp. 251–271.
- Dorothy E. Smith (1990). *The Conceptual Practices of Power: A Feminist Sociology of Knowledge*. Boston: Northeastern University Press. Selections TBD.
- Ann Shola Orloff (1993). "Gender and the Social Rights of Citizenship: The Comparative Analysis of Gender Relations and Welfare States." in: *American Sociological Review* 58, pp. 303–328. URL: <http://www.jstor.org/stable/2095903>.
- Evelyn Nakano Glenn (2004). *Unequal Freedom: How Race and Gender Shaped American Citizenship and Labor*. Cambridge: Harvard University Press. Chapters 1 (“Integrating Race and Gender”), 2 (“Universalism and Exclusion”), 4 (“Blacks and Whites in the South”), 7 (“Understanding American Inequality”).

### Recommended

- Patricia Hill Collins (1986). "Learning from the outside within: the sociological significance of black feminist thought." in: *Social Problems* 33, pp. 514–530. URL: <http://www.jstor.org/stable/800672>.
- David Levering Lewis, ed. (1995). *W.E.B. Du Bois: A Reader*. New York: Holt Paperbacks.
- W.E.B. Du Bois (2009). *W.E.B. Du Bois and the Sociological Imagination: A Reader, 1897-1914*. Baylor: Baylor University Press.

## 9. ELIAS AND FOUCAULT: HISTORICIZING SUBJECTIVITY

Oct. 21–23

There is some continuity with Mead and Simmel here, but also a rejection of what Elias once called the “flight to the present” of American sociology in the 1950s and 1960s.

### Required

- Norbert Elias (2000). *The Civilizing Process*. Revised edition. Oxford: Blackwell. Selections TBD.
- Michel Foucault (1991). *Discipline and Punish: The Birth of the Prison*. London: Penguin. Pp. 3–31, 195–228.
- Michel Foucault (2000). “Governmentality.” in: *Michel Foucault: Power*. Ed. by James D. Faubion. New York: The New Press, pp. 201–222.

### Recommended

- Stephen Mennell and Johan Goudsblom, eds. (1998). *Norbert Elias On Civilization, Power, and Knowledge*. Chicago: University of Chicago Press.
- Stephen Mennell (1992). *Norbert Elias: An Introduction*. Oxford: Blackwell.
- Michel Foucault (1980). *Power/Knowledge*. New York: Pantheon.
- Michel Foucault (1973). *Madness and Civilization*. New York: Vintage, Pp. 241–289.
- Susan Bordo (1989). “The Body and the Reproduction of Femininity: A Feminist Appropriation of Foucault.” in: *Gender/body/knowledge: feminist reconstructions of being and knowing*. Ed. by Alison M. Jaggar and Susan Bordo. New Brunswick: Rutgers University Press, pp. 13–33.
- Hubert L. Dreyfus and Paul Rabinow (1982). *Michel Foucault: Beyond Structuralism and Hermeneutics*. Chicago: University of Chicago Press.
- Jürgen Habermas (1990). *The Philosophical Discourse of Modernity*. Cambridge: Polity Press, Chapters IX and X.
- Philip S. Gorski (2003). *The Disciplinary Revolution: Calvinism and the Rise of the State in Early Modern Europe*. Chicago: University of Chicago Press.

## 10. COMMON KNOWLEDGE, CONVENTION, AND COOPERATION

Oct. 28–30

After last week’s sweeping vistas, we return to an apparently straightforward but in fact very deep problem. Sociologists appeal to convention, routine, and institutions as a matter of course. Giving an analysis of how a convention might arise and viably sustain itself turns out to be much more difficult than you might think. The approach this week aims at providing such an analysis, constrained by sine conditions of rationality and evolutionary stability. In Parsonian terms the problem is this: if we reject functional imperatives as the source and introjec-

tion as the delivery vehicle of norms and conventions, then how can we explain their origin and persistence?

#### Required

Bryan Skyrms (2003). *The Stag Hunt and the Evolution of Social Structure*. New York: Cambridge University Press.

Michael Suk-Young Chwe (2001). *Rational Ritual: Culture, Coordination, and Common Knowledge*. Princeton: Princeton University Press.

#### Recommended

David Lewis (1969). *Convention: a philosophical study*. New York: Blackwell.

Robin P. Cubitt and Robert Sugden (2003). "Convention, Common Knowledge and Salience: A reconstruction of David Lewis' Game Theory." in: *Economics and Philosophy* 19, pp. 175–210.

Peter J. Richerson and Robert Boyd (2005). *Not by Genes Alone: How culture transformed human evolution*. Chicago: University of Chicago Press.

Kevin Laland and Gillian Brown (2002). *Sense and Nonsense: Evolutionary Perspectives on Human Behavior*. Oxford: Oxford University Press.

Paul Seabright (2004). *The Company of Strangers*. Princeton: Princeton University Press.

Thomas Schelling (1978). *Micromotives and Macrobehavior*. Norton.

Elisabeth A. Lloyd (2006). *The Case of the Female Orgasm: Bias in the Science of Evolution*. Cambridge: Harvard University Press.

## 11. NETWORKS AND IDENTITIES

Nov. 4–6

Network analysis has been reaching for a way to conceptually unify itself since the 1970s, though conceptions about what that might look like (e.g., how "purely structural" it might be) have shifted over time.

#### Required

Harrison White (2008). *Identity and Control: How social formations emerge*. Second edition. Princeton: Princeton University Press. Pp. xvii–xxii, 1–111, 334–376.

#### Recommended

S.F. Nadel (1957). *The Theory of Social Structure*. Glencoe, IL: Free Press, Pp. 1–19, 63–79, 97–104, 147–152.

Harrison C. White, Scott A. Boorman, and Ronald L. Breiger (1976). "Social Structure from Multiple Networks I: Blockmodels of Roles and Positions." in: *American Journal of Sociology* 81, pp. 730–779.

- Scott A. Boorman and Harrison C. White (1976). "Social structure from multiple networks II: Role structures." in: *American Journal of Sociology* 81, pp. 1384–1446.
- Paul DiMaggio (1992). "Nadel's Paradox Revisited: Relational and Cultural Aspects of Organizational Structure." in: *Networks and Organizations*. Ed. by Nitin Nohira and Robert G. Eccles. Cambridge: Harvard University Press, pp. 118–142.
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- John Levi Martin (2009). *Social Structures*. Princeton: Princeton University Press, Pp. 1–48, 64–71, 104–150, 232–282, 327–341.

## I 2. PHENOMENOLOGY AND INSTITUTIONS

Nov. 13–15

The social order is not a material object that individuals live in, like a house. It is no more — or less — than "the reciprocal typification of habitualized actions" (Berger and Luckmann 1967, p. 54). How far can we go with this idea?

### Required

- Peter Berger and Thomas Luckmann (1967). *The Social Construction of Reality: A treatise in the sociology of knowledge*. New York: Anchor Books. Pp. 1–128.
- Harold Garfinkel (1964). "Studies of the Routine Grounds of Everyday Activities." in: *Social Problems* 11, pp. 225–250. URL: <http://www.jstor.org/stable/798722>
- John W. Meyer and Ronald L. Jepperson (2000). "The 'Actors' of Modern Society: The Cultural Construction of Social Agency." in: *Sociological Theory* 18, pp. 100–120. URL: <http://www.jstor.org/stable/223284>.

### Recommended

- Alfred Schütz (1943). "The Problem of Rationality in the Social World." in: *Economica*. New Series 10.38, pp. 130–149. URL: <http://www.jstor.org/stable/2549460>.
- Harold Garfinkel (1967). *Studies in Ethnomethodology*. Englewood Cliffs, NJ: Prentice Hall.
- John W. Meyer and Brian Rowan (1991). "Institutionalized Organizations: Formal Structure as Myth and Ceremony." in: *The New Institutionalism and Organizational Analysis*. Ed. by Walter W. Powell and Paul J. DiMaggio. Chicago: University of Chicago Press, pp. 41–62.
- John W. Meyer et al. (1997). "World Society and the Nation State." in: *American Journal of Sociology* 103, pp. 144–181.
- John Meyer (2000). "The Evolution of Modern Stratification Systems." in: *Social Stratification*. Ed. by David B. Grusky. Second. Boulder: Westview Press, pp. 881–890.

### I3. BOURDIEU

*Nov. 18–20*

Of the “grand theory” contenders that emerged in the wake of the breakup of structural-functionalism, Bourdieu has proved the most resilient and successful so far. He possessed an unusual combination of advantages for success in the American theoretical field: wide scope and systematicity, argumentative sophistication, terminological transposability, a general disregard for pettifogging critics, and — crucially — a wide-ranging empirical research program.

#### Required

Pierre Bourdieu (1998). *Practical Reason: on the theory of action*. Stanford: Stanford University Press, Pp. 1–13.

Pierre Bourdieu (1977). *Outline of a Theory of Practice*. Cambridge: Cambridge University Press. Chapter 1 Section 1, Chapter 2, Chapter 4.

Pierre Bourdieu (1984). *Distinction*. Cambridge: Harvard University Press, Pp. 11–96, 169–207, 257–266, 466–484.

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Pierre Bourdieu and Loïc Wacquant (1992). *An Invitation to Reflexive Sociology*. Chicago: University of Chicago Press.

Loïc Wacquant (2005). “Habitus.” in: *International Encyclopedia of Economic Sociology*. Ed. by Jens Beckert and Milan Zafirofski. London: Routledge, pp. 315–319.

Jon Elster (1981). “Snobs.” in: *London Review of Books* 3.20, pp. 10–12.

Ronald L. Breiger (2000). “A Tool-kit for Practice Theory.” in: *Poetics* 27, pp. 91–115.

### I4. (THANKSGIVING RECESS.)

*Nov. 25–27*

### I5. READING PERIOD/CATCH-UP.

*Dec. 4–6*

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