Intermediate Sociological Theory

I. Orientation

Reading Load: The reading load in this course is heavy and consists mostly (but not exclusively) in original texts. I have carefully selected the readings so that your assignments will rarely be more than 150 pp. of text per week (not including bibliography and endnotes). Several weeks there will be even less reading than that. This reading load is way down from my career average. I used to assign 250 pp./week. Five years ago, I reduced that reading load to 225 pp./week. Four years ago, I reduced it to 200 pp./week. Three years ago, I reduced it to 175 pp./week. Two years ago, I reduced it to 165 pp./week. Last year, I reduced it to 150 pp./week. (I’ve kept it at 150 pp./week this year.) Many graduate courses require as much as 200 pp./week of reading.

Readings: Books are on sale at Rainbow Bookstore (426 W. Gilman St.) and on reserve at College Library. See the complete list of books for purchase on p. 6 of this syllabus. Some additional readings also are electronically available through Learn@UW—but not on sale or on reserve in hard-copy form, so students will have only that electronic option. Finally, I have also posted at Learn@UW a set of the reading notes I use in undergraduate theory courses. They cover part of the material I assign during the first eight weeks or so of this course. They go over that material page by page, paragraph by paragraph, alerting readers to important points and raising a number of questions along the way. Since the reading notes were prepared for a different course than this one, they are not complete. Nor are they in the proper order. Please note: Whenever you find a discrepancy between the reading notes and this syllabus, always go with the syllabus. Remember always: The syllabus is supreme. It is the final arbiter. It is the decider.

Note about Printing Materials Available at Learn@UW: Please conserve paper in whatever ways possible! Please use double-sided printing and perhaps even try to fit multiple pages on each side. Many students are enrolled in this course, and I have assigned a great many selections. It adds up.

Selection of Readings: I have tried to achieve several objectives simultaneously in my choice of readings for this course. As you know, this is one of the few required courses in our program. I have tried to select readings that are likely to be useful and important for all graduate students in the department as they move into the discipline of American sociology. In addition, I have chosen works that speak to students of different professional orientations, the students enrolled in Sociology 773 being, of course, a highly diverse group. Relatedly, I have tried to find selections that will stimulate both students experienced in “theory” and students who have encountered little or none of it before.
(On “theory,” however, see the following paragraph.) I have also tried to achieve a balance between breadth and depth, which I acknowledge has entailed some difficult judgment calls. Finally, I have selected readings that reflect some of my own intellectual concerns. Needless to say, one cannot make everyone happy in a survey course of this nature. Nor can one select everything it is important and useful to have read. I am keenly aware of the gaps and shortcomings in this reading list. There is only so much one can reasonably hope to accomplish in one semester—only so much one can reasonably hope to assign. There is enough foundational material, in fact, from the centuries-long sociological tradition easily to fill out several semester courses. Please don’t ask me questions like, “I was shocked—really shocked—not to find x on the syllabus. Why wasn’t it included?” Such questions always irritate me. Go and read x on your own.

On the Concept of “Theory”: Despite the fact that the official title of Sociology 773 includes the word “theory,” I do not consider this to be a “theory” course. “Theory” courses are the general rubric under which, at least in American sociology (for historically contingent reasons), key writings by the great sociologists of the past and near-past are included in the curriculum. Karl Marx, Max Weber, Emile Durkheim, Pierre Bourdieu, and others—these were sociologists plain and simple, and their work spanned not only the theoretical but also the empirical, methodological, and normative dimensions of the field. They are included here not because they were “pure theorists” but because the theoretical aspect of their work happens to have been especially innovative and profound. This is a course, ultimately, not on “sociological theory” per se but on the sociological tradition.

What I Would Name This Course if I Could Name It Anything I Wished? “The Sociological Tradition.”

My Choice of Authors for Two-Week Units: As you can see from the reading list, I have chosen to devote two weeks each to the following authors (and only to the following authors): Marx, Weber, Durkheim, and Bourdieu. These are the only four sociologists to be so honored and consecrated in Sociology 773. (They are also the only authors for whom I have assigned introductory biographical readings.) I have chosen these authors because I consider Marx, Weber, Durkheim, and Bourdieu to be the sociologists who achieved the most penetrating and enduring theoretical insights into modern society. They were, in my view, the central, core figures of our sociological tradition.

A Final Note about the Syllabus: This syllabus is a work of art. Please do not ruin it by doing the readings out of order. Please do the readings in the exact order I have specified in the syllabus.

On the Use of Laptops in Class: Unless approved by me beforehand, laptops and other electronic devices may not be used during class discussions, no matter how much more convenient it may be for students to type notes directly into their computers. I am implementing this policy because, in the past, abuse of laptops by some students has proven extremely distracting to others in the classroom. It also has detracted from the overall quality of our class discussions. Notes always can be typed into the computer later.
II. Grading

**Grading Format:** Students’ final grades for this course will be based on (A) a series of weekly examinations plus a brief research proposal; and (B) class attendance and participation. More on each of these below.

A. Weekly Examinations and Research Proposal:

**Weekly Examinations:** This portion of the grading will be on a 100-point scale and will be based on a series of fourteen weekly examinations. Each thirty-minute examination will consist in nine short questions on the week’s readings and will be open-book / open-notebook. (Please see the sample examination appended to this syllabus.) Students whose first language is not English will be allowed to start their examinations twenty minutes ahead of time (i.e., at 8:40 AM). All other students, whose first language is English, will start their examinations at 9:00 AM. Each examination will be worth 9 points. Students’ lowest three examination scores will automatically be dropped, leaving them with eleven scores, or a total of 99 (possible) points. Please note: no make-ups for these weekly examinations will ever be allowed under any circumstances—so please don’t even bother to ask. Another note: you will benefit greatly from not using up your dropped examinations early in the semester. Please save them up for a rainy day. The examinations will be set up in such a way that the large majority of students who have given the readings a good-faith effort will be able to score an 8 or a 9. This is not a guarantee! Some students will put in a good-faith effort and still not do well. Hence I say only “the large majority.” Most students will flourish under this system and will like it a great deal. But a few will do worse. The examinations will be non-cumulative—i.e., focused exclusively on that week’s readings. Please note that there will be no examination in Week 1. The examinations will commence in Week 2.

**More About the Examinations:** My weekly examinations are not meant to be nit-picky. They do not include any trick questions. No questions are ever asked about topics not covered in at least half a page of the required reading. Often my questions are about entire sections or subsections of text. For example, if the title of a several-pages-long section is “Why It Happened,” I might ask in the examination, “According to the author, why did it happen?” If students read the text with any care at all, they ought to be able to answer such a question.

**Weekly Class Format:** We shall start each class meeting with an examination punctually at 9:00 AM. As mentioned above, students whose first language is not English will be encouraged to start twenty minutes early (at 8:40 AM) in the same classroom. At 9:30 AM each week—i.e., after 30 minutes—I shall collect the examinations. Then we shall have a 15-minute break before reconvening for discussion. There will be another brief break around 10:50 a.m. Examinations will be returned the very next week after students take them. Again, there will be no examination the first week of the semester (that is, the week on Adam Smith).
The Research Proposal: A brief research proposal will be due exactly one week after the final class meeting of the semester (at 5 p.m. that day). Students will gain one additional point for turning it in. (This is the 100th possible point; the weekly examinations add up to 99 possible points.) If students do not turn in this research proposal, I shall not only refrain from giving them that point, but I shall lower their entire final letter grade by one grade. The parameters of this assignment, a prospectus for an empirical study on any topic of one’s choosing, will be discussed in class. The proposal can be a team effort (up to three students per team). Whether individually or collectively written, it cannot be less than two or more than three single-spaced pages in length. Since I will be the one reading these proposals, please submit them to me in the format I prefer: single spacing, normal margins, 12-point font, skipped lines between paragraphs. (The bibliography can flow onto extra pages.) I have been known to return improperly formatted proposals to students and to give them an Incomplete for the course. Please note that no library research is necessary for this assignment. In fact, it is strongly discouraged. I do not want a literature review. I want a “think piece” that specifies an object of study and that indicates, with as much specificity as possible, how one would go about studying it, the kinds of sources one would use, the kinds of cases one would select, and, in general, the way one would deploy sociological concepts and methods for addressing that empirical problem. An all-important requirement for this exercise is that students weave into it ideas from at least two of our social thinkers from this course. That is the entire point of this exercise. I do not mean a pro forma or gratuitous citation. I mean an empirical research proposal genuinely informed in at least some way(s) by at least some aspects of at least two of the social thinkers on our syllabus. Please note: No theory pieces are allowed. The proposal must be for an empirical research project. My apologies in advance to those of you who will be disappointed by this constraint.

Final grades: A/B = 98-100. B = 94-97. B/C = 80-93. C = 75-79. F = 74 or less. (I explain in the next section below why no “A” grade is included in this scale.)

What to Expect: The above grading scale may look absurdly difficult, but it is not meant to be a standard 100-point scale. My average semester grade in graduate courses historically has been between an A and an A/B. The only real challenge is that students will have to spend a fair amount of time reading in this course. The weekly examinations will require them to keep up with the reading assignments. They will test whether students have done the readings slowly, carefully, and thoughtfully. Please note: apart from the weekly examinations and research proposal, there will be no other written requirements for this course. No midterm examination. No short essays. No term paper. No final examination.

B. Class Attendance and Participation:

How Much Do Class Attendance and Participation Count? I indicated above that there is a 100-point scale in this course. But please notice that a perfect or near-perfect score on that scale will only get one an A/B for their final grade. The second major determinant of one’s final grade—i.e., class attendance and participation—is what will raise that A/B to an A (or keep it at an A/B or even lower
it to a B). In other words, class attendance and participation will take whatever a student has earned by way of weekly examinations and research proposal and *either keep that grade the same, raise it by a notch, or lower it by a notch*. Clearly, this is an extremely important determinant of one’s final grade. Let me say a few words now about both class attendance and class participation.

**Class Attendance:** Attendance all the way through each class meeting is required, with the exception of no more than three absences. If not in attendance for the entirety of a class meeting, students will be considered not to have attended that day. *Please note: one can miss an examination at the beginning of class and simply rejoin the class after the break.* “Class attendance” refers only to being in class between 9:45 AM and 12:00 PM. *Another note: beyond the three allowed absences, there is no such thing as an allowed absence in this course, except in cases of extended, sustained, several-weeks-long personal illness or family emergency.* Otherwise, please don’t even bother to ask. *Yet another note: No attendance will be taken the first week of the semester. It will not count toward one’s final number of classes attended or missed.* No need to contact me about the occasional missed class. Students often tell me they are missing class or leaving class early on a given day and then ask, “Is that all right?” My answer is no: they will not get attendance credit for that day. (By the way, students often ask me, “Is that all right?” even despite my having written the two preceding sentences in this syllabus.)

*Why Do I Insist on Attendance All the Way Through Class Meetings?* Attendance all the way through each class meeting is required. I insist on this policy because I have found that, whenever I do not require it, students trickle out of the classroom one by one during the final several minutes, and they do so in a way that destroys our collective focus. I wish to discourage that as much as possible.

**Class Participation:** Class participation will be evaluated—subjectively, by me—on the basis of overall contributions to weekly class meetings. I want to see evidence on a consistent basis throughout the semester, not only in weekly examinations but also during class discussions themselves, that a student has read the assigned materials carefully, thoughtfully, and thoroughly. This does not mean s/he must know and understand everything when s/he walks in the door to start the class meeting. It does not mean the student’s judgments as to what is most important in the readings must always be the same as my own judgments. What it does mean is that, if a student gives me a sense that s/he is not doing careful and consistent reading for this course, that s/he is not putting in a serious effort, then it will bode poorly for this portion of that student’s final grade. I expect students to take part actively in class discussions. If I ask a student a question at a moment when he or she seems not to be paying attention, and the student answers, “Can you repeat the question?,” then this will be taken into account. If the student’s comments do not reflect serious preparation for class discussions, then this too will be noticed. And if a student takes the class discussion onto irrelevant tangents, raises issues of interest only to him or herself, deflects attention from the important issues raised by me in class or by the readings, then this also will be taken into consideration. I do not ask for really frequent interventions. Some students are more talkative; others are quiet. All I ask for are a few—just a few—substantive, thoughtful, well-informed contributions per class meeting. There is no court of higher appeal for this portion of the final grade. It is based entirely on my subjective evaluation of class performance (combined with class attendance).
III. Books on Sale

Books on Sale at Rainbow Bookstore (and on Reserve at College Library)
Please note: I have done my very best to keep expenses down as much as possible!

Alexis de Tocqueville, *Democracy in America*, translated by George Lawrence; edited by J.P. Mayer. Please use only this edition, which is in one volume published by Harper Perennial!
Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, translated by Talcott Parsons. Please use only this translation, which is published by Routledge Classics!
Pierre Bourdieu, *Distinction*.
Pierre Bourdieu and Loic Wacquant, *An Invitation to Reflexive Sociology*.
Jurgen Habermas, *The Structural Transformation of the Public Sphere*.

IV. The Emirbayer Rules

(1) When you speak in class, please refer exclusively to authors and texts we happen to be reading that day (or read earlier in the semester). Do not attempt to show off your intellectuality by dropping names and titles such as Wittgenstein, Althusser, or Hegel’s *Phenomenology*. Let’s stay focused.

(2) Please try whenever possible to respond to the person who spoke right before you, rather than offering something entirely disconnected. Let’s have a genuine conversation. If you aren’t able to maintain this continuity, then temporarily cede your place in line; we’ll return to you a bit later.

(3) Please be relatively succinct and to-the-point in your remarks. Let’s be dialogic. It’s okay to be confused when confronting such challenging material, but I’ve found that confusion can most effectively be addressed when your comments are kept fairly brief, so that others can respond.

(4) Please do all the reading by yourself and don’t share the reading assignment in a group division of labor. I’m letting you take your weekly examinations in an open-book/open-notebook format. This doesn’t mean it’s okay for you to be consulting notes you’ve distributed among yourselves.

One further comment: Sometimes a student has a point to make that’s so urgent, so necessary, so compelling, that he or she can’t bear to wait in line. If and when this happens, raise both your hands at once, and I’ll (probably) call on you. Don’t overuse this privilege. Let’s limit it to (at most) one time per student per class meeting. (By the way, I say I’ll “probably” call on you because sometimes, in the interest solely of moving the discussion along, I’ll ignore upraised hands. Nothing personal!)
V. Some Final Thoughts

How to Read This Material? In past syllabi for this course, I have included lengthy “Tips on Reading and Underlining,” as well as a section on “How to Use the Reading Notes.” If students are interested, they can find these online at my personal website.

Why the Weekly Examinations? My aim in giving weekly examinations is to get students to channel all their energies into doing the readings—carefully, thoughtfully, and thoroughly. I would be delighted to pursue an independent study course with anyone who wishes to follow up on research ideas sparked by these readings. But for now, my goal is to help students to learn this material well—and without the distractions of other course requirements (such as, say, term papers).

How Much to Study? I have been surprised to learn that students sometimes feel considerable pressure from having to take these weekly examinations. I had meant for it to be the very opposite! Certainly I would love for students simply to settle into their armchairs, relax, and enjoy the readings. They are wonderful readings. There is no need to study many extra hours for this course. Enjoying and learning from the readings is the most important thing (together with the class discussions).

Is There a Difference Between Reading to Understand and Reading to Do Well in the Weekly Examinations? If one “understands,” one will “do well.” Anyone who says otherwise is not telling it like it is. To be sure, my weekly examinations will occasionally spot-check students’ reading rather than test for comprehension. But this is not to suggest that comprehension is of lesser significance.

What is meant by “understanding”? One veteran of the course has put it this way: “The difference between reading in other classes and reading for this class is that one cannot simply gloss over the readings to get ‘the point’ or the overall idea. Some students might think this is what it means to ‘understand’ a reading. Sociology 773 does require a more careful reading, paying attention to section headings, changes in topics, etc. There is a difference between understanding a complex theoretical work and understanding an empirical work on a single topic; the former requires a much closer treatment, simply because of the nature of theoretical texts.”

What Can One Get Out of a Course Like This? The readings I have chosen represent some of the richest and most intellectually exciting works ever produced in the sociological tradition. Even if students do not envision drawing upon them in their work anytime soon, it will still be useful in the long run for them to have incorporated into their scholarly makeup that added dimension which the Europeans call “theoretical culture.” This is because, in the social sciences, doing creative and innovative work often involves going back to the classics, drawing a fresh and unique inspiration from them, seeing something in them that others have not seen, and then returning, as it were, to one’s specific line of research and doing an “end run” there around conventional thinking. It involves bridging the “theory-research divide”—not perpetuating it. This course will help students eventually to develop more theoretically creative—yet also empirically rigorous—ways of doing research. It will help them to graduate from here strong in all aspects of their work, including the theoretical aspect.
Course Syllabus

Please Read in the Exact Order Indicated

1 – Introductory Considerations, Adam Smith, and Political Liberalism

Please note: Every year students send me emails with questions that happen already to be answered in this syllabus. So please read the opening pages of the syllabus. Please consider them a part of this week’s reading assignment.

Please note: In the event of a discrepancy between the reading notes (posted at Learn@UW) and the list and order of readings indicated here, please always follow this syllabus. Remember always: The syllabus is supreme. It is the final arbiter. It is the decider.

Introductory considerations:
Learn@UW: Pp. 1-7 of this syllabus. Required reading for today!
Learn@UW: Charles Tilly, “Why Read the Classics?”
Learn@UW: Robert Nisbet, “The Two Revolutions.”

Adam Smith:
Learn@UW: Adam Smith, selections from The Wealth of Nations.

Political liberalism:
Learn@UW: Declaration of the Rights of Man and of the Citizen (1789).
Learn@UW: Declaration of the Rights of Man and of the Citizen (1793).

2 – Alexis de Tocqueville

Please note: Many students purchase the wrong edition of Tocqueville’s Democracy in America. Please use only the edition indicated above on p. 6 of this syllabus.

Tocqueville on equality of conditions:
Alexis de Tocqueville, Democracy in America: 9-12 (until “The Christian nations of our day”); 50-56; 316-20; 340-63; 584-94; 600-03; 535-38; 614-16; 572-80; 555-58; 452-54; 634-45.

Tocqueville on political liberty:
Alexis de Tocqueville, Democracy in America: 12 (from “The Christian nations of our day”)-20; 56-57; 246-48; 250-53; 254-56; 259-61; 690-95; 503-13; 525-28; 513-17; 62-63; 87-98; 262-63; 270-76; 277 (entire page, including the italicized material); 286-87 (down to the very bottom of that page); 290-92 (down to the very bottom of that page); 301-08; 702-05.
3 – Karl Marx and Friedrich Engels

*Biographical material and introductory selections:*
Learn@UW: Bert Adams and R.A. Sydie, “Karl Marx and Friedrich Engels.”

*Marx on civil society and the state:*

*Some other early writings by Marx:*
Karl Marx and Friedrich Engels, *The Marx-Engels Reader*: 53-54 (two-thirds down); 64 (middle)-65; 70-81.
Learn@UW: Mode of Production. (This is a reading aid for the selections that follow.)

*Marx’s “Communist Manifesto”:*
Learn@UW: Karl Marx, “On Trade Unions.”

*Marx on the events of 1848-51 (The Eighteenth Brumaire):*
Online: Scan relevant sections in Wikipedia article on “History of France.” (Recommended only.)

*Marx on the events of 1870-71 (Paris Commune):*
Online: Scan relevant sections in Wikipedia articles on “History of France” and “Paris Commune.” (Recommended only.)
Learn@UW: Karl Marx, “On the Commune.”

4 – Karl Marx and Friedrich Engels

*Marx’s Capital, vol. 1:*
Learn@UW: Karl Marx, selection from *Capital*, vol. I.

*Engels on capitalism and gender:*

5 – Emile Durkheim

*Biographical material and introductory selections:*
Learn@UW: Loic J.D. Wacquant, “Solidarity, Morality, and Sociology.”
Learn@UW: Emile Durkheim, “Marxism and Sociology.”
Learn@UW: Emile Durkheim, “The Principles of 1789 and Sociology.”

Selections centering around The Division of Labor in Society:
Learn@UW: Mechanical and Organic Solidarity. (This is a reading aid for the selections that follow.)
Emile Durkheim, Emile Durkheim: 58-71; 258-63; 71-78.

Selections centering around Suicide:
Emile Durkheim, Emile Durkheim: 32-49; 218-19.
Learn@UW: Emile Durkheim, “Preface to the Second Edition.” (Although this is a preface specifically to The Division of Labor in Society, it pertains less to the arguments there than to the theoretical framework developed in Suicide.)
Emile Durkheim, Emile Durkheim: 226-30.
Emile Durkheim, Emile Durkheim: 263-67; 272-79.

6 – Emile Durkheim—and Max Weber

Selections centering around The Rules of Sociological Method:
Learn@UW: Emile Durkheim, selection from The Rules of Sociological Method.
Emile Durkheim, Emile Durkheim: 284-93.

Selections centering around The Elementary Forms of Religious Life:
Emile Durkheim, Emile Durkheim: 84-96.
Learn@UW: Robert Hertz, “The Pre-Eminence of the Right Hand.”
Emile Durkheim, Emile Durkheim: 109-24; 140-42; 237-44.

Biographical material on Weber:

Max Weber’s basic sociological concepts:
Max Weber, The Essential Weber: 407-13 (this glossary is recommended only); 312 (top)-24 (bottom); 327-31; 355-58.

Weber’s political sociology (as contrasted with Durkheim’s):
Emile Durkheim, Emile Durkheim: 172-85. (This is not a mistake! We revisit Durkheim.)
7 – Max Weber—and Marianne Weber

- Weber’s basic sociological concepts:

- Weber on power and social stratification:

- Weber’s sociology of religion:
  Learn@UW: “The Protestant Sects and the Spirit of Capitalism.”

- Marianne Weber on marriage and the sexes:
  Online: Marianne Weber, “Authority and Autonomy in Marriage.” Sociological Theory 21 (2003): 85-102. (Please read pp. 85-95; the “Translator’s Commentary” on pp. 95-102 is recommended only.)

8 – Max Weber—and W.E.B. Du Bois

- Weber’s sociology of modernity:

- Weber’s methodology and value-theory:

- Du Boisian sociology:
  Learn@UW: W.E.B. Du Bois, selections from The Souls of Black Folk, Darkwater, and other writings.

9 – The Pragmatist Impulse in American Sociology

- Classical American pragmatism:
  Learn@UW: John Dewey, selection from How We Think.
  Learn@UW: George Herbert Mead, selections from Mind, Self, and Society.
  Learn@UW: Jane Addams, selection from Democracy and Social Ethics.
  Learn@UW: Mary Jo Deegan, Jane Addams and the Men of the Chicago School: read both chs. 2 and 3 (in separate pdf files).
  Learn@UW: Residents of Hull-House, Hull-House Maps and Papers (please review this table of contents; color photocopies of the maps will be handed out in class).
The Chicago School of sociology:
Learn@UW: W.I. Thomas, selection from The Unadjusted Girl. (Please read the material in regular font but skim the material in tiny font. You won’t be asked about the latter in the weekly examination.)
Learn@UW: W.I. Thomas and Florian Znaniecki, “Social Disorganization and Social Reorganization.”
Learn@UW: Robert Park and Ernest Burgess, selection from Introduction to the Science of Sociology.

Please note: For your next reading this week, please choose either of the following two options (your choice entirely): (A) Anderson on hobos; or (B) Cressey on men’s-only dance clubs (it’s hard to convey in a single phrase the meaning of the antiquated term “taxi-dance hall”):

Option A:
Learn@UW: Nels Anderson, selections from The Hobo.
—or—
Option B:
Learn@UW: Paul Cressey, “The Taxi-Dance Hall as a Social World.”

More pragmatism-inspired sociology:
Learn@UW: Irving Louis Horowitz, “The Intellectual Genesis of C. Wright Mills.” (This is the final required reading for Week 9.)

10 – Mid-Twentieth Century American Sociology

Parsonian sociology:
Learn@UW: Hans Joas and Wolfgang Knobl, Social Theory: ch. II only. (The pdf file I have posted at Learn@UW includes chs. III-IV as well. But for the time being, please stop at the end of ch. II.)
Learn@UW: Talcott Parsons, selections from The Structure of Social Action. (Start by skipping ahead to p. 732 and reading the six sentences from “Second, there is implied . . .” to “. . . the connecting links between them.” These are the punch-line of the entire work. Then examine the table of contents and compare it to what you have just read. Then read the excerpts I have chosen from this work.)
Learn@UW: Hans Joas and Wolfgang Knobl, Social Theory: chs. III-IV. (Please resume reading the pdf file that begins with ch. II.)
Learn@UW: Representations of the AGIL Schema. (These figures are meant as a supplement to Joas and Knobl, ch. IV.)

Mertonian sociology:
Learn@UW: Robert Merton, excerpts from “On Sociological Theories of the Middle Range” and “Manifest and Latent Functions.” (One other selection—“The Bearing of
Empirical Research on Sociological Theory”—also is included in the handout, but it is recommended only. The first two selections are required.

Critiques and alternatives:
Learn@UW: C. Wright Mills, “Grand Theory,” “Abstracted Empiricism,” and “The Promise” from *The Sociological Imagination.* (These selections are recommended only.)

11 – Georg Simmel and Erving Goffman

**Simmelian sociology:**
Learn@UW: Georg Simmel, “The Problem of Sociology.”
Learn@UW: Georg Simmel, “The Triad.”
Learn@UW: Georg Simmel, “Sociability.”
Learn@UW: Georg Simmel, “The Stranger.”
Learn@UW: Georg Simmel, “The Metropolis and Mental Life.”

**Goffmanian sociology:**
Erving Goffman, *The Presentation of Self in Everyday Life*: xi-xii; 1-24 (one-third down); 30-33 (middle); 34-36 (middle); 48 (one-third down)-51; 51-52 (middle); 56 (one-third down)-58; 58-59 (bottom); 65 (top)-66; 70-76; 106-40; 238-55.
Learn@UW: Erving Goffman, selection from *Interaction Ritual.*
Emile Durkheim, *Emile Durkheim*: 126-29; 280-81; 129-33. (These are selections by Erving Goffman and Randall Collins.)

12 – Pierre Bourdieu

**Biographical material and introductory selections:**
Learn@UW: Craig Calhoun and Loic Wacquant, “Everything is Social.”
Learn@UW: Pierre Bourdieu, “Some Properties of Fields.”
Learn@UW: Loic Wacquant, “Habitus.”

**Selections centering around Distinction:**
Pierre Bourdieu, *Distinction*: preface to the English-language edition; introduction; chs. 5-7; conclusion. (Please skip portions of the text that appear in tiny font; also skip the boxes. This amounts to nearly half the overall length of this reading assignment. The assignment, once you skip this material, is much shorter than it appears!)
Pierre Bourdieu and Loic J.D. Wacquant, *An Invitation to Reflexive Sociology*, “The Practice of Reflexive Sociology” (The Paris Seminar). (The footnotes here are quite useful, but the only ones I specifically would like you to read are #27, 28, and 43. Cutting out the rest considerably shortens the reading assignment.)
13 – Pierre Bourdieu—and Patricia Hill Collins

**Bourdieu on reflexive sociology:**
Pierre Bourdieu and Loic J.D. Wacquant, *An Invitation to Reflexive Sociology*, “The Purpose of Reflexive Sociology” (The Chicago Seminar). (You will not be held responsible for any of the material in footnotes. Since that material is quite extensive, the overall length of this reading assignment is cut back substantially.)

**Collins on Black feminist thought:**

14 – Harold Garfinkel and Dorothy Smith

**Garfinkel and ethnomethodology:**
Learn@UW: Harold Garfinkel, “The Origins of the Term ‘Ethnomethodology.’”
Learn@UW: Harold Garfinkel, “Preface” and “Passing and the Managed Achievement of Sex Status in an Intersexed Person, Part I,” in *Studies in Ethnomethodology*.
Online: Candace West and Don Zimmerman, “Doing Gender.” *Gender and Society* 1 (1987): 125-51. (Recommended only.)

**Smith and institutional ethnography:**
Learn@UW: Dorothy Smith, “The Everyday World as Problematic” and “Institutional Ethnography” from *The Everyday World as Problematic*.

15 – Jurgen Habermas and Michel Foucault

**Habermas on the public sphere:**
Jurgen Habermas, *The Structural Transformation of the Public Sphere*: xv-xix; 1-88; 89 (first paragraph); 140 (full paragraph).

**Foucault on power and discipline:**
Learn@UW: Michel Foucault, selection from *The History of Sexuality*.
Learn@UW: Michel Foucault, selections from *Discipline and Punish*.
Learn@UW: Michel Foucault, “Governmentality.”
1 – Smith argues that the division of labor increases productivity in three ways. What are those three ways, and how does he (or might you) illustrate them using the example of pin making?

2 – Why is the propensity to truck, barter, and exchange so important to Smith? What does it help to explain? Discuss the significance of Smith’s arguments here as fully as you can.
3 – Explicate Smith’s key insights into the relation between natural and market prices.

4 – Summarize Connell’s answer to the question, “Why is Classical Theory Classical?”
5 – What arguments does Smith make about prodigality, misconduct, and parsimony, and how do they relate to his arguments (in Book Three, pp. 484-515) about the great proprietors and the merchants and artificers?

6 – What general pattern does Hobsbawm discern in French and all subsequent bourgeois-revolutionary politics? Please explain.
7 – To which (several) aspects of the Industrial Revolution did classical sociology respond, according to Nisbet? Say a few words about each.

8 – What does Smith have in mind by the phrase “system of natural liberty”? What is its opposite?
9 – What does Smith have in mind for the education of the common people? How do his remarks here relate to some of his arguments at the beginning of our reading selections from *The Wealth of Nations*?