

SOCIOLOGY 621  
**Contemporary Social Theories**  
Spring 2004  
Thursdays 3:30 – 6:10  
Art-Sociology 2115

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*Power and knowledge directly imply one another... There is no power relation without the correlative constitution of a field of knowledge that does not presuppose and constitute at the same time power relations.*

-- Michel Foucault

This course is designed as a graduate level seminar in which we will think systematically about developments in social theorizing since about 1920 but focusing on the years post WWII. We will pay particular attention to issues of **power, epistemology, culture, and ideas**.

The course is separated into three main sections: 1) emphasizing structure, 2) emphasizing culture, and 3) addressing pitfalls and dilemmas. This design, while problematic in its separation of structure and culture allows in-depth, comparative understandings of a diversity of social theories and projects and how they connect and extend across time and theoretical position. Further, it provides ONE WAY of addressing what I regard as a recent explosion of social theories over the past two decades. Theories that have transformed—or tried to—understandings of power, language/representation, the dynamics of oppression & privilege, capitalism, the body, colonialism, sexuality, culture, the nation, the human subject, science & technology, and the politics of producing knowledge itself. While we cannot cover all of this in one semester, in Part III of this course, we will focus on a selective engagement with a small sample of this enormous theoretical creativity. We will explore some productive disruptions of contemporary theory with an eye towards how they might challenge and enliven our own sociological imaginations and methods. To do so, we will follow Foucault and look back in an effort to create/understand theories of the present.

The class is designed to be comparative in scope. Questions brought to the readings include:

- In what ways is this reading challenging and/or supporting other theories.
- What role do ‘science’ and ‘objectivity’ play in the theoretical imagination of sociologists?
- How does a notion of history (as evolutionary and progressive, or discontinuous and contingent) figure in the work?
- How does the theory understand the relations between individual psyches/bodies and social structures or history?
- What is the place and the understanding of ‘power’ in the theory?
- What are the implicit or explicit epistemological assumptions of the theory—what gets to count as ‘real,’ ‘true’ or ‘important’ knowledge, and how is such knowledge produced?

- What aspects of the social world does the theory center and make visible, and what aspects does it exclude or render invisible?
- How does the literary style or ‘writerliness’ of the theorist imply notions of her/his audience and intention? What can we know of the specific history and politics shaping the theoretical desires and practices of different authors?
- Finally, how can contact with this intellectual history usefully influence our own notions of theory, research, and practice?

The final question is of significance for the course design. An objective for each of us as social theorists/scientists/researchers is to think about how we can approach research and our research questions theoretically and to join our colleagues in grappling with the current theoretical, epistemological, and methodological questions perplexing the social sciences today. To this end, we will spend some of our class time discussing how the theoretical work applies to our own research/theory/methods work. Further, in our final class session each student will present a 10 minute discussion of their integration of these ideas into their own research or research plans.

### **Requirements:**

This course is for doctoral preparation and will be run as an advanced graduate reading and writing seminar. Students will be asked to participate regularly in seminar discussions and writing assignments. There will be some lecture material, the extent of which will vary, but the majority of each of the sessions will consist of seminar exchange.

1. Each student is expected to share in the writing of **systematic reviews** of each article or chapter we discuss in the class (you will sign up the previous class session). You will do this every other week or so and email this the day before to the entire class. This should be 1 – 2 pgs of crafted writing used to focus your investments in our shared class conversation as well as assist other students in gaining a grasp of that article. This writing is not meant to be journal style writing; it should be at least a second draft. Components should include: 1) a brief summary of the main tenets/argument of the reading, 2) In what way does the author support or justify this argument? 3) how it fits into the week’s readings, 4) a very brief argument in an area of interest concerning the reading that you would like to suggest the whole class engage, and 5) two discussion questions. If there is text on the author in the Ritzer volume, please provide a brief biographical sketch for the class as well. Do make a commitment to both this writing / deliberation and to sharing work and comments.
2. Each student is expected to **co-lead one seminar discussion** on a weekly topic. I will generally open each section with in-depth comments and be prepared to raise questions as we move along. It will be your task as a team to present a plan for moving through the readings for that week in a way that allows in-depth discussion of each reading and addresses overarching themes of the readings for that session. It will be your collective task to raise several discussion questions and comments used as a guide/plan. The plan is yours to craft. I expect you to take this seriously and am available to meet before hand.
3. Each student will write **one short 5-6 page analytic paper** on a weekly topic of your choosing. This essay is due before spring break (**March 18**).
4. A 12-15 page essay addressing a research topic/theoretical problem of your choice. Outline/Proposal due April 15. Final papers due **Friday, May 7**. This will represent some culminating, professional writing project, synthesizing class concerns, issues, materials and applying these ideas to your own research, methodological or theoretical concerns.

5. Finally, an *informal* 10 minute presentation on your final paper will be required during the final class session on May 6.

**NOTE:** The best papers always are those which pose a problem that is addressable within the terms of the theorists in question, but whose treatment might require some kind of modification or extension to that theory. I will pose some examples as we move through the class sessions

**Books:**

The following books are available at Vertigo Books 7346 Baltimore Ave. Phone: 301-779-9300. You do not have to buy all or any of these books. You can borrow, Xerox, and find used copies. I have placed these on reserve in the library.

1. Bauman, Zygmunt. 1989. *Modernity and the Holocaust*. New York: Cornell University Press.
2. Bourdieu, Pierre and Richard Nice (translator). 1992. *The Logic of Practice*. Stanford University Press; Reprint edition.
3. Foucault, Michel and Alan Sheridan (translator). 1995. *Discipline and Punish: The Birth of the Prison*. Vintage Books; Reprint edition.
4. Gordon, Avery F. *Ghostly Matters: Haunting and the Sociological Imagination*. Minneapolis: University of Minnesota Press, 1997.
5. Harding, Sandra (Ed). 2003. *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. New York: Routledge.
6. McCarthy, E. Doyle. 1996. *Knowledge As Culture: The New Sociology of Knowledge*. New York: Routledge.
7. Mills, C. W. (with Todd Gitlin). 2000. *The Power Elite*. Oxford University Press.
8. Omi, Michael and Howard Winant. 1994. *Racial Formation in the United States: From the 1960s to the 1990s*. New York: Routledge (2<sup>nd</sup> edition).
9. George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill.
10. Steven Seidman (1997) *Difference Troubles: Queering Social Theory and Sexual Politics*. Cambridge University Press.

There will be Xeroxed readings available for each session [R] The course packet is available at College Copy/Print Center 7319(b) Baltimore Ave.

**Course Outline**

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|--------------------|-----------------------------------------------------------------|
| Session 1 (1/29).  | Introduction and Overview: Theory, Epistemology, Methodology?   |
| Session 2 (2/05).  | Functionalism and its Critics: Parsons, Merton, and Gouldner    |
| Session 3 (2/12).  | Operations of Power I. Neo-Marxism/ Critical Theory             |
| Session 4 (2/19).  | Operations of Power II. Contestation (Mills, Freidan, Fanon)    |
| Session 5 (2/26).  | State Theory: Theorizing Structural Reproduction of Power       |
| Session 6 (3/04).  | Structuralism Generating Poststructuralism                      |
| Session 7 (3/11).  | Mid-Century Interactionism                                      |
| Session 8 (3/18).  | Poststructuralism Generating Postmodernism and Cultural Studies |
| Session 9 (4/01).  | Focus on Foucault and Bourdieu                                  |
| Session 10 (4/08). | Meso-level Integrations: Racial States and Social Constructions |
| Session 11 (4/15). | Epistemology, Standpoint Theory, and Situated Knowledges        |
| Session 12 (4/22). | Cultural Studies: From Birmingham to Urbana                     |
| Session 13 (4/29). | Post-sociology?: Postmodern Articulations                       |
| Session 14 (5/06). | Conclusions and Student Presentations                           |

There will be a **theory speaker series** this spring that will be worth attending. If you choose, you can enroll in this series: **Sociology 829: 1 – 2 Mondays**

- Monday February 9: **Jackie Orr**, Assistant Professor, Sociology, Syracuse University
- Monday February 23: **Roland Robertson**, Professor of Sociology and Director of the Centre for the Study of Globalization at the University of Aberdeen
- Monday March 8: **Suzanna Walters**, Professor of Sociology and Director of Women's Studies, Georgetown University
- Monday March 29: **James Rosenau**, University Professor of International Affairs George Washington University.
- Thursday April 1 or 22: **France Winddance Twine**, Associate Professor, Duke University
- Monday April 5: **Kathi Weeks**, Associate Professor of Women's Studies, Duke University
- Monday April 19: **George Ritzer**, Distinguished University Professor of Sociology, University of Maryland

## Class Sessions

### Session 1: January 29. Theory, Epistemology, Methodology?

- Doyle McCarthy. 1996. *Knowledge As Culture: The New Sociology of Knowledge*. New York: Routledge, p. 1-26
- R.W. Connell. 1997. "Why is Classical Theory Classical?" *American Journal of Sociology*, 102(6): 1511-57. and response by Giddens. [R]
- Avery Gordon. 1997. "her shape and his hand," Ch. 1 in *Ghostly Matters: Haunting and the Sociological Imagination*, 3-28.

## PART I: EMPHASIZING STRUCTURE

### Session 2: February 5. Functionalism and its Critics

Functionalism grew out of Harvard in the post-war United States and shone brightly across the discipline. The logic of functionalism is straightforward: a structure and social process function to fulfill a social need or requisite. Merton provides important meso-level analysis by elaborating extensively on this basic premise in his article "Manifest and Latent Functions." By the 1970s functionalism had become a theoretical dinosaur, criticized conflict theorists, interactionists, and others. The goal here is understand Parson's theoretical work and to examine why the interest in a homeostatic social systems. It is this interest and its absence of power that provoked countering discourses by Gouldner (read here) and C.W. Mills (read in two weeks). In this session, we continue our thinking around the different ways power in/and society has been formulated in the 20<sup>th</sup> century; and, to begin to assess why functionalism failed as a sociological paradigm?

- Talcott Parsons. 1951. "The Major Points of reference and Structural Components of the Social System," p. 24-67 "...The Case of Modern Medical Practice," p.428-455 and "The Processes of Change of Social Systems" p. 480-535 in *The Social System*. New York: The Free Press. [R]
- Robert Merton. "Manifest and Latent Functions" in Charles Lemert (ed) *Social Theory*, pp. 229-241 [R].
- Alvin Gouldner. 1970. "The Early Parsons" and "Making the World Whole: Parsons as a Systems Analyst" in *The Coming Crisis in Western Sociology*. New York: Avon Books, pp. 167-177 [skim 178-198], 199-213; 242-245. [R]
- Virginia Olesen. 2002. "Resisting 'fatal unclutteredness,'" in Bendelow et. al (eds) *Gender, Health, and Healing: The Public/Private Divide*. Routledge. P. 254-266. [R]
- George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill. Chapter 3. p. 91-119.

### **Session 3: February 12. The Operations of “Modern” Power I. Neo-Marxism/ Critical Theory**

In this first full class session, I want us think about the modalities and functions of power in modern societies. Here we will think about why certain questions emerge in light of the atrocities of Fascism, the Holocaust and WWII and to consider the importance and meaning of rationality and knowledge: Is knowledge socially determined or does knowledge constitute society (a social order). We begin with Antonio Gramsci and Critical Theory and then consider the work of Zygmunt Bauman and Jurgen Habermas (We could have also included the work of Anthony Giddens and George Ritzer here). While these theorists have very different projects, their work provokes us to think about the assumptions, underside, pitfalls, and ways out of modernity. We ask: How does this theorist define power? What are the elements that make up his conceptualization of power?

Gramsci, Antonio. 1971. “The Modern Prince” p. 123-158, 175-205. In *Selections from the Prison Notebooks*. NY: International Publishers. [R]

Theodore Adorno and Max Horkheimer. 1944. “The Culture Industry: Enlightenment as Mass Deception,” *Dialectic of Enlightenment*. P. 120-165. [R]

Zygmunt Bauman. 1983. *Modernity and the Holocaust*. Chapters 1 – 4 p. 1-116.

OR

Jurgen Habermas. 1970. *Toward a Rational Society*. Boston: Beacon, pp. 50-122. [R]

George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill. Chapter 4 pp. 132-147 and Chapter 12 pp. 411-434.

### **Session 4: February 19. Theorizing the Operations of Power II. Contesting Authorities**

In this session I want us to continue our thinking about the modalities and functions of power in modern societies and compare these to functionalism. Here, we will focus on C.W. Mills and briefly consider two additional theorists (Betty Freidan and Franz Fanon) with three very different projects. As we know, by the 1970s functionalism had become a theoretical dinosaur, criticized by both conflict theory and symbolic interactionism (which we begin here with Mills work on motives and examine in-depth in Part II.). The goal here is twofold: to continue to stimulate thinking around the different ways power in/and society has been formulated in the 20<sup>th</sup> century; and, to continue to assess why functionalism failed as a sociological paradigm.

Mills, C. Wright. 1963. "Situated Actions and the Vocabularies of Motive," *American Sociological Review* 5(6). (c. 1940), reprinted in Mills, *Power, Politics and People*. New York: Oxford University Press. pp. 439-452. [R]

Mills, C. Wright. 1957. *The Power Elite*. Ch. 1 “Higher Circles” pp. 3-29; ch. 12 “The Power Elite” pp. 269-297; ch. 13 “The Mass Society” pp. 298-324.

Alvin Gouldner. 1970. *The Coming Crisis in Western Sociology*. “Preface” Pp. 3-19; 481-512. [R]

Avery Gordon (1997), “distractions,” Ch. 2 in *Ghostly Matters: Haunting and the Sociological Imagination*, 31-62.

Betty Freidan. “The Problem That Has No Name” in Charles Lemert (ed) *Social Theory*, pp. 356-359 [R].

Frantz Fanon. “Decolonizing, National Culture and the Negro Intellectual” in Charles Lemert (ed) *Social Theory*, pp. 359-364 [R].

George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill. Chapter 3. p. 119-130.

### **Session 5: February 26. State Theory: Theorizing Structural Reproduction of Power**

The state is largely theorized through two theoretical perspectives: As structure and as Culture. The state as culture is thought less as a neutral actor; rather it is conceptualized as caught between different forces and ideologies. In this session we will move away from structural questions, and examine the slippery concept of culture and its relationship to structures of authority. This requires a slight look back to the work of Antonio Gramsci and then onward to neo-Marxist state theorists: Poulantzas, Habermas, and MacKinnon and then on to Michel Foucault and Avery Gordon. While these offer different projects, they raise similar questions about the state, intellectuals, the economy and other sectors of 'modern' life.

Gramsci, Antonio. 1971. "State and Civil Society" pages 206 – 209, 242-276. In *Selections from the Prison Notebooks*. International Publishers, New York. [R]

Nicos Poulantzas. 1974. "Introduction: Social Classes and Their Extended Reproduction," in *Classes in Contemporary Capitalism*. Humanities Press. P. 13-35. [R]

Habermas, Jurgen. 1975. "Crisis Tendencies in Advanced Capitalism," in *Legitimation Crisis*, (trans. T. McCarthy). Boston: Beacon Press, pp. 33-94. [R]

Catherine MacKinnon. 1989. "The Liberal State," [R]

Foucault, Michel. 1991. "Governmentality" pages 87-104 in *The Foucault Effect: Studies in Governmentality*. Buchell, Graham; Collin Gordon; and Peter Miller. (Eds). University of Chicago Press, Chicago. [R]

Avery Gordon (1997), "the other door... and "not only the footprint..." Ch. 3 and 4 in *Ghostly Matters: Haunting and the Sociological Imagination*, 63-192.

## **PART II: Moving Toward Culture**

### **Session 6: March 4. Structuralism Generating Poststructuralism: Language, Discourse, and Displacement of the Subject**

In this session, we will look back (historically) to the work of structural theorists in an effort to move forward to understanding poststructuralism, the work of Michel Foucault, and postmodernism. Here we want to reconsider the structural (functional) work for Parsons in light of Barthes, Levi-Strauss, and the Marxist feminism critique of structuralism by Gayle Rubin.

Doyle McCarthy. 1996. "Knowledge: The French Tradition," in *Knowledge as Culture: The New Sociology of Knowledge*. NY: Routledge. P. 47-63.

Roland Barthes. 1967. *Elements of Semiology*, translated by A. Lavers and C. Smith. New York: Hill and Wange, pp. 9-34; 35-42. [R]

Claude Levi-Straus, 1963. "Structural Analysis in Linguistics and Anthropology," in *Structural Anthropology*, translated by Claire Jacobson and Brooke Grundfest Schoepf. New York: Anchor, pp.31-54; RECOMMENDED: "Social Structure," pp.269-319. [R]

Maurice Merleau-Ponty. 1964. "From Mauss to Claude Levi Straus," *Signs*, translated by Richard McCleary (Evanston: Northwestern University Press), pp. 114-125. [R]

Gayle Rubin. 1975. "The Traffic in Women: Notes on the Political Economy of Sex" in Linda Nicholson (ed) *The Second Wave: A Reader in Feminist Theory*, p 27-62. [R]

George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill. Chapter 13 pp. 449-452.

### **Session 7: March 11. Mid-Century Interactionism**

This session continues mid-century critique of functionalism with a look at symbolic interactionism. Symbolic interactionism is known for the distinctive strengths of its micro level studies of individuals in interaction with others and in relation to institutions and related meso-level organizations. This domain is often termed (sociological) social psychology. This session assumes some knowledge of classic work in that canon by DuBois, Mead, and Pragmatists Cooley, James, and Dewey. Another fundamental critique of functionalism for which SI was very well known lies here. Goffman's concept of stigma is based at the individual/institution intersection and insists on the social as meaningful and conflict rather than deviance. In this session we will examine mid-century SI as critique and reaction to structural functionalism.

- Doyle McCarthy. "Self Knowledges: The American Tradition" in *Knowledge as Culture: The New Sociology of Knowledge*. NY: Routledge. P. 64-84
- Herbert Blumer. 1969/1993. "The Methodological Position of SI." pp. 1-20 in *Symbolic Interactionism: Perspective and Method*. Prentice Hall. [R]
- Herbert Blumer. 1958. "Race Prejudice as Sense of Group Position" *Pacific Sociological Review* 1: 3-7. [R]
- Goffman. Erving. 1959. "The Moral Career of the Mental Patient," in *Asylums* p. 127-169. [R]
- Erving Goffman. 1969. "On Face Work: An Analysis of Ritual Elements in Social Interaction," in Charles Lemert (ed), *Social Theory: The Multicultural and Classic Readings*. 1999. Pp. 358-363 or 329-334 [R]
- Arlie Hochschild. 1979. "Emotion-Work, Feeling Rules, and Social Structure. *American Journal of Sociology* 85(3): 551-75. [R]
- Strauss, Anselm. 1993. Ch.1: Assumptions of a Theory of Action. Pp. 19-46 in his *Continual Permutations of Action*. New York: Aldine de Gruyter. [R]
- Geoff Bowker and Susan Leigh Star. 2002. p. 26-28 In *Sorting Things Out* [R]
- George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill. Chapter 6. [skim 200-217], 217-239.

### **Session 8: March 18. Poststructuralism Generating Postmodernism and Cultural Studies**

In this session, we continue our thinking about structuralism and interactionism as we approach poststructuralism. The thought of poststructuralism originated in 1960s in France and soon after in Great Britain as a mode of linguistic analysis. Since then it has extended to full range of social, literary, linguistic, cultural, historical inquiries. The major insights are well phrased by Scott Lash.: ".the specific distinction between modernism and postmodernism... is that modernism believes representation to the problematic whereas postmodernism problematizes reality." In this session we will emphasize SI as generating poststructuralism and postmodernism.

- Gilles Deleuze and Felix Guattari. 1987. "Introduction: Rhizome" Pp. 3-25 in *A Thousand Plateaus: Capitalism and Schizophrenia*. University of Minnesota Press. [R]
- Michael McCall and Howard Becker. 1990. "Introduction" in Howard Becker and Michael McCall (eds). *Symbolic Interactionism and Cultural Studies*. p. 1 – 15. [R]
- Adele Clarke and Elihu Gerson. 1990. "Symbolic Interactionism and Social Studies of Science," Howard Becker and Michael McCall (eds). *Symbolic Interactionism and Cultural Studies*. p. 179-214. [R]
- Barry Glassner. 1990. "Fit for Postmodern Selfhood," in Howard Becker and Michael McCall (eds). *Symbolic Interactionism and Cultural Studies*. p. 215-244. [R]

\*\*\*\*\***SPRING BREAK**\*\*\*\*\*

### **Session 9: April 1. Focus on Foucault and Bourdieu**

While several embodied nexus between structural and cultural processes exists none as strongly as the work of Pierre Bourdieu and Michel Foucault. Both publish major works in 1977: *Discipline and Punish* and *The Logic of Practice*. Governmentality, Foucault's major concept, read earlier in the course represents one embodied nexus between structural and cultural processes. Foucault's concepts span the traditional distinctions between disciplines, as well as calling into question traditional notions of power. Here we examine his ideas of knowledge and power. In this session we ask:

- What does Foucault mean by power?
- In what ways does he offer a poststructural analysis of power?
- How is this in conversation with other definitions of power we have looked at?
- What do these writings do to the image of the state?
- In what ways does Bourdieu dialogue with Foucault?
- On what basis are these projects similar and different?
- Finally, what are the feminist critiques of Foucault?

Michel Foucault. 1972. "Two Lectures" pp. 78-108. In *Power/Knowledge: Selected Interviews and Other Writings*. New York: Pantheon Books. [R]

Foucault, Michel. 1979. "The Body of the Condemned" pp 3-31. "Docile Bodies," "Means of Corrective Training," and "Panopticism" pp. 135-228. In *Discipline and Punish: The Birth of the Modern Prison*. Vintage: 2<sup>nd</sup> edition.

Bourdieu, Pierre. 1990. *The Logic of Practice*. Stanford: Stanford University Press. Book I: pp. 1-135.

Biddy Martin. 1988. "Feminism, Criticism, and Foucault" In Irene Diamond and Lee Quinby (eds) *Feminism and Foucault*. Pp. 3-19. [R]

OR

Jana Sawicki. 1994. "Foucault and Feminism: A Critical Reappraisal" in Michael Kelly, ed., *Critique and Power: Recasting the Foucault/Habermas Debate* (The MIT Press), pp. 347-360. [R]

George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill. Chapter 13 pp. 453-464.

### PART III: GRAPPLING WITH PITFALLS AND DILEMMAS

#### Session 10: April 8. Meso-level Integrations

This session examines those theories that have attempted to resolve issues of agency vs. structure, micro vs. macro, and structure vs. discourse. Each theorist engages with a different set of dilemmas and with varying degrees of success.

Steven Seidman. 1997. Chapter 1 and Chapter 2 "The Political Unconscious of the Human Sciences" and "The End of Sociological Theory" in *Difference Troubles: Queering Social Theory and Sexual Politics*. Cambridge Univ Press, pp. 21-42 and 43-60.

Michael Omi and Howard Winant. 1986/1994. *Racial Formations in the United States* 2<sup>nd</sup> Edition. New York: Routledge. Pp. vii-xii, 1-13, 48-159.

Patricia Williams. 1991. "The Brass Ring and the Deep Blue Sea" pp. 3-14 and "Guiled Lillies and Liberal Guilt" pp. 15-43. In *The Alchemy of Race and Rights: Diary of a Law Professor*. Cambridge: MA: Harvard University Press. [R]

Pat Hill Collins. 1998. *Fighting Words: Black Women and the Search for Justice*. P. 44-76 [R]

George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill. Chapter 11 pp. 378-405.

#### Session 11. APRIL 15. Epistemology, Standpoint Theory, and Situated Knowledges

This session requires some background in the sociology of knowledge we have covered in previous sessions. Here, we begin to examine contemporary analyses of epistemologies, identities, and ethnographic I/eye. These readings provoke us to think about where do we stand as theorists/ researchers and where our respondents/informants stand as "subjects" of sociological analysis. In this session, we begin thinking of racial, positional (east-west/ north-south) standpoints through subaltern and postcolonial readings. Sandoval talks about the oppressed as long using PM terms of hybridity, defraction, and these need to be recognized for symmetries.

Dorothy Smith. Women's Perspective as Radical Critique of Sociology. In Sandra (Ed). 2003. *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. Routledge. Pp. 17-33.

Dorothy Smith. 1990. "The Ideological Practice of Sociology" pp. 31-57. in *The Conceptual Practices of Power: A feminist Sociology of Knowledge*. Northeastern University Press.

Patricia Hill Collins. Learning from the Outsider Within: The Sociological Significance of Black Feminist Thought. In Sandra (Ed). 2003. *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. Routledge. Pp. 103-126.

Donna Haraway. Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. In Sandra (Ed). 2003. *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. Routledge. Pp. 81-101.

#### SELECT 2 BELOW:

Bell hooks. Choosing the Margin as a Space of Radical Openness. In Sandra (Ed). 2003. *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. Pp. 153-160.

Kathi Weeks. Labor, Standpoints, and Feminist Subjects. In Sandra (Ed). 2003. *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. Routledge. Pp. 181-195.

Chela Sandoval. U.S. Third World Feminism: The Theory and Method of Differential Oppositional Consciousness. In Sandra (Ed). 2003. *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. Routledge. Pp. 195-210.

Uma Narayan. The Project of Feminist Epistemology: Perspectives from a Nonwestern Feminist. In Sandra (Ed). 2003. *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. Routledge. Pp. 213-223.

### **Session 12: April 22. Cultural Studies: From Birmingham to Urbana and beyond**

Cultural studies offer an array of transdisciplinary approaches to the study of cultures, subcultures, cultural objects, visual objects and cultures, media, and so on. It can certainly be argued that in the U.S., at the undergrad level, cultural studies and communications (one academic bureaucratic site where it often dwells) is the major competition of sociology. Here we focus on cultural Marxist roots and distinctions between British Cultural Studies and the Birmingham Center. See <http://www.ctheory.net> for the journal of theory, technology and culture.

Hall, Stuart. 1992. "Cultural Studies and its Theoretical Legacies." Pp. 277-294 in *Cultural Studies*, edited by Lawrence Grossberg, Cary Nelson and Paula Treichler. London: Routledge. [R]

Williams, Raymond. 1976/1883. "Culture." In his *Keywords*. Oxford University Press. [R]

Lata Mani. 1992. "Cultural Theory, Colonial Texts: Reading Eyewitness Accounts of Window Burning" In Grossberg et al. *Cultural Studies*. Pp. 392-408. [R]

Norman Denzin. 1992. "Enter Cultural Studies," in *Symbolic Interactionism and Cultural Studies*, Blackwell Publishers, pp. 71-93. [R]

Steven Seidman. 1997. Chapter 3 "Relativizing Sociology: the challenge of cultural studies" in *Difference Troubles*, 61-80.

Avery Gordon. 1997. "there are crossroads," Ch. 5 in *Ghostly Matters: Haunting and the Sociological Imagination*, 193-208.

### **Session 13: April 29. Post-Sociology?/ Postmodern Articulations**

This is perhaps the major theoretical shift of the twentieth century (or is it?). What constitutes it is, of course, quite contested. As such, this is a perversely short and selective grouping. For those with little or no background, see works by Steve Seidman, Charles Lemert, Best and Kellner, Linda Nicholson and focus on original texts.

Baudrillard, Jean. "Disneyworld Company." *Liberation*, March 4, 1996.

Available: <http://www.uta.edu/english/apt/collab/texts/disneyworld.html>

Steven Seidman. 1997. Chapter 4 and 5 "The Refusal of Sexual Difference" and "Difference Troubles: The Flight of Sociology from Otherness" in *Difference Troubles*, 81-108.

Judith Butler. 1990. "Preface," and "Subjects of Sex/Gender /Desire," pp. 1-34. in *Gender Trouble*, Routledge. [R]

Donna Haraway. "A Cyborg Manifesto in Science, Technology, and Socialist-Feminism in the Late Twentieth Century," in *Simians, Cyborgs and Women: The Reinvention of Nature* (New York; Routledge, 1991), pp.149-181. [R] also available at:

<http://www.egs.edu/faculty/haraway/haraway-a-cyborg-manifesto.html>

George Ritzer and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill. Chapter 13 pp. 468-482.

### **Session 14. May 6. Concluding Session: Transforming Knowledge, Theory, Method**

McCarthy, Doyle. 1996. "Epilogue: Knowledge as Culture." Pp. 106-111 in her *Knowledge as Culture: The New Sociology of Knowledge*. NY: Routledge.

Student Presentations