

THE UNIVERSITY OF MANITOBA • DEPARTMENT OF SOCIOLOGY
SOCIOLOGY SOC 4560 – “ADVANCED SOCIOLOGICAL THEORY”
FALL TERM 2010, SECTION A01, 3 CREDIT HOURS

Meeting Location: 335 Isbister
Meeting Times: Tuesdays, 1pm to 4pm
Meeting Dates: 14 September to 7 December 2010
Instructor: Dr. Christopher Powell
Office: 311 Isbister Building
Telephone: 474-8150 (with voice mail)
Email: chris_powell@umanitoba.ca
(NB: Please include “4560” in the subject line of all correspondence.)
Office Hours: Tuesdays 4:00-4:30pm, or by appointment.
Website: <http://umanitoba.ca/angel>

COURSE SUMMARY: EXPLODING SOCIOLOGY

In the 1940s and 50s, sociology was as close as it ever was to being unified under a single theoretical framework: structural functionalism. Since the 1950s, this unity has dissolved and sociology has exploded in myriad directions. Approaches that structural functionalism had pushed to the margins have reasserted themselves, and entirely new approaches have been developed. This course traces the complex vectors of that explosion, covering every major theoretical paradigm within the discipline and introducing students to some new approaches that have just recently been established. We will learn how the different substantive claims sociologists make about the world are rooted in fundamentally different ways of understanding what the social world is made of and how it can be known. Students headed for graduate school will have a road map for the country to which they are headed. Students leaving academic sociology for other pursuits will gain a greater appreciation for how the world around us changes when we look at it from different perspectives.

COURSE OBJECTIVES

In this course, you will:

- learn what a theoretical paradigm is, why they are important to empirical research, and how paradigms differ from one another;
- discover new theoretical projects developed in the past generation that are charting new directions for sociological research;
- position your own research interests within the broader field of sociological theory;
- read theoretical texts in the original, learning to identify the key claims they make and the arguments they use to support these;
- present on and discuss theoretical materials in a seminar setting; and
- express your own theoretical position in writing.

REQUIRED READINGS

- Ruth A. Wallace and Alison Wolf, 2006. *Contemporary Sociological Theory: Expanding the Classical Tradition*, Sixth Edition. Upper Saddle River, NJ: Pearson Prentice Hall.
 - This text is available at the University of Manitoba Bookstore.
- Black Hawk Hancock and Roberta Garner, 2009. *Changing Theories: New Directions in Sociology*. Toronto: University of Toronto Press.
- Supplementary readings.
 - All supplementary readings for the course are placed in the SOC 4560 reserved slot in the Sociology mail room (320A Isbister). Students are expected to make copies of each week's readings at their own expense. The readings are not to be removed from the mail room. **Please be respectful of other students by leaving the readings in good condition for the next person to use!**

FORMAT

Each week we will meet for a three-hour seminar session. The seminars are an opportunity for you to discuss the assigned readings, in depth and critically, and to develop your own ideas. *They are not lectures*. Although I will probably say a few introductory words at the beginning of each class to frame the issues, my chief role as instructor will be to facilitate student discussion. Inevitably, some students are more comfortable with speaking up in class than others, but my goal is to create a safe, welcoming environment that invites you to participate freely in an ongoing conversation about these readings and about social theory in general.

ASSESSMENT

1. Participation – 10% of final grade.

Participation is graded based on three elements:

1. *Attendance* – 4% – I will take attendance each week and assign a grade at the end of term as a strict ratio of classes attended. Students who notify me, in advance, that they cannot attend due to illness will be marked 'sick' and those classes will be omitted from the ratio. A perfect 4/4 is possible!
2. *Debates* – 5% – Throughout Part 1 of the course, students will debate the relative strengths and limitations of each paradigm in a formal debate involving two or four participants. Each student will argue the 'pro' side for one paradigm and the 'con' side for another. Contributions will be 3-5 minutes per student. Debates will focus on how the paradigm is useful or not, rather than on whether it is 'true' or not. Week 1 will include a discussion of what a paradigm is and how to debate and criticize it.
3. *Presentations* – 6% – Throughout Part 2 and Part 3 of the course, each student will pick one theorist from the assigned readings and present on that person's work. Preparation for this presentation will involve some research beyond the course syllabus. Presentations will be about 10-15 minutes long and will be followed by a Q&A session with the presenter.

I will make every effort to encourage lively and free-ranging discussion in each session of the class. Despite this (or because of this), there will be no grade attached to these discussions.

2. Essays – 85 % of final grade

Each of the assignments asks you to develop your own criticism of some aspect of a theory covered in the course. Each of these essays will require some additional research beyond the assigned course readings, with emphasis on depth, not breadth.

i. Essay #1: Critiquing Core Paradigms –3000 words – Due Friday 29 October 2010

For this paper, you will choose one of the five ‘core’ paradigms of 20th century sociological theory, examine that paradigm in depth, and propose your own criticism(s) of that paradigm. (There will be a class discussion on ways to critique a theory.) This paper is worth 30% of the final course grade

ii. Essay #2: Critiquing Theoretical Departures –2400 words – Due Friday 19 November 2010

For this paper, you will choose one of the ‘transitional’ theories covered in Part 2 of the syllabus, and critically examine how it in terms of how it differs or departs from one of the five core paradigms covered in Part 1 of the syllabus. Again, you will propose your own criticism of the theory you examine. (There will be a class discussion on ways to examine theory in terms of its departure from previous theories.) This paper is worth 25% of the final course grade

iii. Essay #3: Critiquing the Applicability of Theory –3000 words – Due Monday 13 December 2010

(Take-Home Exam) You will write a paper of approximately 3000 words, taking one of the theories covered in Part 2 or Part 3 of the course and applying it to a concrete problem of your choice. The purpose will be to ask critically what the theory accomplishes when applied to your chosen problem, and what new problems or questions are generated. (There will be class discussion on what it means to apply a theory.)

Important Note: All essay assignments must be submitted electronically using Angel.

LATE PENALTIES

Please be advised that a late penalty of 2% per day, including days on weekends and holidays, will be applied to any assignment submitted after its due date. Medical documentation will normally be required to waive this penalty. However, if you know before the due date that a paper will be late *for any reason*, you should *contact me immediately*. In some cases, entirely at my discretion, it may be possible to arrange an extension.

It is your responsibility to approach me as early as possible to make arrangements for an extension. No request for an extension will be considered if made after the relevant due date, except for documented medical reasons or very severe family emergencies. No extension will be given under any conditions if requested more than two weeks after the due date.

GRADING SCHEME

Generally speaking, the following letter/percentage/GPA/descriptive scale will be used.

<u>Letter Grade</u>	<u>Percentage</u>	<u>GPA</u>	<u>Description</u>
A+	90-100%	4.5	Exceptional
A	80-89%	4.0	Excellent
B+	75-79%	3.5	Very Good
B	70-74%	3.0	Good
C+	65-69%	2.5	Satisfactory
C	60-64%	2.0	Adequate
D	50-59%	1.0	Marginal
F	49% or less	0	Failure

A more detailed description of my grading criteria will be given on the first day of class.

SPECIAL NEEDS AND RELIGIOUS HOLIDAYS

Students with special learning needs who may require special accommodation with respect to the course assessment should meet with me at the beginning of the term so that we can arrange suitable accommodation.

The university recognizes the right of all students to observe recognized holidays of their faith that fall within the academic year. If you will have to miss any classes or will require an extension for an assignment due to a religious holiday, *please notify me* at the beginning of the term or at least three weeks in advance of the relevant date.

Although I hope that no one will want to drop out of this course, please be advised that the last day for voluntary withdrawal is Wednesday, November 17th.

INSTRUCTIONAL OFFENCES

Academic dishonesty is a serious offense, with grave consequences. Students should acquaint themselves with the University's policy on 'Plagiarism and Cheating', found in the Undergraduate Calendar. Penalties for plagiarism and academic dishonesty are severe.

The common penalty in Arts for plagiarism in a written assignment, test or examination is "F" on the paper and "F" for the course. For the most serious acts of plagiarism, such as the purchase of an essay or cheating on a test or examination, the penalty can also include suspension for a period of up to five years from registration in courses taught in a particular department in Arts or from all courses taught in the Faculty. The Faculty of Arts also reserves the right to submit student work that is suspected of being plagiarized to Internet sites designed to detect plagiarism.

AVOIDING PLAGIARISM

Plagiarism can be defined as passing off someone else's work as your own. Plagiarism involves taking another person's words (written or spoken), ideas, theories, facts (that are not considered general knowledge), statistics, art work, etc. and presenting them as your own. Simply changing the wording of the information you are using still constitutes plagiarism if you do not acknowledge your source.

To avoid plagiarizing, you must cite your sources diligently in each of the following cases:

- all direct quotations of other authors
- close paraphrases of statements by other authors
- important ideas or points taken from another author's work

To copy the exact words of another author is to quote them. All quotations must be indicated, either by quotation marks or by block indentation, and the source of the quotation must be indicated. However, note that you do not have to quote someone directly in order to cite them! *Your papers should be littered with citations even if they do not contain a single direct quotation.*

GUIDELINES FOR WRITTEN WORK

1. All written work is to be typed in 12-point Times or Times Roman (or equivalent font). Please do not use sans serif fonts such as Helvetica or Arial; these fonts are for titles and headings only.
2. Your work should have one-inch margins and be double-spaced.
3. Each assignment should have a title page that includes your name, student number, my name, and the number of the course. Pages, excluding the title page, should be numbered, with the first page of text counting as "Page 1".
4. Use in-text citations with page numbers, e.g. (Weber 1978: 83) to cite your work. Each assignment must include a works cited list that lists your references alphabetically by author. Either ASA, APA, Chicago, or a similar style, is acceptable, as long as it is used consistently.
5. Please use gender-inclusive language in your written assignments, even if your sources do not. However, please note that when quoting directly from other authors, you should not 'correct' their language to make it gender-inclusive. For tips on gender-inclusive language, see the course website.
6. The recommended lengths indicated for each assignment do not include the title page or the bibliography.
7. Please retain a clean hard copy of each assignment that you submit. I will not be responsible for misplaced assignments.

STUDENT SUPPORT SERVICES

The University of Manitoba provides a number of support services to students that can help you to write your term paper, develop your study skills, or get through a stressful situation. Many of these services are described online at:

<http://www.umanitoba.ca/student>

If you're not already familiar with these services, I encourage you to spend some time getting to know about them; they can help you improve your academic performance and get the most out of your time at university. Some key resources include:

- **Aboriginal Student Centre**
45 Curry Place
(204) 474-8850
E-mail: asc@umanitoba.ca
<http://www.umanitoba.ca/student/asc>
- **Disability Services**
155 University Centre
(204) 474-6213 / TTY: (204) 474-9790 / Fax: (204) 261-7732
E-mail: disability_services@umanitoba.ca
http://umanitoba.ca/student/resource/disability_services
- **Learning Assistance Centre**
201 Tier Building
(204) 480-1481
E-mail: miriam_unruh@umanitoba.ca
<http://umanitoba.ca/u1/lac>
- **Student Counseling and Career Centre**
474 University Centre
(204) 474-8592
E-mail: lindenna@cc.umanitoba.ca
<http://umanitoba.ca/student/counseling>
- **U1 Student Help Centre**
205 Tier Building
(204) 474-6209
E-mail: university_1@umanitoba.ca
<http://umanitoba.ca/u1>

SCHEDULE OF CLASSES

Week 1 – September 14th

Introduction

In this class we will get to know each other and discuss the requirements for the course – both what the syllabus requires, and our own personal objectives. I will also give a short lecture explaining the main features of the theoretical approaches we will cover.

PART 1: CORE PARADIGMS

Week 2 – September 21st

Classic Functionalism

One of the most celebrated and influential sociologists in the prime of his career, Talcott Parsons also lived to be one of the most reviled figures in the discipline, as from the 1950s onward every original sociological theorist commenced their projects by analyzing what was wrong with his. As a result, the differing schools of sociological theory in the past half-century can be understood in terms of how they differ from Parsons' structural functionalist system theory – and by what parts of it they have kept.

Readings:

- Wallace and Wolf, Chapter 1, pp. 1-14.
- Wallace and Wolf, Chapter 2, Introduction, Part One, and Part Two, pp. 16-57.
- Parsons Talcott and Robert F. Bales. 1955. "The American Family: Its Relations to Personality and to the Social Structure". Pp. 3-33 in *Family, Socialization and Interaction Process*. Glencoe, IL: The Free Press.
- Merton, Robert K. 1967. "Chapter 1: Manifest and Latent Functions." Pp. 19-46, 60-64 in *Social Theory and Social Structure*. Glencoe, IL: The Free Press.

Week 3 – September 28th

Roots of 20th Century Marxism

Marx is often treated by American sociologists as a 'conflict theorist', but Marx's theory is organized more by concepts of *contradiction* and *struggle* than conflict per se. Marxian theory is driven by a vision of human freedom, understood in terms of a society where the self-interest of working people drives them to abolish the essentially parasitic capital-owning class. Social theory cannot be value-neutral: it either aids the cause of human freedom or impedes it. This week we look at some key twentieth-century theorists who saw themselves as working to extend Marx's insights in light of the historical events of the twentieth century.

Readings

- Wallace and Wolf, Chapter 3, Introduction and Part One, pp. 67-101
- Lenin, Vladimir. 1988. "Imperialism." Pp. 153-163 in *Marxism: Essential Writings*, edited by D. McLellan. Oxford: Oxford University Press.
- Lukacs, Georg. 1988. "History and Class-Consciousness. Pp. 251-263 in *Marxism: Essential Writings*, edited by D. McLellan. Oxford: Oxford University Press.

(Week 3 readings continue on the next page)

- Gramsci, Antonio. 1988. "Intellectuals and Hegemony." Pp. 264-268 in *Marxism: Essential Writings*, edited by D. McLellan. Oxford: Oxford University Press.
- Gramsci, Antonio. 1988. Revolution in the West. Pp. 268-272 in *Marxism: Essential Writings*, edited by D. McLellan. Oxford: Oxford University Press.
- Freire, Paulo. 2000. *Pedagogy of the Oppressed*. Revised 20th-Anniversary Edition. New York: Continuum. Pp. 52-67.

Week 4 – October 5th
Analytic Conflict Theory

For Marxists, all social conflict comes back, sooner or later, to fundamental relationship: class, defined in terms of relationship to the means of production. 'Analytic' conflict theorists, on the other hand, see social conflict as having many possible bases, none of which is more fundamental than the rest. Following Weber and Simmel, they are more sensitive to issues of status and political power, to the importance of state and military institutions, and to the variability of what people struggle over. They are also skeptical that the inequalities of class can ever be abolished, or that sociology is as involved in politics as Marxists claim.

Readings:

- Wallace and Wolf, Chapter 3, Part Two, pp. 120-157.
- Dahrendorf, Ralph. 1959. "Chapter V: Social Structure, Group Interests, and Conflict Groups." Pp. 157-189 in *Class and class conflict in industrial society*. Stanford, CA: Stanford University Press.
- Coser, Lewis A. 1956. "Chapter VII: Conflict - The Unifier." Pp. 121-137 in *The Functions of Social Conflict*. Glencoe, IL: The Free Press.
- Collins, Randall. 1971. "Functional and Conflict Theories of Educational Stratification." *American Sociological Review* 36:1002-1019.
- Collins, Patricia Hill. 2004. "Black Feminist Thought in the Matrix of Domination." Pp. 536-546 in *Social Theory: The Multicultural and Classic Readings*, edited by C. Lemert. Boulder, CO: Westview Press.

Week 5 – October 12th
Symbolic Interactionism

From these various 'macro' perspectives we turn to the 'micro', and to a preoccupation with *meaning*. For symbolic interactionists, the most important quality of human life is that it is meaningful. Social structures don't just exist objectively, independently of our awareness of them; they exist as a product of the meanings that we attach to the world. The individual self is socially constituted through meaningful interaction. We learn to *perform* our selves, even our most authentic and private selves.

Readings:

- Wallace and Wolf, Chapter 5, pp. 197-260.
- Mead, George Herbert. 1934. "Part III: The Self." Pp. 135-144, 173-178 in *Mind, Self, and Society*. Chicago: University of Chicago Press.
- Collins, Patricia Hill. 2000. "Chapter 5: The Power of Self-Definition." Pp. 97-121 in *Black Feminist Thought*. New York: Routledge.

Week 6 – October 19th
Phenomenological Sociology

It was phenomenological sociologists who gave us the phrase ‘social construction’. This week we learn what social construction really involves. Phenomenology defines the world in terms of how we *experience* it. Phenomenological sociologists ask, among other things, how it is that we come to experience certain aspects of the world as real, existing independently of ourselves. Ethnomethodologists examine the taken-for-granted knowledge that makes up our world-as-we-experience it: knowledge about how to stand and how to sit, in pants or in a skirt; how to talk to family and how to talk to strangers; how to ride the bus; and so on. Standpoint epistemology shows us how sociological knowledge itself is conditioned by how sociologists are located in society, especially by class and race and gender privileges.

Readings:

- Wallace and Wolf, Chapter 6, pp. 261-301.
- Garfinkel, Harold. 1967. “Studies of the routine grounds of everyday activities” Pp. 35-75 in *Studies in Ethnomethodology*. Cambridge: Polity Press.
- Berger, Peter, and Thomas Luckmann. 1966. “Chapter 1: The Reality of Everyday Life.” Pp. 33-42 in *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. London: Penguin Books.
- Smith, Dorothy. 1990. “Chapter 1: Women’s Experience as a Radical Critique of Sociology.” Pp. 11-30 in *The Conceptual Practices of Power*. Toronto: University of Toronto Press.

PART 2: SOCIOLOGY IN TRANSITION

Week 7 – October 26th
Force Relations and Subjectivity: Foucault

Michel Foucault is possibly the single most influential author in the arts and social sciences in the second half of the twentieth century. Although his training and employment were in philosophy, sociologists have found his work enormously fruitful for his analysis of how power relations, articulated through discourse and instantiated through practices of the body, shape the development of individual subjectivity. Foucault’s body of work provides a kind of historical sociology of the development of modern individualism, and a critique of the political liberalism which mistakenly treats that individualism as universal. In these readings we retrace Foucault’s examination of how power relations work to construct types of people.

Readings:

- Hancock and Garner, Chapter 4.
- Foucault, Michel. 2004. “Panopticon.” Pp. 198-207 in *Social Theory, A Reader, Volume II: Power & Identity in the Global Era*, edited by Roberta Garner. Peterborough, ON: Broadview Press.
- Foucault, Michel. 1984. “The Repressive Hypothesis.” Pp. 301-330 in *The Foucault Reader*, edited by Paul Rabinow. New York: Pantheon Books.
- Said, Edward. 2005. “Latent and Manifest Orientalism.” Pp. 423-442 in *Contemporary Sociological Thought: Themes and Theories*, edited by Sean P. Hier. Toronto: Canadian Scholars’ Press Inc.

(Week 7 readings continue on the next page)

- Bartky, Sandra Lee. 1988. "Foucault, Femininity and the Modernization of Patriarchal Power." Pp. 61-86 in *Feminism & Foucault: Reflections on Resistance*, edited by I. Diamond and L. Quinby. Boston: Northeastern University Press.

Week 8 – November 2nd
Habitus and Fields: Bourdieu

Like Foucault, Bourdieu is a relational thinker whose work suggests ways to connect the ‘macro’ world of large social institutions with the ‘micro’ world of individual subjects. Networks of social relations, constituted by the exchange of particular types of values, generate macroscopic social *fields*; through their active participation in these fields, individuals are shaped at the micro level of *habitus*, their intuitive sense of how to act in the world. Socially shaped habitus includes many dispositions and beliefs that we take for granted, so that, through a common habitus, individuals unwittingly reproduce the social fields that connect and constrain them. Artistic tastes – long treated by sociologists as ‘merely subjective’ – provides a case in point.

Readings:

- Hancock and Garner, Chapter 5.
- Bourdieu, Pierre, and Loïc J. D. Wacquant. 1992. “The Purpose of Reflexive Sociology (The Chicago Workshop).” Pp. 94-113, 117-122, 126-128 in *An Invitation to Reflexive Sociology*. Chicago: University of Chicago Press.
- Bourdieu, Pierre. 1990. “Artistic taste and cultural capital.” Pp. 205-215 in *Culture and Society: Contemporary Debates*, edited by Jeffrey C. Alexander and Steven Seidman. Cambridge: Cambridge University Press.
- Thorpe, Holly. 2009. “Bourdieu, Feminism and Female Culture: Gender Reflexivity and the Habitus-Field Complex.” *Sociology of Sport Journal*, v. 26, pp. 491-516.

Week 9 – November 9th
The Politics of Representation: Hall

Like Foucault and Bourdieu, Hall analyzes the complex connections between power, identity, and cultural production. For Hall, culture does not just passively reflect ‘society’, but is an important site of the constitution of power relations that also articulate in organized struggles around class, race, and gender. Individuals who receive cultural signals from TV, movies, music, fashion, and so on play an active part in ‘decoding’ those signals and giving them their meaning, so that the relation between what is encoded and what is decoded is always unstable and subject to change. Cultural messages commonly reproduce stereotypes about subordinated social groups, reinforcing established relations of domination, but critical analysis can disrupt those stereotypes and contest that domination.

Readings:

- Hancock and Garner, Chapter 6.
- Hall, Stuart. 1997. "The Spectacle of the "Other"." Pp. 223-279 in *Representation: Cultural Representations and Signifying Practices*, edited by S. Hall. London: SAGE Publications.

PART 3: FURTHER DIVERSIONS

Week 10 – November 16th *Perspectives on Globalization*

Wallerstein, Giddens, and Enloe present alternative approaches to the study of globalization. Wallerstein takes the most Marxian approach of the three, situating contemporary globalization within the 500-year rise of the modern world-system, composed of the world-economy (capitalism) and its accompanying system of sovereign nation-states. Giddens's theory is more pluralistic, emphasizing the relative independence of four different dimensions of modernization, and treating contemporary globalization as more of a break from the past. Enloe's work opens the door to analyzing how global power relations are gendered, connecting macro and micro in a way that few non-feminists had considered.

Readings:

- Wallace and Wolf, Chapter 4, Part One, pp. 162-167
- Wallace and Wolf, Chapter 4, Part Four, pp. 186-196.
- Wallerstein, Immanuel. 1974. "The Rise and Future Demise of the World Capitalist System: Concepts for Comparative Analysis." *Comparative Studies in Society and History* 16:387-415.
- Giddens, Anthony. 1990. "Part II." Pp. 55-78 in *The Consequences of Modernity*. Stanford, CA: Stanford University Press.
- Enloe, Cynthia. 2000. "Gender Makes the World Go Round." Pp. 1-18 in *Bananas, Beaches, and Bases: Making Feminist Sense of International Politics*. Berkeley: University of California Press.

Week 11 – November 23rd *Sociology of Knowledge*

Up to the 1960s, philosophers of science and most sociologists considered the production of scientific knowledge to be unlike any other kind of social activity, taking place in a kind of sacred domain governed by abstract rules of reason and observation, rather than by the crass considerations of interest and power which prevail in the rest of the social world. The historian Thomas Kuhn blew open the doors to studying science as a mundane social activity, and sociologists and anthropologists have rushed through those doors, embarking on a new program of study with revolutionary consequences for how we could think about 'research methods'.

Readings:

- Kuhn, Thomas S., 1996. "The Nature and Necessity of Scientific Revolutions". Pp. 92-110 in *The Structure of Scientific Revolutions*, Third Edition, Chicago: University of Chicago Press.
- Bloor, David. 1976. "The Strong Programme in the Sociology of Knowledge." Pp. 3-23 in *Knowledge and Social Imagery*. Chicago: University of Chicago Press.
- Latour, Bruno. 1988. "Mixing Humans and Nonhumans Together: The Sociology of a Door-Closer." *Social Problems* v.35, pp. 298-310.
- Callon, Michel. 1988. "Some elements of a sociology of translation: domestication of the scallops and the fishermen of St. Brieuç Bay." Pp. 196-233 in *Power, Action, and Belief*, edited by John Law. London: Routledge.
- McLaughlin, Janice, 2003. "Screening Networks: shared agendas in feminist and disability movement challenges to antenatal screening and abortion." *Disability and Society*, v. 18(3): 297-310.

Week 12 – November 30th
Postmodernism and Sociology

Unlike the other schools of thought we look at this term, postmodernism is more an ethos or an approach to things than well-defined methodological position. Modernism is oriented to the production of identity, in the sense of ‘being-the-same-as’: truth, justice, or the soul, are all said to be ultimately self-identical, hence singular and unitary: there is only one ultimate truth; there is only one universal justice; I am only one person. Post-modernity, by contrast, is oriented toward difference, contradiction, and multiplicity: truth is no one thing, justice is no one thing, I am many people. Not surprisingly, postmodernism ‘itself’ is no one thing, and we will explore several versions.

Readings:

- Wallace and Wolf, Chapter 9, Part One, pp. 415-426.
- Mirchandani, Rekha, 2005. “Postmodernism and Sociology: From the Epistemological to the Empirical.” Pp. 86-115 in *Sociological Theory*, v. 23(1).
- Lyotard, Jean-François, 1990. “The postmodern condition.” Pp. 330-341 in *Culture and Society: Contemporary Debates*, edited by Jeffrey C. Alexander and Steven Seidman. Cambridge: Cambridge University Press.
- Bauman, Zygmunt, 1987, “Introduction – Intellectuals: From Modern Legislators to Post-Modern Interpreters”, in *Legislators and Interpreters: On Modernity, Post-Modernity, and Intellectuals*, Cambridge: Polity Press, pp. 1-7.
- Bauman, Zygmunt, 1991, “The Uniqueness and Normality of the Holocaust”, in *Modernity and the Holocaust*, Ithaca, NY: Cornell University Press, pp. 83-116.
- Baudrillard, Jean, 2001, “The Gulf War Did Not Take Place”, in *Jean Baudrillard: Selected Writings, Second Edition*, Stanford: Stanford University Press, pp. 231-254.

Week 13 – December 7th
Retrospective

In this week, rather than learning any new theory, we look back on the past six weeks, putting the theories we have learned into a sociological perspective of their own.

Readings:

- Wallace and Wolf, Chapter 9, Part One, pp. 415-426.
- Hancock and Garner, Chapters 1-2 and Conclusion.