

University of California, San Diego
Department of Sociology
Spring, 2011
Class: W 12:00-2:50
SSB 101

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SOCIOLOGY 202/POLITICAL SCIENCE 212

CONTEMPORARY SOCIAL THEORY

Textbooks:

Antonio Gramsci, Selections from the Prison Notebooks (International)
Karl Mannheim, Ideology and Utopia (Harvest)
Michel Foucault, Discipline and Punish (Vintage)
Michel Foucault, History of Sexuality, vol. 1 (Vintage)
Pierre Bourdieu, Distinction (Harvard)
Pierre Bourdieu, The Field of Cultural Production (Columbia)

This course is meant as an introduction to some of the central issues in the contemporary study of society and politics. It is based on the reading of some of the most important works of the last fifty years that have been built upon, and contributed to, the development of sociology and social theory. The topics that these works treat have become central to a wide range of social and political thought: intellectual and cultural production; critical theory, language, and the re-evaluation of classical social thought; normalization and social control; the body and power; practices of the self; social reproduction through education; stratification and culture.

At the same time, this is, inevitably, a selective course with many gaps in sociological theory, among them functionalism (Parsons, Merton, etc) and micro-sociology and interaction (Goffman, Garfinkel, Cicourel, Blumer, etc) - and in other theoretical positions - postmodernism (Lyotard, Baudrillard, etc) and feminism (Beauvoir, Butler, Gross, etc).

Requirements: **TWO 4-5 page papers and ONE 10-15 page paper:** Two people will do the short paper each week, to serve as the basis for beginning class discussion. You will sign-up to do one paper in the first 5 weeks and one in the second 5 weeks. For the longer paper, students may pursue a topic or theme of their own choosing in reference to the themes or readings of the term. The final paper topic must be chosen in consultation with me. Due date for the final paper is exam week.

I. INTRODUCTION

II. THE MEANINGS OF CULTURE FOR A CRITICAL THEORY

Max Horkheimer, "The Present Situation of Social Philosophy and the Tasks of an Institute for Social Research", from Between Philosophy and Social Science

<http://www.marxists.org/reference/archive/horkheimer/1931/present-situation.htm>

Max Horkheimer, "Traditional and Critical Theory," from Critical Theory

Max Horkheimer and Theodor Adorno, "The Concept of Enlightenment" and "The Culture Industry," from Dialectic of Enlightenment

Adorno, "Culture Industry Reconsidered," from New German Critique 6 (Autumn 1975):12-19
<http://www.jstor.org/stable/pdfplus/487650.pdf>

III. THE SOCIAL UNDERSTANDING OF KNOWLEDGE

Mannheim, Ideology and Utopia, all

IV. CULTURES, STRUCTURES, AND IDEOLOGIES

Gramsci, Selections from Prison Notebooks, 5-23, 52-61, 102-120, 125-90, 210-18, 227-38, 257-68, 275-76, 343-66, 407-10

Althusser, "Ideology and Ideological State Apparatuses," from Lenin and Philosophy
<http://www.marx2mao.com/Other/LPOE70ii.html#s5>

Habermas, "Technology and Science as Ideology," from Toward a Rational Society

V-VI. KNOWLEDGE, POWER, AND SOCIAL CONTROL

Foucault, Discipline and Punish, all

Foucault, "Two Lectures," from Power/Knowledge

Foucault, "Truth and Power," from Power/Knowledge

VII. THE MICROPHYSICS OF POWER/KNOWLEDGE

Foucault, History of Sexuality, volume 1, all

Foucault, "The Subject and Power," from Dreyfus and Rabinow, Michel Foucault: Beyond Structuralism and Hermeneutics

VIII-IX. STRATIFICATION AND CULTURAL CAPITAL

Bourdieu, "The Genesis of the Concepts of Habitus and Field," in Sociocriticism 2 (December 1985):11-24

Bourdieu, Distinction, pp. 1-256, 466-500

X. CULTURE AND INTELLECTUAL PRODUCTION

Bourdieu, "Intellectual Field and Creative Project," in Social Science Information 8 (April, 1969):89-119
<http://ssi.sagepub.com/content/vol8/issue2/>

Bourdieu, The Field of Cultural Production, pp. 29-73, 112-141, 176-91

BIBLIOGRAPHY

CULTURE AND INTERPRETATION

For background on developments in anthropology, see Clifford Geertz, The Interpretation of Cultures, and idem, "'From the Native's Point of View': On the Nature of Anthropological Understanding", in Geertz, Local Knowledge; George E. Marcus and Michael M.J. Fischer, Anthropology as Cultural Critique; Marshall Sahlins, Culture and Practical Reason; Pierre Bourdieu, Outline of a Theory of Practice; and Claude Levi-Strauss, Structural Anthropology. For a different perspective, see James Clifford & George Marcus, Writing Culture, especially the essays by Crapanzano (a critique of Geertz's "Deep Play"), Marcus, and Rabinow.

An adequate treatment of hermeneutics can be found in Richard Palmer, Hermeneutics. A history of the origin of the hermeutical tradition in biblical interpretation can be found in Hans Frei, The Eclipse of Biblical Narrative. Hans-Georg Gadamer's Truth and Method remains the standard modern work. On Gadamer, see the chapter in Quentin Skinner, ed., The Return of Grand Theory in the Human Sciences; and David Hoy, The Critical Circle. Further, Martin Jay, "Should Intellectual History Take a Linguistic Turn? Reflections on the Gadamer-Habermas Debate", in LaCapra and Kaplan, eds., Modern European Intellectual History. Also Nelson Goodman, Ways of Worldmaking. See also the editors' introduction to Paul Rabinow and William Sullivan, eds., Interpretive Social Science. A Reader. See also Paul Ricoeur, Hermeneutics and the Human Sciences and idem, The Conflict of Interpretations; also Hayden White, Tropics of Discourse.

GENERAL WORKS IN SOCIAL THEORY, HISTORY, AND PHILOSOPHY

There are general textbook surveys of contemporary social theory, which provide useful outlines and key themes of the subject. See Randall Collins, Theoretical Sociology, Jonathan Turner, The Structure of Sociological Theory, Richard Munch, Sociological Theory, vols. 2 and 3, George Ritzer, Contemporary Sociological Theory, Malcolm Waters, Modern Sociological Theory, and Ian Craib, Modern Social Theory. Also Jeffrey Alexander, Twenty Lectures: Sociological Theory Since World War II and Randall Collins, Sociology Since Mid-century.

MARXISM AND CRITICAL THEORY

On Marxism after Marx, Perry Anderson's Considerations on Western Marxism is an interesting overview, with some substantive analysis of the arguments of those thinkers considered as parts of "Western Marxism". Dick Howard, The

Marxian Legacy deals with some of the same figures, like Merleau-Ponty and Habermas, but is rather opaque. David McLellan, Marxism after Marx is extremely light in its overview, but mentions nearly everyone of importance. John Roemer, ed., Analytical Marxism is a collection of essays focusing on structural and analytical issues and on a number of different themes in contemporary Marxism. The most influential of the French thinkers is Louis Althusser. See his For Marx and Althusser et al., Reading Capital. Althusser's essay "Ideology and Ideological State Apparatuses," in Lenin and Philosophy, is also valuable. On Althusser, see Gregory Elliott, Althusser: A Critical Reader; and E.P. Thompson, The Poverty of Theory. The first two volumes of a multi-volume biography of Althusser have now appeared in French, written by Yann Moulier Boutang.

On critical theory generally, see Martin Jay, The Dialectical Imagination, Susan Buck-Morss, The Origins of Negative Dialectics; David Held, Introduction to Critical Theory; Helmut Dubiel, Theory and Politics; and Rolf Wiggershaus, The Frankfurt School. For short pieces by members of the Frankfurt School, see Andrew Arato and Eike Gebhardt, eds., The Essential Frankfurt School Reader, and Stephen Bronner and Douglas Kellner, eds., Critical Theory and Society: A Reader. Apart from Horkheimer, the other great philosophical founder of critical theory is Theodor Adorno, who wrote, with Horkheimer, Dialectic of Enlightenment, as well as a serious critique of modern philosophy, Negative Dialectics. On Adorno, see Martin Jay, Adorno; Susan Buck-Morss, The Origin of Negative Dialectics, which also deals with the critical theorist and literary critic Walter Benjamin; and Gillian Rose, The Melancholy Science. On Adorno as aesthetic theorist, with sections also on Lukacs, Bloch, Benjamin, and Sartre, see Frederic Jameson, Marxism and Form. See also Eugene Lunn, Marxism and Modernism.

Habermas early works are both historical and philosophical. See The Structural Transformation of the Public Sphere and Knowledge and Human Interests. The best general work on Habermas is still Thomas McCarthy, The Critical Theory of Jürgen Habermas. See also the interview with Habermas in New Left Review 151 (1985), pp. 75-105, and the collection of interviews Autonomy and Solidarity: Interviews, edited by Peter Dews.

There are a number of political theorists who have written about Habermas, among them Simone Chambers, Reasonable Democracy: Jürgen Habermas and the Politics of Discourse, and Stephen K. White, The Recent Work of Jürgen Habermas: reason, justice, and modernity. Craig Calhoun, ed., Habermas and the Public Sphere, raises the political questions among sociologists. Two useful collections of essays are Axel Honneth and Hans Joas, eds., Communicative Action: Essays on Jürgen Habermas's Theory of Communicative Action; Stephen K. White, ed., The Cambridge

Companion to Habermas; and Richard J. Bernstein, ed., Habermas and Modernity.

Habermas' Philosophical Discourse of Modernity is a set of lectures that attacks a whole series of developments in French thought, including the work of Foucault. On this issue, see Foucault contra Habermas: Recasting the Dialogue between Genealogy and Critical Theory, ed. by Samantha Ashenden and David Owen; Michael Allen, ed., Critique and Power: Recasting the Foucault-Habermas Debate, and Noelle McAfee, Habermas, Kristeva, and Citizenship.

STRUCTURALISM AND POST-STRUCTURALISM

On structuralism, see now the fascinating work by François Dosse, History of Structuralism, 2 volumes. Also Jean Piaget, Structuralism, who, among other things, criticizes Foucault. Richard Harland, Super-structuralism is quite interesting, although at times obscure. On structuralism in literary analysis, see Roland Barthes, Writing Degree Zero, Jonathan Culler, Structuralist Poetics, and Frederic Jameson, The Prison-House of Language. On anthropology, see Simon Clarke, The Foundations of Structuralism, Claude Levi-Strauss, Structural Anthropology, Edmund Leach, Claude Levi-Strauss, and Marcel Henaff, Claude Levi-Strauss.

Vincent Descombes, Modern French Philosophy, is a brief but entertaining overview of recent French thinkers. Luc Ferry and Alain Renaut, French Philosophy of the Sixties, is a conservative and rather simple critique of the same thinkers. Jürgen Habermas provides a trenchant critique of the "Nietzschean current" in France in his The Philosophical Discourse of Modernity, with chapters on Foucault and Derrida, among others. Martin Jay, Downcast Eyes: The Denigration of Vision in Twentieth-Century French Thought, is an unusual and ingenious investigation of recent French thought from the point of view of its "anti-ocularcentric" attitude toward "seeing".

Mark Poster, Critical Theory and Post-structuralism, is a defense of recent trends in postmodernism. Other works covering similar developments are Charles Lemert, French Sociology since 1968; Scott Lash, Sociology of Postmodernism; Nancy Fraser, Unruly Practices; Allan Megill, Prophets of Extremity; John Fekete, ed., The Structural Allegory: Reconstructive Encounters with the New French Thought; and Peter Dews, Logics of Disintegration. See also Jerrold Seigel, "La mort du sujet: origines d'un thème," in DEBAT 58 (January-February 1990): 160-169.

FOUCAULT

Foucault's many essays and interviews are collected in a four-volume set, Dits et Écrits, from which a selection has been published in English in three volumes.

There are now three biographies of Foucault: Didier Eribon, Michel Foucault; James Miller, The Passion of Michel Foucault, and most recently, David Macey, The Lives of Michel Foucault. There is even a French roman à clef, in which Foucault appears under another name: Hervé Guibert, A l'ami qui ne m'a pas sauvé la vie.

There are a number of books of interviews with Foucault, which often explain his work better than the works themselves. The most important is Power/Knowledge. See also Foucault, Politics, Philosophy, Culture: Interviews and other Writings, 1977-1984; idem, Foucault Live; and James Bernauer and David Rasmussen, eds., The Final Foucault, which also has an excellent bibliography of Foucault's writings. Foucault, Language, Counter-Memory, Practice, contains essays by and interviews with Foucault. See also the interview with Foucault and the afterward by him, included in Dreyfus and Rabinow, Michel Foucault: Beyond Structuralism and Hermeneutics, 2d ed. Luther H. Martin, Huck Gutman, Patrick H. Hutton, eds., Technologies of the Self: A Seminar with Michel Foucault, contains two interesting essays by Foucault and a fascinating interview. Foucault, Power, Truth, Strategy contains some interesting pieces and an interview. See also Graham Burchell, Colin Gordon, and Peter Miller, eds., The Foucault Effect: Studies in Governmentality, which includes two lectures by and an interview with Foucault, and essays by others as well.

Foucault began his career with a great interest in psychiatry and mental illness, in Mental Illness and Psychology. His interest became more oriented toward the history of madness in Madness and Civilization. He then turned toward the study of knowledge in Order of Things and The Archaeology of Knowledge. His "third period" begins with Discipline and Punish, his principal work on power. The History of Sexuality, Volume 1, which has as its subtitle in the French original, The Will to Knowledge, is the sequel to Discipline and Punish. For more on power, see "Truth and Power" and "Two Lectures," in Foucault, Power/Knowledge. The succeeding volumes of the History of Sexuality are in fact great departures, restoring the importance of the self and its shaping: The Uses of Pleasure and The Care of the Self.

Hubert L. Dreyfus and Paul Rabinow, Michel Foucault: Beyond Structuralism and Hermeneutics, 2d ed., is still probably the best general work in English so far on Foucault. There is also the excellent work of Gilles Deleuze, Foucault, which is now in English, though it is difficult. Roy Boyne, Foucault and

Derrida: The other side of reason, attempts some comparisons. There are two largely introductory books on Foucault by Barry Smart, Michel Foucault, and Foucault, Marxism, and Critique. Gary Gutting, Michel Foucault's Archaeology of Scientific Reason is a study of Foucault that explores his roots in French philosophy and history of science. Michèle Barrett, The Politics of Truth: From Marx to Foucault, examines Foucault as a critic of the concept of ideology. James W. Bernauer, Michel Foucault's Force of Flight: Toward and Ethics for Thought examines thinking as a form of "practice." Among more specialized works, see Simon During, Foucault and Literature; Stephen J. Ball, ed., Foucault and Education, and John Caputo and Mark Yount, eds., Foucault and the Critique of Institutions.

There are many collections of essays on Foucault. Gary Gutting ed., The Cambridge Companion to Foucault, has a wide range of perspectives. Arnold I. Davidson, ed., Foucault and His Interlocutors collects a number of pieces on Foucault by his colleagues. See also David Couzens Hoy, ed., Foucault: A Critical Reader, which includes comments by a number of interesting thinkers, including Habermas and Edward Said. Mike Gane, ed., Towards a Critique of Foucault proposes critical perspectives. Jonathan Arac, ed., After Foucault: Humanistic Knowledge, Postmodern Challenges has essays by a diverse group, including Sheldon Wolin.

On Foucault's relevance for history and historical sociology, see Jan Goldstein, ed., Foucault and the Writing of History, Mitchell Dean, Critical and Effective Histories: Foucault's Methods and Historical Sociology, and Mike Gane and Terry Johnson, eds., Foucault's New Domains. There are several works on Foucault from a feminist perspective: Jana Sawicki, Disciplining Foucault: Feminism, Power, and the Body; and Irene Diamond and Lee Quinby, eds., Feminism and Foucault.

There is an essay on the early Foucault by Derrida, "Cogito and the History of Madness," in Writing and Difference. For another critique of Foucault's work on madness, see Andrew Scull, Social Order/Mental Disorder, and idem, "Michel Foucault's history of madness," in History of the Human Sciences 3 (1990). On the problem of the self in the late Foucault and in Weber, see Pasquale Pasquino, "Michel Foucault (1926-1984): La volonta' de sapere," in Quaderni Piacentini, number 14 (1984), and Harvey Goldman, Politics, Death, and the Devil.

Chapters on Foucault appear in Habermas, The Philosophical Discourse of Modernity, Michel de Certeau, Heterologies, Geoffrey Galt Harpham, The Ascetic Imperative in Culture and Criticism, Hayden White, Tropics of Discourse, and idem, The Content of the Form; and Edward Said, Beginnings, and idem, The World, the Text, and the Critic. See also Dominick LaCapra and Steven Kaplan, eds., Modern European Intellectual History. Praxis

International, number 6 (1986), has some essays on Foucault and the Frankfurt School by Reiner Schürmann and David Ingram.

There have been a series of interesting debates on Foucault in Political Theory; see volume 12, May, 1984, volume 13, August, 1985, and volume 15, February 1987. Michael Walzer attacks Foucault in Walzer, "The Politics of Michel Foucault," Dissent, Fall, 1983, now in Walzer, The Company of Critics. For an analysis of Foucault and rationality, see John O'Neill, "The disciplinary society: from Weber to Foucault," in British Journal of Sociology (37) 1986. A very interesting critique is by Thomas McCarthy, Habermas' translator: "The Critique of Impure Reason: Foucault and the Frankfurt School," Political Theory 18 (1990), now in McCarthy, Ideals and Illusions.

On the theme of justice, see Foucault's debate with Noam Chomsky, "Human Nature: Justice versus Power," in Fons Elder, ed., Reflexive Water: The Basic Concerns of Mankind. It is now included also in Davidson, Foucault and his Interlocutors. On this debate, see Harold Weiss, "The Genealogy of Justice and the Justice of Genealogy," in Philosophy Today 33 (1989).

There are many works on the body that have been influenced by Foucault. Among them, see Francis Barker, The Tremulous Body: Essays in Subjection. On Foucault's conception of the subject, see Jerrold Seigel, "Avoiding the Subject: A Foucaultian Itinerary," in Journal of the History of Ideas 51 (1990). On Foucault and cruelty, see James Miller, "Carnivals of Atrocity: Nietzsche, Foucault, Cruelty," Political Theory 18 (1990).

BOURDIEU

Bourdieu's general theory was expounded in its first version in Outline of a Theory of Practice. The Logic of Practice is the revised version of this book. Bourdieu's roots are in structural anthropology, which plays a large part in these works as well. On the origins of Bourdieu's work, see "Fieldwork in Philosophy," and "Landmarks," in Bourdieu, In Other Words. Bourdieu has a number of brief essays collected in In Other Words. Bourdieu's work began in studies of Algeria, then moved on to studies of art and culture. See Photography, The Love of Art, and Distinction. For a recent collection of his work on art, see Bourdieu, The Rules of Art. A good essay on this subject is Hans-Peter Müller, "Kultur, Geschmack und Distinktion: Grundzüge der Kulturosoziologie Pierre Bourdieu's," in Kultur und Gesellschaft, Special Issue 27 (1986). For the influence on Bourdieu of Heidegger and Nietzsche, see Bourdieu, The Political Ontology of Martin Heidegger. The most recent of his works published in English are Practical Reason, a collection of essays on a range of subjects, including the state, and Pascalian Meditations, a wide-ranging reflection on themes of culture and

society that also criticizes modern social and political thought in Habermas and John Rawls.

On cultural capital, see The State Nobility, which is a study of the French ruling classes and their training and reproduction. For his own analysis of the French academic scene, in which he and Foucault were major players, see Bourdieu, Homo Academicus. Although his first work on education and socialization is The Inheritors, his most advanced work on the same subject is Bourdieu and Jean-Claude Passeron, Reproduction in Education, Society and Culture, now in a second edition. See also Bourdieu, et al., Academic Discourse.

Bourdieu reflected a great deal on method, and even wrote a kind of introductory book on it, The Craft of Sociology. On his method, see Bourdieu and Loic Wacquant, An Introduction to Reflexive Sociology, which has theoretical articles, the record of a workshop, and a good bibliography.

There are still only a few books in English devoted exclusively to Bourdieu: Derek Robbins, The Work of Pierre Bourdieu, and Richard Jenkins, Pierre Bourdieu. See also the valuable collection of Craig Calhoun et al, eds., Bourdieu: Critical Perspectives. There are a number of articles and essays on Bourdieu in English. Among them, see Michel de Certeau, "Foucault and Bourdieu," in his The Practice of Everyday Life; Bennett Berger, "Taste and Domination," AJS 91 (1986); Rogers Brubaker, "Rethinking Classical Social Theory: The Sociological Vision of Pierre Bourdieu," Theory and Society 14 (1985); and Paul DiMaggio, "Review Essay on Pierre Bourdieu," AJS 84 (1979). See also John J. MacAloon, "A Prefatory Note to Pierre Bourdieu's 'Program for a Sociology of Sport,'" Sociology of Sport Journal 5 (1988), followed by an essay of Bourdieu's. On Bourdieu's relation to classical social theory, see Harvey Goldman, "The Uses of Weber in Contemporary Sociology," Theory and Society, 22 (1993). For critiques of Bourdieu, see Randall Collins, Sociology at Mid-Century, and Jeffrey Alexander, Fin-de-siècle Social Theory.