

THIRD EDITION

# SOCIAL THEORY

A READER: VOLUME I

*From Classical  
to Modern Theory*

*edited by*

Roberta Garner &  
Black Hawk Hancock

THIRD EDITION

# SOCIAL THEORY

A READER

*Continuity and Confrontation*

*Volume I: From Classical to Modern Theory*

*Edited by*  
*Roberta Garner and Black Hawk Hancock*



UNIVERSITY OF TORONTO PRESS

Copyright © University of Toronto Press Incorporated 2014

Higher Education Division

[www.utppublishing.com](http://www.utppublishing.com)

All rights reserved. The use of any part of this publication reproduced, transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, or stored in a retrieval system, without prior written consent of the publisher—or in the case of photocopying, a licence from Access Copyright (Canadian Copyright Licensing Agency), One Yonge Street, Suite 1900, Toronto, Ontario M5E 1E5—is an infringement of the copyright law.

Library and Archives Canada Cataloguing in Publication

Social theory : continuity and confrontation / edited by Roberta Garner and Black Hawk Hancock.—Third edition.

Includes bibliographical references.

Contents: v. 1. From classical to modern theory—v. 2. From modern to contemporary theory.

ISBN 978-1-4426-0777-4 (v. 1 : bound).—ISBN 978-1-4426-0735-4 (v. 1 : pbk.).—

ISBN 978-1-4426-0778-1 (v. 2 : bound).—ISBN 978-1-4426-0738-5 (v. 2 : pbk.)

1. Social sciences—Philosophy—Textbooks. I. Garner, Roberta, editor of compilation II. Hancock, Black Hawk, 1971—, editor of compilation III. Title.

H61.S775 2014 300.1 C2014-900431-1

We welcome comments and suggestions regarding any aspect of our publications—please feel free to contact us at [news@utphighereducation.com](mailto:news@utphighereducation.com) or visit our Internet site at [www.utppublishing.com](http://www.utppublishing.com).

*North America*

5201 Dufferin Street  
North York, Ontario, Canada, M3H 5T8

2250 Military Road  
Tonawanda, New York, USA, 14150

ORDERS PHONE: 1-800-565-9523

ORDERS FAX: 1-800-221-9985

ORDERS E-MAIL: [utpbooks@utpress.utoronto.ca](mailto:utpbooks@utpress.utoronto.ca)

*UK, Ireland, and continental Europe*

NBN International  
Estover Road, Plymouth, PL6 7PY, UK

ORDERS PHONE: 44 (0) 1752 202301

ORDERS FAX: 44 (0) 1752 202333

ORDERS E-MAIL: [enquiries@nbninternational.com](mailto:enquiries@nbninternational.com)

Every effort has been made to contact copyright holders; in the event of an error or omission, please notify the publisher.

This book is printed on paper containing 100% post-consumer fibre.

The University of Toronto Press acknowledges the financial support for its publishing activities of the Government of Canada through the Canada Book Fund.

Printed in Canada



# SOCIAL THEORY

For my family and in memory of my parents

– Roberta

With appreciation for the ongoing mentoring, support, and friendship of Chas Camic

– Black Hawk

# PREFACE

---

The third edition marks a major departure from the previous editions: there are now two editors and substantially more theorists.

Here are the changes we have made:

We have added a chapter on race-ethnicity and post-colonial theory and substantially revised the chapter on gender and sexualities, which now includes a selection by Judith Butler, Angela Davis's reflections on intersectionality and praxis, and R.W. Connell's work on masculinities.

Philosophical traditions are discussed in order to show how the ideas affected social theory and the discipline of sociology; the selections by Kant and Nietzsche and the accompanying introductions as well as the discussion of the work of Hegel, Comte, and Adam Smith provide context and background to the contending perspectives in sociological theory.

The selection from Machiavelli was newly translated for this volume and will give readers a fresh look at this masterpiece.

Because of the powerful impact of Sigmund Freud's theories on the analysis of gender, the Frankfurt School, and contemporary cultural studies, we feature in the context of classical theory a selection from his lectures that delves into dreams, pathways to neurosis, the unconscious, and primary process thought.

We have included two pieces by Frankfurt School theorists beyond our original Walter Benjamin selection (one by Adorno and Horkheimer on the culture industry and one by Marcuse).

We have reorganized the "postwar perspectives" material as an overview of American hegemony and its critics, giving a stronger edge of contention to this chapter. It now includes selections from C. Wright Mills's *The Power Elite* and from Marcuse's *One-Dimensional Man*.

We sharpened the focus on the transition from postwar to contemporary theory with needed attention to four major theorists (Goffman, Foucault, Bourdieu, and Hall) who had appeared in earlier editions but were not strongly enough foregrounded there.

We added a number of theorists to the discussion of culture and media, including Raymond Williams, Dick Hebdige, Roland Barthes, Jean Baudrillard, and Néstor García Canclini.

We enhanced the selection of work by classical theorists, including Marx's writing on alienation from the early manuscripts, Durkheim on anomie and the social forces involved in categorical thought, and Weber on "inconvenient facts" as part of the vocation of science.

A number of new legacy pieces were added, such as George Ritzer's popular piece on McDonaldization and Theda Skocpol's timely, critical essay on the narrowing of civic life.

We added pedagogical materials for both students and instructors: These include study guides that provide key terms for each chapter and a number of questions to stimulate review, class discussion, and observation. The suggested readings were expanded and updated, and biographies of theorists were added to the introductions to each theorist's work.

# ACKNOWLEDGMENTS

---

The third edition would not have been possible without Anne Brackenbury at the University of Toronto Press and Karen Taylor. Anne continued to champion our project even as it expanded to gigantic dimensions. Karen was really a third editor—her role in the book was essential and the many tasks she accomplished are astounding, including improving our prose, checking our facts, adding pertinent information, and turning a huge unwieldy object in cyberspace into an actual book. Beate Schwirtlich supervised the entire complicated production process, and Ashley Rayner and Jessie Coffey handled the permissions admirably.

We want to thank our chair, Julie Artis, and our colleagues who make scholarship at DePaul fun and rewarding as well as our students who enabled us to sharpen our formulations and test our pedagogical strategies. Valerie Paulson was—as always—a key person in making our dreams come true, and Joshua Covell deserves a heartfelt thanks for his willingness to help at all times—and especially during our Christmas 2012 crunch.

We appreciate the support of the contemporary authors who contributed their current biographies.

# READING THEORY: A GENERAL INTRODUCTION

---

In the following pages, we will read the words and ideas of social theorists. We will find continuity: a number of themes appear repeatedly, and certain questions continue to be asked. The answers may change with time and circumstances, but the questions persist. Social theorists also confront and challenge each other's ideas. Theory grows and develops as a result of this controversy. Disagreements force theorists to sharpen their thinking, to look for new empirical evidence, and to discard ideas that don't work.

This reader is organized around continuity and confrontation among ideas. "Continuity" involves the revisiting and rethinking of theories and theoretical questions. "Confrontation" means the growth of theories through disagreement and controversies among theorists.

We will reflect on the relationship between theories and empirical reality, the world of experience and everyday life. Theories are claims that there are patterns in the empirical world; theorists invent concepts that help us to see these patterns. The concepts point to key features of the empirical world. Theorists not only chart the real world, they also try to explain the patterns they see. As social reality changes, theories have to be revised or discarded.

Although theorists challenge each other, it is usually difficult to confirm or disprove a theory. Theories are interpretations of reality; they are not research hypotheses that can be tested with empirical data.

Theorists not only chart and explain social reality; often, they also question it. Many theorists take a "negative-critical" view of social institutions. They do not believe that this is the best of all possible worlds: they point to injustices and inequalities among human beings and hope that their ideas can contribute to ending this state of affairs. Controversies among theorists are not only about ways of interpreting reality but also about prospects for changing it.

Several metaphors are often used to talk about theories. They are said to be constructed or built: theorists make theoretical frameworks, constructions of concepts that are connected to each other. A second commonly used metaphor is visual: theories are perspectives or points of view that focus on some aspect of social reality.

A third metaphor portrays theory as a flowing, changing river, with a mainstream and more controversial countercurrents. The mainstream is formed by ideas that are widely accepted among intellectuals at major universities and publishing houses; the countercurrents are formed by critical and dissenting scholars. Historically, the mainstream has usually been non-Marxist and the major countercurrent Marxist. There are times when the currents are sharply separated, as in the 1950s, and other times—such as the end of the twentieth century—when they swirl together. Even when they were separate, they were fluid currents, not watertight pipelines. It is a good idea not to think of sociological traditions as completely rigid, distinct systems of ideas; theories have always influenced each other.



Overall, the entire enterprise of theory results in a complex and ever-changing set of overlapping as well as contested ideas. Theorists borrow from each other, recontextualize other theorists' concepts in new frameworks, adapt theory to new empirical and political issues, and challenge each other. A number of questions appear in many theories and form points of connection.

1. What is the nature of modern society, and to what extent is capitalism its key characteristic?
2. How are different types of institutions connected to each other in societies? More specifically, what is the impact of technology, the economy, and culture on each other and on other institutions?
3. How can we best picture the interplay of micro and macro levels of action? By "micro" we mean individual actions and small-scale interactions, and by "macro" we mean institutions at the level of societies, nations, and the global system.
4. What is the mix of agency (purposeful human action) and structure (constraining limits) in outcomes? To what extent do human beings "make their own history" individually and collectively, and to what extent is it "made for them" by circumstances inherited from the past?
5. What is the mix of class (economic position) and status (other bases of identity such as racial or ethnic group, gender, and religion) in individual and collective outcomes? How are identities formed? How do identities become the basis of collective action?
6. How do human beings construct social reality?

The works selected here illustrate different ways of thinking about these questions. Some are down to earth and address everyday life while others are very abstract. They come from both the mainstream of academic sociology and the countercurrents. The reader is divided into five parts. Each corresponds to a distinct period in the history of social thought. These differ from each other in terms of the themes and problems addressed by social theory, the styles of doing theory, the methods of research, and the countries where social theorists worked. The placement of the selections allows the reader to see how theories confront each other and how they change historically.

The introductions to each period, type of theory, and individual theorist point out these connections. Biographies of the individual theorists are touched on briefly; longer accounts can be found in many other places (see the suggested readings at the end of each chapter). In any case, a reading of ideas should never be reduced to the reported facts of an individual's life. Knowing facts (but which facts?) about a person may help us to understand why certain intellectual puzzles appeared in her or his imagination, but ideas take on a life of their own and outlive the individual. Religion, sexual orientation, ethnicity, gender, social class, and psychological states may be factors in the development of these ideas, but they do not explain them. Yet marginality of one kind or another gives a critical edge to a theorist's work, shattering the comfortable taken-for-grantedness in which majorities live their lives; all theorizing is an attack on taken-for-grantedness, and, in that respect, it comes easier to minorities.

It is important to keep in mind that individuals change in the course of their lives, so the writings of a theorist's youth are often different from those of old age. As the maturing and aging process and the historical circumstances change, so do the ideas. Sometimes, hope is replaced by pessimism, especially when old age coincides with historical disasters, as with several of our theorists and World War I. Even in the happiest historical conditions, old age may bring about a sense of limited possibilities, replacing the boundless optimism and

freedom of youth, so it may tilt a theorist's work more toward structural determination and away from a focus on autonomy and meaningful action.

Not just writers but readers change, as does what is going on outside the texts being written and read—the context. The historical conditions change, so the texts and what we make of them do not remain the same. To read Marx after the collapse of the Berlin Wall is to encounter a different Marx than when the same passages were read in the 1960s. When we reread these theorists in the future, we will encounter new perspectives from which to look at our world.

## BIOGRAPHIES

We wanted our biographies of theorists to spark reflection on how individuals start “theorizing”—an unnatural activity for most people. In many cases, experiences as an outsider of one kind or another motivate a questioning stance toward society. At the same time, we wanted to avoid any reductionist explanations in which a single factor (such as ethnicity or sexuality) is identified as impelling an individual to become a theorist or as shaping the kind of theory the individual produced.

Our longer interpretive bios in which we explore these questions and reveal personal information are necessarily confined to individuals about whom we feel free to write and for whom sources such as a published biography, memoirs, or autobiography are available. They would be inappropriate for living theorists whose privacy has to be respected. In these longer interpretive biographies, we discuss the social and historical contexts of the theoretical achievements—the institutions and practices that shaped the lives of the theorists—because these are different from the milieu in which contemporary theory is formed.

For theorists whose major work was accomplished in the years after World War II, we prepared shorter biographies focused on their ideas, intellectual formation, and professional careers. Many of these theorists were academics whose lives were not altogether different from those of contemporary theorists; details of schooling and cultural institutions need to be explained, especially for theorists working outside of North America, but the general context was similar to university and intellectual life today.

When contact information was readily available for the living theorists, we contacted them and asked for a brief biography, encouraging them to touch on their intellectual formation and current interests, and a large number of them responded. For individuals who did not send us their own statements, we compiled a brief summary of their education, current employment, and major works.

The reader may note several patterns and trends in these biographies. Most of the contemporary theorists and many of the twentieth-century theorists held academic appointments. Many theorists born before the middle of the twentieth century enjoyed affluent and privileged circumstances in their childhoods and youth. Working-class backgrounds, such as those of Immanuel Kant, W.E.B. Du Bois, and Antonio Gramsci, are rare in the earlier period, but they become more common as doors opened to talent after World War II. Especially in the earlier period, theorists' fathers (and sometimes their mothers) were professionals: lawyers, more rarely doctors, and quite frequently clergy. These backgrounds not only provided them with the money, leisure, and university educations that enabled them to become intellectuals in an era when few individuals enjoyed these opportunities but also set the foundation for their reflections on the human condition and—in the case of the law and the clergy—for the way they saw human beings constructing a universe of meaning.

Many theorists experienced themselves as outsiders, and ethnicity, sexuality, and region of identification are among the reasons for this outsider feeling. It was sometimes the

tension between their comfortable, privileged backgrounds and their “outsider” status that enabled them to question conventional, taken-for-granted views of social arrangements. With few exceptions (for example, the two men who died under fascism and Nazism—Antonio Gramsci and Walter Benjamin), theorists usually led tranquil lives and lived into old age.

## LEARNING AIDS

Each chapter concludes with a list of key terms, which serves as a quick review guide. This list is followed by a number of questions and exercises that encourage review, discussion, reflection, and observation. These learning aids include a large range of different types of questions and exercises.

Two key skills are emphasized:

1. Summarizing theories and theoretical arguments, which means being able to boil them down into a few key terms and bullet points. This operation means “cutting away the fat” and making the theoretical ideas easy to remember—making them portable so that you do not have to rely on a text to look at but can carry them around in your own mind.
2. Visualizing examples from history and from contemporary everyday life to illustrate the theories—turning these often very abstract thoughts into a series of vivid pictures like illustrations in a book or a video played in the movie theatre of your own head. For example, when Marx and Engels use the word “proletariat,” you can call up images of nineteenth-century English factories, with looms or spinning machines tended by hundreds of workers, many of them children; or you can call up similar images of apparel factories in Bangladesh today. These pictures help to make a very broad and abstract term more concrete and enable us to see what the term means about human experiences. This skill involves being able to “conjure up” concrete everyday life experiences. Often looking at history books with pictures as well as at photo and video images of today’s news helps to develop this skill.

Study questions ask you to summarize the material, to express a theoretical argument in a concise summary of the main ideas using key terms as needed but stating the ideas in your own original words and sentences. There is a narrow window here between plagiarism (just copying the theorist’s words) and veering too far away from the theorist’s thoughts in your own restatement.

Discussion questions ask you to compare and contrast theorists or to come up with your own contemporary examples to illustrate theories and concepts.

Reflection questions ask you to think about your own experiences and values, to apply the theories and concepts to your own ideas and actions.

Exercises ask you to do something to produce empirical examples, such as interview friends, look at behaviours in various settings, or analyze media products. They ask for a systematic recording of what you observe.

## READINGS

Berger, Peter, and Thomas Luckmann. *The Social Construction of Reality*. New York: Doubleday, 1966.  
 Best, Steven, and Douglas Kellner. *Postmodern Theory*. New York: Guilford Press, 1991.  
 Collins, Randall. *Four Sociological Traditions*. New York: Oxford University Press, 1994.  
 Farganis, James. *Readings in Social Theory*. New York: McGraw-Hill, 1996.

- Feyerabend, Paul. *Against Method*. London: New Left Books, 1975.
- Hancock, Black Hawk, and Roberta Garner. *Changing Theories: New Directions in Sociology*. Toronto: University of Toronto Press, 2009.
- Jameson, Fredric. *Valences of the Dialectic*. London and New York: Verso, 2009.
- Kuhn, Thomas. *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press, 1962.
- Ritzer, George, and Douglas Goodman. *Sociological Theory*. 6th ed. New York: McGraw-Hill, 2004.
- Wallace, Ruth, and Alison Wolf. *Contemporary Sociological Theory*. Upper Saddle River, NJ: Prentice-Hall, 1999.
- Zeitlin, Irving. *Ideology and the Development of Social Theory*. Toronto: University of Toronto Press, 1997.

# CONTENTS

---

PREFACE	xiii
ACKNOWLEDGMENTS	xv
READING THEORY: A GENERAL INTRODUCTION	xvii

## PART I: BEGINNINGS

<i>Introduction</i>	3
<b>CHAPTER 1: Inventing the Lens</b>	5
Introduction	
1.1 Niccolò Machiavelli (1469–1527)	6
<i>Machiavelli's The Prince (1532)</i>	7
<i>Reading 1.1: Excerpts from The Prince (1532)</i>	8
1.2 Irving M. Zeitlin (1928–), the Enlightenment, and the Conservative Reaction	11
<i>Reading 1.2: Excerpts from Ideology and the Development of Social Theory (1968)</i>	12
1.3 Edmund Burke (1729–1797)	13
<i>Burke's Reflections on the Revolution in France (1790)</i>	15
<i>Reading 1.3: Excerpts from Reflections on the Revolution in France (1790)</i>	16
1.4 Immanuel Kant (1724–1804)	17
<i>Kant's "What Is Enlightenment?" (1784)</i>	18
<i>Reading 1.4: "What Is Enlightenment?" (1784)</i>	19
1.5 Friedrich Nietzsche (1844–1900)	21
<i>Nietzsche's On the Genealogy of Morals (1887)</i>	22
<i>Reading 1.5: Excerpts from On the Genealogy of Morals (1887)</i>	23
1.6 A Word about Auguste Comte (1798–1857)	27
<b>SUGGESTED READINGS</b>	28
<b>STUDY GUIDE</b>	28

## PART II: CLASSICAL THEORY

<i>Introduction</i>	33
<i>Suggested Readings: Part II</i>	34
<b>CHAPTER 2: Marxist Theory</b>	35
2.1 Karl Marx (1818–1883) and Friedrich Engels (1820–1895)	35
<i>Marx and Engels on Capitalism and Communism: The Communist Manifesto (1848)</i>	37
<i>Reading 2.1.1: Excerpts from The Communist Manifesto (1848)</i>	40
<i>Marx and Engels on Ideas and Ideology: The German Ideology (written 1845–1846, published 1932)</i>	45

Reading 2.1.2: *Excerpts from The German Ideology (written 1845–1846, published 1932)* 46

Marx's *Early Writings: Economic and Philosophic Manuscripts (written 1844, published 1932)* 48

Reading 2.1.3: *"Estranged Labour" from The Economic and Philosophic Manuscripts (written 1844, published 1932)* 49

Marx on *Capitalism, Commodity Fetishism, and Machinery and Technology: Capital (1867)* 54

Reading 2.1.4: *"The Fetishism of Commodities and the Secret Thereof" and "The Factory" from Capital (1867)* 56

2.2 The Legacy of Marx and Engels 58

Stanley Aronowitz (1933–) and William DiFazio (1947–) 58

Aronowitz and DiFazio's *The Jobless Future (1994)* 58

Reading 2.2.1: *Excerpts from The Jobless Future (1994)* 60

David Harvey (1935–) 62

David Harvey's *A Brief History of Neoliberalism (2005)* 62

Reading 2.2.2: *"Why the Neoliberal Turn?" from A Brief History of Neoliberalism (2005)* 64

SUGGESTED READINGS 70

STUDY GUIDE 71

**CHAPTER 3: The Social Theory of Émile Durkheim** 73

3.1 Émile Durkheim (1858–1917) 73

Durkheim's *Sociology: General Orientation, Early Works, and a Reflection on Crime—The Rules of Sociological Method (1895)* 74

Reading 3.1.1: *The Rules of Sociological Method (1895)* 76

Durkheim's *Suicide (1897) and the Concept of Anomie* 78

Reading 3.1.2: *Excerpts from Suicide (1897)* 79

Durkheim's *The Elementary Forms of Religious Life (1912) and the Social Production of Concepts* 85

Reading 3.1.3: *Selection from the Conclusion of The Elementary Forms of Religious Life (1912)* 86

3.2 The Legacy of Durkheim 90

Robert K. Merton (1910–2003) 90

Merton's *"Social Structure and Anomie" (1938)* 91

Reading 3.2: *Merton's "Social Structure and Anomie" (1938)* 92

SUGGESTED READINGS 99

STUDY GUIDE 99

**CHAPTER 4: The Social Theory of Max Weber** 101

4.1 Max Weber (1864–1920) 101

Weber's *Economy and Society: An Outline of Interpretive Sociology (1921–1922)* 102

Reading 4.1.1: *Excerpts from Weber's Economy and Society: An Outline of Interpretive Sociology (1921–1922)* 105

Reading 4.1.2: *Excerpt from "Science as a Vocation" (1919)* 110

4.2 The Legacy of Weber: George Ritzer and Theda Skocpol 110

George Ritzer (1940–) 111

Ritzer's *The McDonaldization of Society (1993)* 111

Reading 4.2.1: *Excerpts from George Ritzer's The McDonaldization of Society (1993)* 111

<i>Theda Skocpol (1947–)</i>	116
<i>Skocpol, Contemporary Political Life, and the Weberian Legacy</i>	117
<i>Reading 4.2.2: Skocpol's "The Narrowing of Civic Life" (2004)</i>	118
<b>SUGGESTED READINGS</b>	121
<b>STUDY GUIDE</b>	121
 <b>CHAPTER 5: The Individual in Society: Simmel and Freud</b>	123
5.1 Georg Simmel (1858–1918)	123
<i>Simmel's Social Theory: The Philosophy of Money (1907) and "The Metropolis and Mental Life" (1903)</i>	124
<i>Reading 5.1.1: "The Miser and the Spendthrift" from Simmel's The Philosophy of Money (1900)</i>	125
<i>Reading 5.1.2: "The Metropolis and Mental Life" (1903)</i>	128
5.2 The Legacy of Simmel: David Riesman (1909–2002)	135
<i>Riesman's Analysis of an Emerging Character Type: The Lonely Crowd (1950)</i>	136
<i>Reading 5.2: Excerpts from Riesman's The Lonely Crowd (1950)</i>	137
5.3 Sigmund Freud (1856–1939)	144
<i>Freud on the Individual and Society: Introductory Lectures on Psycho-Analysis (1915)</i>	145
<i>Reading 5.3: Excerpts from Freud's Introductory Lectures on Psycho-Analysis (1915)</i>	148
5.4 The Legacy of Freud: Juliet Mitchell and Others	160
<i>Freud's Legacy: Juliet Mitchell and Others</i>	160
<i>Reading 5.4: Excerpts from Juliet Mitchell's Psychoanalysis and Feminism (1974)</i>	161
<b>SUGGESTED READINGS</b>	166
<b>STUDY GUIDE</b>	167
 <b>PART II: Questions and Exercises</b>	168
 <b>PART III: THE MIDDLE YEARS</b>	
<i>Introduction</i>	173
<i>Suggested Readings: Part III</i>	173
 <b>CHAPTER 6: The American Emergence</b>	175
Introduction	175
6.1 Charles Cooley (1864–1929) and George Herbert Mead (1863–1931)	176
<i>Cooley, Mead, and the Microsociological Tradition: Mead's Mind, Self, and Society (1934)</i>	177
<i>Reading 6.1: Mead's Mind, Self, and Society (1934)</i>	179
6.2 The Legacy of Cooley and Mead: Patricia Adler (1951–) and Peter Adler (1951–)	181
<i>The Adlers and the Self in Society</i>	181
<i>Reading 6.2: Patricia and Peter Adler's "The Gloried Self" (1989)</i>	182
6.3 W.E.B. Du Bois (1868–1983)	189
<i>The Social Theory of Du Bois: The Souls of Black Folk (1903)</i>	190
<i>Reading 6.3.1: Du Bois's The Souls of Black Folk (1903)</i>	192
<i>Reading 6.3.2: Du Bois's "The Souls of White Folk," Darkwater (1920)</i>	196
6.4 The Chicago School: St. Clair Drake (1911–1990) and Horace Cayton (1903–1970)	196
<i>The Chicago School and Drake and Cayton's The Black Metropolis (1945)</i>	198

## CONTENTS

	<i>Reading 6.4: Drake and Cayton's The Black Metropolis (1945)</i>	199
6.5	The Legacy of American Sociology: William Julius Wilson (1935–)	207
	<i>Wilson's Analysis of Institutional Segregation and Joblessness: When Work Disappears (1996)</i>	207
	<i>Reading 6.5: Wilson's When Work Disappears (1996)</i>	208
	<b>SUGGESTED READINGS</b>	219
	<b>STUDY GUIDE</b>	220
	 <b>CHAPTER 7: Reconstructed Marxism</b>	221
	Introduction	221
7.1	Walter Benjamin (1892–1940)	222
	<i>Benjamin on Art and the Media: "The Work of Art in the Age of Mechanical Reproduction" (1936)</i>	224
	<i>Reading 7.1: Benjamin's "The Work of Art in the Age of Mechanical Reproduction" (1936)</i>	225
7.2	Adorno, Horkheimer, and Marcuse: Exiles in Paradise	235
	<i>Adorno and Horkheimer's Critique of Culture: The Dialectic of Enlightenment (1944)</i>	237
	<i>Reading 7.2: Adorno and Horkheimer's "The Culture Industry: Enlightenment as Mass Deception" from The Dialectic of Enlightenment (1944)</i>	239
7.3	Antonio Gramsci (1891–1937)	248
	<i>Gramsci's Analysis of Hegemony and the Formation of Intellectuals: The Prison Notebooks (written 1929–1935)</i>	249
	<i>Reading 7.3: Excerpts from Gramsci's Prison Notebooks (1929–1935)</i>	252
7.4	The Legacy of Gramsci: Jean Anyon (1941–2013)	260
	<i>Gramsci's "Organizers of Society" and Anyon's "Executive Elite" Schools</i>	260
	<i>Reading 7.4: Anyon's "Social Class and the Hidden Curriculum of Work" (1980)</i>	261
	<b>SUGGESTED READINGS</b>	276
	<b>STUDY GUIDE</b>	277
	 <b>CHAPTER 8: American Hegemony and Its Critics</b>	279
	Introduction	279
	Structural Functionalism	280
	Conflict Theory	281
	Symbolic Interactionism	281
8.1	Structural Functionalism: Talcott Parsons (1902–1979)	282
	<i>Parsons and Structural-Functional Sociology</i>	283
	<i>Reading 8.1.1: Parsons's "An Outline of the Social System," from Theories of Society (1961)</i>	285
	<i>Parsons and the Sociology of Illness and Medicine</i>	288
	<i>Reading 8.1.2: Parsons's "Illness and the Role of the Physician" (1951)</i>	289
8.2	Conflict Theory: Critic of Hegemony C. Wright Mills (1916–1962)	295
	<i>Mills and Conflict Theory: The Power Elite (1956)</i>	296
	<i>Reading 8.2: Mills's The Power Elite (1956)</i>	298
8.3	Symbolic Interactionism: An Alternative to Structural Functionalism—Howard S. Becker (1928–)	302
	<i>Symbolic Interactionism: The Social Theory of Howard S. Becker</i>	302
	<i>Reading 8.3: Excerpt from Becker's Outsiders (1963)</i>	304



8.4 Consumerism and “False Needs”: The Critique of Modern Capitalist Culture—Herbert Marcuse (1898–1979)	311
<i>Marcuse’s One-Dimensional Man (1964)</i>	311
<i>Reading 8.4: Excerpts from Marcuse’s One-Dimensional Man (1964)</i>	313
8.5 Structural Marxist Theory: Louis Althusser (1918–1990)	318
<i>Althusser and Structural Marxist Theory</i>	319
<i>Reading 8.5: Excerpts from Althusser’s “Ideology and Ideological State Apparatuses” (1970)</i>	320
<b>SUGGESTED READINGS</b>	327
<b>STUDY GUIDE</b>	328
<b>SOURCES</b>	330