



RHODES UNIVERSITY
Grahamstown • 6140 • South Africa

Department of Sociology

INDUSTRIAL AND ECONOMIC SOCIOLOGY II

FIRST TERM: 2020

INDUSTRY, ECONOMY, AND SOCIETY



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1. Introduction

Welcome to the course on social theory. Social theory, as you will remember from last year, underpins everything that we do in sociology, from the study of social processes such as the change from agrarian to industrial and post-industrial society and the impact of social structures such as class, gender and race within these processes. The pivotal issue of the extent to which we humans are socially constructed and our behaviour determined by society and the degree of subjectivity and conscious creative choice we can exert; lie at the centre of the different theories we will study.

The works of the classical social theorists are vitally important because they were first-hand observers of the transition from 'traditional' to 'modern' society and were among the first social scientists to use the tools of empirical science to comprehend social change. The grand themes of modern sociology – such as industrialisation, state and class formation, urbanisation, individualisation, secularisation, rationalisation, and bureaucratisation – are all addressed by the classical social theorists. So are the shadier aspects of modernity: the insecurity and precariousness of modern life, the disintegration of community and the isolation of the individual, the susceptibility of people to ideological manipulation and alienation, as well the deepening of inequalities across the world.

The course is divided into four sections. Sections 1 - 3, will focus on the classical sociological theorists, while the last section will focus on economic and industrial sociological theory as it has been applied to and developed in Southern Africa.

2. Learning principles underlying the course

- You don't do a degree, you read for a degree
- The more you put in, the more you get out
- Passive rote learning = shallow learning
- Active participatory learning = deep learning
- Proper understanding of sociological theory and concepts requires their application to real life situations
- The best way to understand something is to explain it to someone else

3. Methods of assessment

3.1 Formal assessment

3.1.1 Essay

Choose **two** of following **essays**. The essay must be **1 ½ spacing and five pages long, excluding the cover page and the list of references:**

1. Discuss the social and intellectual forces that gave rise to sociological theory, using examples from the film “Daens” to illustrate your answer.
2. Critically evaluate Marx’s historical materialism and explain the relationship between the division of labour, alienation, and the dream of the whole man (sic) in Marx’s writing.
3. Discuss Marx’s analysis of class and the relationship between class and the Marxist concept of “false consciousness”.
4. Emile Durkheim, like Marx before him, was concerned with the changes brought about by the advent of industrial capitalism. Critically analyse the relationship between the increasing division of labour, specialisation and the solidarity of society in Durkheim’s work.
5. Discuss Weber’s concepts of ideal types and rationalism regarding his study of bureaucracy in modern capitalist society.
6. Critically assess Weber’s theory on the rise of the protestant ethic and the spirit of capitalism.
7. Drawing on one or more of the South African Marxists studied in the course, outline the main aspects of the development of capitalism in South Africa.

You will be rewarded in terms of marks for handing in an essay that is:

- logically set out (introduction, main arguments, conclusion),
- well-researched with evidence of wide reading,
- showing an in-depth and creative understanding of the issues discussed,
- using examples to illustrate your arguments, and
- properly referenced, as per Handout No 1.

You are required to adhere strictly to the stylistic, academic and plagiarism requirements set out in Handout 1. Failure to do so will result in your essay being penalised. **Plagiarism of another student’s work or from the Internet will result in disciplinary action being taken against you.**

Essays due date: Essay 1: Monday, March 2 by 12:00. Essay 2: Monday, March 23. Late submissions will be penalised as per Handout 1. The assignments must be placed in the Industrial and Economic Sociology 2 box situated in the passage leading into the Department of Sociology. No extensions without a valid LOA from the Head of Department will be granted. No excuses such as “my computer crashed”, or “I gave it to my friend to hand in” or “my dog ate it” will be accepted.



3.1.2 Exam: You will write a two-hour write-off exam in June. Wide reading and the ability to synthesise the reading material in a critical and logical manner that directly answers the test or exam question, is what we are looking for. We will discuss this closer to the time. Handout 1 contains a marking schedule for examinations and tests. Your exam mark will count 60% of your final mark.

3.1.3 Tutorials: There will be one compulsory tutorial for **Section A**. Please make a note of the date: Friday, 14 February. The film “Daens” will be shown in the double period afternoon lecture slot.

4. COURSE STRUCTURE

4.1 Section A

4.1.1 Introduction to Theory, the Sociological Imagination and the Social and Intellectual Forces that Gave Rise to Sociological Theory

The first section of this course consists of a brief introduction to the nature of social theorising, C Wright-Mill’s “sociological imagination” and the social and intellectual influences which contributed to the origin of sociology as a discipline. The aim of this section is to explore the changing conditions in Europe that gave rise to what Romm and Sarakinsky (1994:6) describe as “critical scientific rationalism”, starting with “the age of reason”, to the emergence of empiricism, positivism, and theoretical realism.

Required readings:

Appelrouth, S. & Edles, L. (2008/11). *Sociological theory in the contemporary era*. Thousand Oaks: Pine Forge/Sage. (Introduction)

Romm, N. & Sarakinsky, M. (eds.) (1994). *Social theory*. Isando: Lexicon. (Chapter 1). (On short loan)

Carrigan, M. (2013). *The Sociological imagination revisited*. Available at: <http://sociologicalimagination.org/archives/14301>

Recommended readings:

Benton, T. (1977). *The philosophical foundations of three sociologies*. London: Routledge and Kegan Paul.

Johnson, D.P. (1971). *Sociological theory: Classical founders and contemporary perspectives*. New York: J. Wiley and Sons.

Jones, P. (2003). *Introducing social theory*. Cambridge: Polity.

Harrington, A. (2005). *Modern social theory*. Oxford: Oxford University Press.

Ritzer, G. (1992). *Classical sociological theory*. New York: McGraw-Hill.

To illustrate the effects of some of the social and intellectual forces in the nineteenth century which led to the origin of sociology, you are required to attend a screening of the award-winning film “Daens” on Friday, 15 February in periods 7 and 8 in usual lecture venue. The film is based on a novel (Pieter Daens by Louis Paul Boon) and contains references to most of the issues that are regarded as important social forces in the development of sociological theory:

1. Political instability.
2. Industrial change and the rise of capitalism.
3. The rise of socialism.
4. Increasing urbanisation.
5. Changes in traditional religious beliefs.
6. Technological development.
7. Shifts in class structures.
8. Changes in the family as institution.

These issues are depicted in this highly acclaimed film. Watching this film will facilitate your understanding of the first part of the course, namely the assessment of some of the social forces in the development of sociological theory.

Attendance at a screening of the film “DAENS” is compulsory.

Ritzer, G. (ed.) (2000). *The Blackwell companion to major classical social theorists*. Oxford: Blackwell.

Skidmore, W. (1975). *Theoretical thinking in sociology*. Cambridge: Cambridge University Press.

Turner, J. & Beeghly, L. (1981). *The emergence of sociological theory*. Homewood, Illinois: Dorsey Press.

Zeitlin, I. (1968). *Ideology and the development of sociological theory*. Englewood Cliffs, New Jersey: Prentice Hall.

4.1.2 Karl Marx (1818-1883)

No social theorist had a greater influence on the critical analysis of society than Karl Marx. For Marx the most important part of society is its economic system – the way in which people work and produce goods and services – and he saw this aspect as underlying all social relationships. These relationships were for him based largely on inequality and oppression, which therefore made it inherently unstable and contradictory.

History, Marx believed, was divided into a series of distinct epochs, or modes of production, each characterised by a specific set of social relationships. As with many thinkers, Marx's ideas changed over time. The early writings tend to focus on human nature (a humanist/romantic approach) while the intermediate and later writings are firmly "materialist", giving priority to the economy and economic relations. The object of his work as a whole is to conceptualise change, understood as the transition from one mode of production to another. History is seen as a developmental process culminating in communism, the last stage in social evolution. Within this theory of history, known as "historical materialism", Marx developed with his long-time collaborator Friederich Engels, a theory of society that analysed the class structure and dynamics of capitalist society. Marx's theories, although not as popular as they were due to the many problems arising out of practical attempts to implement communist society, are with recent modifications, still a powerful analytical tool within the social sciences and within political struggles against oppression around the world.

Required reading:

Romm, N. & Sarakinsky, M. (eds.) (1994). *Social theory*. Isando: Lexicon. [Chapter 5]

Recommended readings:

Allan, K. (2011). *A primer in social and sociological theory*. Thousand Oaks: Pine Forge Press. [Chapter 5, pp. 107–114] (On short loan)

Avineri, S. (1980). *The social and political thought of Karl Marx*. Cambridge: Cambridge University Press.

Birnbaum, N. (1953). Conflicting Interpretations of the Rise of Capitalism: Marx and Weber. *The British Journal of Sociology*. Vol. 4 (2) pp. 125-141. Available at: http://encore.seals.ac.za/iii/encore_ru/plus/C_SMarx%20on%20the%20rise%20of%20c apitalism_Orightresult_Ujsessionid=0126C51EB43168BC179B868B1F10AF41?lang=eng

Carver, T. (ed.) (1992). *The Cambridge companion to Marx*. Cambridge: Cambridge University Press.

Elster, J. (1986). *An introduction to Karl Marx*. Cambridge: Cambridge University Press.

Giddens, A. (1982). *Capitalism and modern social theory: An analysis of the writings of Marx, Durkheim, Weber*. Cambridge: Cambridge University Press.

Graaff, J. (2001). *What is sociology?* Oxford: Oxford University Press. [Chapter 2] (on short loan)

Heller, H. (2011). *The birth of capitalism: A twenty-first-century perspective*. London: Pluto Press.

Johnson, D.P. (1971). *Sociological theory: Classical founders and contemporary perspectives*. New York: J. Wiley and Sons.

Lafrance, X. & Post, C. (ed), (2019) *Case Studies in the Origins of Capitalism*. Cham: Palgrave Macmillan.

McLellan, D. (1971). *The thought of Karl Marx: An introduction*. London: Macmillan.

Wood, A. (1980). *Karl Marx*. London: Routledge.

Readings on alienation:

Mészáros, I. (1982). *Marx's theory of alienation*. London: Merlin.

Ollman, B. (1976). *Alienation: Marx's conception of man in capitalist society*. Cambridge: Cambridge University Press.

Wood, A. (1980). *Karl Marx*. London: Routledge. [Chapters 1-4]

Readings on capitalism and class structure:

Avineri, S. (1980). *The social and political thought of Karl Marx*. Cambridge: Cambridge University Press.

McLellan, D. (1980). *The thought of Karl Marx*. London: Macmillan.

Readings on base/superstructure:

Carver, T. (ed.) (1992). *The Cambridge companion to Marx*. Cambridge: Cambridge University Press.

Miller, R. (1984). *Analyzing Marx*. Princeton: Princeton University Press.

Wood, A. (1980). *Karl Marx*. London: Routledge. [Chapters 1-4]

4.1.3 Emile Durkheim (1858-1917)

Emile Durkheim's view in *The Division of Labour* is guardedly more optimistic than Marx's blatant pessimistic analysis of the division of labour in 18th-19th century capitalist society. While Marx saw the specialisation of labour as enslaving workers in their occupational role and causing acrimony between social classes, Durkheim believed that the promise of the division of labour outweighed the problems. He acknowledged that specialised division of labour and the rapid expansion of the industrial society contained threats to social solidarity. However, he still maintained that the division of labour could increase interdependence and

thus reinforce social solidarity. He noted that in order to produce goods and services more efficiently, individuals had to specialise in particular roles. To him, this specialisation requires cooperation, which in turn leads to organic solidarity. The main influences on Durkheim's thought are Henri Saint-Simon and Auguste Comte on the one hand and the attempt by some German theorists to apply the organic approach in biology to society. Durkheim accepted his predecessor's definition of a positive social science and spent most of his life attempting to develop sociology into a respectable discipline. He is well known for his functional analysis of society even though he separated function from cause in his analyses. Durkheim argued that society evolved from a simple mechanical to a complex organic structure and that the change was caused by a range of factors including an increase in population. Furthermore, he insisted that society has an existence that was separate from the individuals who constitute it. Paradoxically, he attempted to provide a sociological explanation of individuality in the modern world.

Required reading:

Romm, N. & Sarakinsky, M. (eds.). (1994). *Social theory*. Isando: Lexicon. [Chapter 6].

Recommended readings:

Bierstedt, R. (1966). *Durkheimian sociology: Cultural studies*. Cambridge: Cambridge University Press.

Bottomore, T. & Nisbet, R. (1979). *History of sociological analysis*. London: Heinemann.

Coser, L.A. (1977). *Masters of sociological thought*. New York: Harcourt Brace Jovanovich.

Crow, G. (2005). *The art of sociological argument*. Basingstoke: Palgrave Macmillan.

Da Cunha de Souza & Gustavo, L. (2018). "Division of labour in Durkheim, Marx and Honneth: Contributions to a political economy of recognition". *Civitas - Revista de Ciências Sociais. set-dez*, Vol. 18 (3), pp 654-668. Available at:

http://encore.seals.ac.za/iii/encore_ru/plus/C_SDurkheim%20and%20the%20division%20of%20labour_Orightresult_U?lang=eng&suite=ru

Durkheim, E. (1933). *The division of labour in society*. Glencoe: Free Press.

Durkheim, E. (1974). *Sociology and philosophy*. London: Routledge.

Durkheim, E. (1976). *The elementary forms of religious life*. London: Routledge.

Durkheim, E. (1982). *The rules of sociological method*. London: Routledge.

Gane, M. (1988). *The radical sociology of Durkheim and Mauss*. London: Routledge.

Giddens, A. (ed.) (1972). *Emile Durkheim: Selected writings*. New York: The Free Press.

Jones, R. (1986). *Emile Durkheim*. London: Sage.

Johnson, D.P. (1971). *Sociological theory: Classical founders and contemporary perspectives*. New York: J. Wiley and Sons.

Lukes, S. (1973). *Emile Durkheim: His life and work*. London: Allen Lane.

Nisbet, R. (1965). *Emile Durkheim*. Oxford: Oxford University Press.

Parkin, F. (1992). *Durkheim*. Oxford: Oxford University Press.

Pearce, F. (1989). *The radical Durkheim*. London: Unwin Hyman.

4.1.4 Max Weber (1864-1920)

Weber's work can be seen as a critique of the deterministic bent of Marx and Durkheim's materialist and structural functional view of individual agency in a capitalist society. Weber developed a sociological method known as "verstehen" that requires the sociologist to put aside his or her own values in order to subjectively understand the meaning behind other people's actions. Another contribution of Weber's is the notion of "ideal-types" – conceptual abstractions that people employ in trying to understand the complexities of the social world. He applied this concept most famously to his study of modern bureaucracy.

Max Weber's *The Protestant Ethic and the Spirit of Capitalism* examines the relationship between the rise of certain forms of Protestantism (Calvinism) and the development of rational capitalism. He focused on the subjective world of the individual, and the meaning attached to the religious inspired social action. He looked at how religion shaped men's mentality and affected their behaviour in various aspects of their lives, particularly their attitudes to economics. He saw Calvinism as a dynamic faith well suited to the progress of the modern world, the advance of the bourgeoisie, and the evolution of capitalism (Hamilton, 2000). As was the case with Durkheim and Marx, Max Weber was primarily concerned with the emergence of modern capitalist society and the human relationships surrounding them. Similarly, to Marx, Weber was interested in the issue of class, although he believed it was the product of a wider range of forces than simply the ownership of property. Furthermore, Weber explored the relationship between the Reformation and the ultimate rise of capitalism, as well as the increasingly complex administrative structures of the modern age.

Required reading:

Romm, N. & Sarakinsky, M. (eds.) (1994). *Social theory*. Isando: Lexicon. (Chapter 7). (On short loan)

Recommended readings:

Crow, G. (2005). *The art of sociological argument*. Basingstoke: Palgrave Macmillan.

Hamilton, A. (2000). "Max Weber's protestant ethic and the spirit of capitalism". In S. Turner (ed.) *The Cambridge companion to Weber*. Cambridge: Cambridge University Press. [On Short Loan]

Johnson, D.P. (1971). *Sociological theory: Classical founders and contemporary perspectives*. New York: J. Wiley and Sons.

Jones, P. (2003). *Introducing social theory*. Cambridge: Polity.

Ritzer, G. (1992). *Classical sociological theory*. New York: McGraw-Hill.

Ritzer, G. (ed.) (2000). *The Blackwell companion to major classical social theorists*. Oxford: Blackwell.

Turner, J. & Beeghly, L. (1981). *The emergence of sociological theory*. Homewood, Illinois: Dorsey Press.

4.1.5 Marxist theories applied to South Africa

South African Marxists have made major contributions to sociological theorising. For example, figures like Jimmy La Guma, Alfred Nzula and Harold Wolpe played a key role in the Comintern-rooted analyses of the relationship between capitalism and colonial oppression, the understanding of the development of capitalism in African contexts. They helped to develop distinctive local theories of colonialism and class exploitation. A number of prominent South African theorists drawing on Marx's work, namely Colin Bundy, Jack Lewis, Luli Callinicos, Bernard Magubane and Harold Wolpe, will be looked at in this final section of the course.

Luli Callinicos's *Gold and Workers* has become a classic Marxist analysis of the development of South African capitalism and the central role of gold mining and migrant labour in this process. Magubane utilizes a Marxist/Africanist approach to his analysis of South Africa. Bundy applies an offshoot of Marxist theory called Dependency theory to South Africa and analyses the underdevelopment of the peasantry in the reserves (Bantustans) such as the former Transkei, Ciskei, Bophuthatswana, etc, by the expanding capitalist economy after an initial period of prosperity. Lewis and Wolpe developed an alternative Marxist formulation based on the modes-of-production (MOP) approach to critique Bundy's "stagnationist" thesis.

Required reading:

Callinicos, L. (1980). *Gold and workers*. Johannesburg: Ravan Press.

Coetzee, J. and Graaff, J. (1996). *Reconstruction, development and people*. Halfway House: International Thompson Publishing. (Chapter 5).

Recommended readings:

Beinart, W. (1986) Putting a plough to the ground: accumulation and dispossession in rural South Africa, 1850-1930. Johannesburg: Ravan Press.

Bundy, C. (1988). *The rise and fall of the South African peasantry*. Cape Town: David Phillip.

Lewis, J. (1984). An economic history of the Ciskei, 1848-1900. Thesis (Ph.D.) - University of Cape Town.

Magubane, B.M. (1979). *The political economy of race and class in South Africa*. New York, London: Monthly Review Press. (Chapters 1, 8)

Yudelman, D. (1975). Industrialization, race relations and change in South Africa: An ideological and academic debate. *African Affairs*, Vol. 74 (294), pp. 82-96.

Wolpe, H. (1980). *The articulation of modes of production: essays from Economy and society*. London: Routledge and Kegan Paul.

Wolpe, H. (1988). *Race, class & the apartheid state*. London: James Currey.