

- 1 Auguste Comte - Man with a mission 17
 - 1.1 Forebodes of a new science 18
 - 1.2 The embryonic stage of sociology in France 21
 - 1.3 A biographical impression 24
 - 1.4 Under the wings of Saint-Simon 27
 - 1.5 A strong belief in planning, progress and the unity of mankind 29
 - 1.6 Social dynamics 32
 - 1.6.1 The progress of humanity 32
 - 1.6.2 The Law of the three stages 32
 - 1.7 Comte: The staunch advocate of positivism 36
 - 1.7.1 The methods of positive science 37
 - 1.7.2 Why positive science is positive 39
 - 1.7.3 Critique and counter-critique 39
 - 1.8 Comte's classification of sciences 42
 - 1.8.1 Criteria for the classification of sciences 42
 - 1.9 Industrial society 45
 - 1.10 The organic society 47
 - 1.11 A new religion and a new moral 50
 - 1.12 Epilogue 51

- 2 Karl Marx - Critical investigator and fighter of capitalism 55
 - 2.1 Biography 56
 - 2.1.1 Childhood and student years 56
 - 2.1.2 Exile 58
 - 2.1.3 A lifelong bond with Friedrich Engels 59
 - 2.1.4 Isolated in England 61
 - 2.2 Hegel and Marx: Thesis and antithesis 63
 - 2.2.1 World history and the realization of the Absolute Spirit 63
 - 2.2.2 Hegelian dialectics 64
 - 2.2.3 What is or what ought to be 66
 - 2.2.4 The dialectical method 67
 - 2.3 From dialectic idealism to historical materialism 68
 - 2.3.1 The dialectic triad constituted by Hegel, Feuerbach, and Marx 69
 - 2.3.2 Basic materialism 69
 - 2.3.3 Basis, superstructure and false consciousness 71
 - 2.4 Class struggle as the prime mover of social progress 73
 - 2.4.1 The origin of the idea of social progress 73
 - 2.4.2 The emergence of social classes 74
 - 2.5 The analysis of capitalism 75
 - 2.6 Alienation 79
 - 2.6.1 Alienation before Marx 79
 - 2.6.2 Alienating humans from human nature 80
 - 2.6.3 Objectification 81
 - 2.6.4 Money: the source of all evil 84
 - 2.7 Sociology of knowledge: ideology and false consciousness
 - 2.8 The role of the state after the revolution 87
 - 2.9 Is there a third Marx? 88
 - 2.10 In conclusion 89

- 3 Emile Durkheim - Sociology in praise of society 93
 - 3.1 Biography 94

- 3.1.1 Academic career 95
- 3.1.2 Durkheim and politics 97
- 3.2 The Rules of Sociological Method 98
 - 3.2.1 Social facts 98
 - 3.2.2 The coercive nature of social facts 99
 - 3.2.3 Institutions and collective representations 105
 - 3.2.4 Social facts 'as things' 103
- 3.3 Classic functionalism 104
 - 3.3.1 The necessity of functional explanations in sociology 104
 - 3.3.2 The functionalist explanation 105
 - 3.3.3 The social construction and functions of deviant behaviour 107
- 3.4 Specialization and social integration 108
 - 3.4.1 Mechanic and organic solidarity 108
 - 3.4.2 The explanation of increased specialization 110
 - 3.4.3 Anomie 112
- 3.5 The sociological explanation of suicide rates 113
 - 3.5.2 Altruistic, egoistic, and anomie suicide 113
 - 3.5.2 Suicide, marriage, and gender 116
- 3.6 The elementary forms of religious life 118
 - 3.6.1 Points of departure 119
 - 3.6.2 The cult of the totem 119
 - 3.6.3 The origin of classifications and fundamental categories of thought 121
 - 3.6.4 Homo duplex and the origin of religions 121
 - 3.6.5 The social functions of religion 123
- 3.7 Socialization and moral education 124
 - 3.7.1 Elements of moral education 126
- 3.8 Durkheim's analysis of socialism 128
- 3.9 In conclusion 130

- 4 Georg Simmel - The great impressionist of social life 133
 - 4.1 A rich life and a poor career 134
 - 4.2 Sociological knowledge 137
 - 4.2.1 Historical knowledge 140
 - 4.3 The field of sociology 141
 - 4.3.1 Sociology between methodological individualism and holism 141
 - 4.3.2 Sociation, the subject matter of sociology 143
 - 4.3.3 On method 144
 - 4.4 The sociology of forms 145
 - 4.4.1 The epistemological basis 146
 - 4.4.2 Life as a form that produces 'more than life' 147
 - 4.4.3 Different contents, similar forms; similar contents, different forms 148
 - 4.5 Specimen of Simmel's sociology of forms 149
 - 4.5.1 The Stranger and the adventurer 149
 - 4.5.2 Group size: dyads and triads 151
 - 4.5.3 Group size: individuality and social structure 152
 - 4.6 The tragedy of modern culture 155
 - 4.6.1 Objective and subjective culture 156
 - 4.7 The social construction of poverty 159
 - 4.7.1 Labelling the poor 159
 - 4.8 The goals of feminism 161
 - 4.9 Conflicts, competition, and domination 164
 - 4.9.1 The civilizing function of competition 164
 - 4.9.2 The centralizing function of conflict 165
 - 4.9.3 The two sides of authority and domination 166
 - 4.9.4 Forms of leadership and group cohesion 167

4.10	The philosophy and sociology of money	168
4.10.1	What is money?	169
4.10.2	Values and valuations	170
4.10.3	Modernity and money	171
4.10.4	A modern view on the modernity of the past	171
4.11	Conclusions	172
5	Max Weber - The last <i>homo universalis</i> of sociology	175
5.1	Biography and academic career	176
5.2	Weber's methodology and epistemology	179
5.2.1	The philosophical roots of interpretative sociology	181
5.2.2	Ideal types: construction and functions	183
5.2.3	Interpretive understanding of social actions	186
5.2.4	Freedom from value judgment	189
5.3	Rationalization as <i>Leitmotiv</i>	190
5.3.1	Different meanings of rationalization	192
5.3.2	The introduction of rationality in Western music	194
5.4	Modern capitalism	194
5.4.1	The spirit of capitalism	196
5.5	The Protestant ethics and the spirit of capitalism	197
5.5.1	The Calvinist ethic	199
5.5.2	Inner-worldly ascetics	200
5.5.3	Unintended consequences of the Protestant ethic	201
5.5.4	Testing the thesis	202
5.5.5	Critique and counter-critique	204
5.6	Weber's political sociology: rationalisation of government	205
5.6.1	Traditional authority	206
5.6.2	Charismatic leadership	207
5.6.3	Rational-legal authority	208
5.7	Bureaucracy as an ideal type	208
5.8	Social action and social order	211
5.8.1	The establishment of social order	212
5.9	Inequality, cultural diversity and social cohesion	214
5.10	In conclusion	217
6	Talcott Parsons - The incurable theorist of the social system	219
6.1	Youth and family matters	220
6.1.1	A purely academic career	221
6.1.3	Three phases in Parsons' theoretical quest	222
6.2	Towards a theory of social action	224
6.2.1	The unit act	225
6.3	Pattern variables and the comparison of cultures	227
6.4	The social system	230
6.4.1	Structural functionalism	231
6.5	Parsons' famous AGIL scheme	233
6.6	Parsons' theory of socialization	236
6.6.1	Freud's legacy	237
6.6.2	The personality system	238
6.6.3	The socialization process schematized	239
6.6.4	Socialization as learning process	240
6.7	Social Change	242
6.8	The American value system	244
6.8.1	Criticizing popular sociological analyses	244
6.8.2	The Christian foundation of the American Value system	245
6.8.2	Full citizenship for Afro-Americans	248
6.9	In conclusion	251

7	Norbert Elias - Master of historical sociology	255
<i>j.i</i>	A life and career	256
	7.1.1 Child, student, soldier, and student again	256
	7.1.2 An academic life outside academia	257
	7.1.3 Late vintage	259
7.2	On sociological theory	261
	7.2.1 Figurations or processes?	264
7.3	The Civilizing Process	266
	7.3.1 French civilization and German culture	267
	7.3.2 State formation, civilization and increased self-constraint	268
	7.3.3 Growing interdependency and psychologization	271
	7.3.4 Summary of the civilizing process	272
7.4	The end of the civilizing process?	274
	7.4.1 A return of barbarism?	275
	7.4.2 Evolutionism and ethnocentrism	276
7.5	Inequality among equals	278
7.6	Individualization and globalization	281
	7.6.1 The rise of the I-identity and the fall of the We-identity	281
	7.6.2 Towards a world society of individuals?	283
7.7	Elias on science	285
	7.7.1 The social basis of knowledge	285
	7.7.2 The biological character of science	286
7.8	Involvement and detachment	288
7.9	The social construction of time	289
	7.9.1 The measurement of time	291
7.10	In conclusion	293
8	Mary Douglas - Brilliantly bridging anthropology and sociology	297
8.1	Life and career	298
8.2	Douglas, Durkheim and Levi-Strauss	301
	8.2.1 Durkheim's legacy	301
	8.2.2 Criticizing Levi-Strauss	303
8.3	The good, the bad, and the holy	304
	8.3.1 The Lele system of classification	305
	8.3.2 The Bible and the classification of tabooed food	307
8.4	Rituals	312
	8.4.1 The death of ritual life	312
	8.4.2 Decoding mealtime rituals	315
8.5	The group-grid model	317
	8.5.1 Borrowing basic ideas of Basil Bernstein	317
	8.5.2 The dynamic interplay between grid and group	321
	8.5.3 Pitfalls of cultural analysis	323
8.6	Secular sects: the case of the British peak labour organization	324
8.7	How institutions think	327
8.8	Aids and the risks of sexual encounters	332
8.9	In conclusion	337
9	Peter L. Berger - An alternative interpretation of modernity	339
9.1	Life and career	340
9.2	Characterizing Peter Berger	342
	9.2.1 The input of existential phenomenology	343
	9.2.2 Humanistic sociology	344
	9.2.3 9.3 The social construction of reality	345

- 9.2.4 The foundations of Knowledge in Everyday Life 345
- 9.3.1 The holy trinity of social construction: Externalization - objectivation - internalization 347
- 9.3.2 Institutionalization and the social construction of reality 348
- 9.3.3 Main characteristics of institutions and the danger of reification 350
- 9.3.4 The experience of everyday reality 352

- 9.4 Comic relief: a necessary interlude 354
- 9.5 Symbolic interactionism and socialization 355
 - 9.5.1 Socialization and social determinism 355
 - 9.5.2 The legacy of Herbert Mead 357
 - 9.5.3 Primary socialization 359
 - 9.5.4 The development of our identity 360
- 9.6 The overstated miseries of modernity 362
 - 9.6.1 The cultural pessimism of social critics 362
 - 9.6.2 Religion and social order 363
 - 9.6.3 The seed of secularization 364
 - 9.6.4 The modern attack at the nuclear family and marriage 366
 - 9.6.5 Marriage and the construction of social reality 369
- 9.7 Modern identities 371
- 9.8 The relationship between method and engagement 372
 - 9.8.1 Modesty as motto 373
 - 9.8.2 The practical value of value-neutrality 374
- 9.9 The capitalist revolution 375
- 9.10 Berger's disinvitation to sociology 378

- 10 Pierre Bourdieu-Field marshal of modern sociology 383
- 10.1 Academic career 384
 - 10.1.1 Academic productivity and career 385
- 10.2 Scientific friends and foes 387
 - 10.2.1 The attempt to end the objectivism-subjectivism debate 387
 - 10.2.2 A ferocious attack at rational choice theory 389
- 10.3 Core concepts 390
 - 10.3.1 Strategy, sense of the game, sense of practice 393
 - 10.3.2 Matrimonial strategies 396
- 10.4 Marx revisited and revised 398
 - 10.4.1 Cultural capital and social battlefield 398
 - 10.4.2 Class revisited 400
- 10.5 Education and symbolic violence 402
 - 10.5.1 Symbolic violence 403
 - 10.5.2 Self-exclusion by a negative reaction to limited opportunities 404
 - 10.5.3 Bourdieu's theory of reproduction 405
- 10.6 Cultural distinction and social distance 407
 - 10.6.1 The road to a modern classic 407
 - 10.6.2 What is legitimate art? 409
 - 10.6.3 The natural gaze: unmasking a modern myth 409
 - 10.6.4 Contested tastes 410
 - 10.6.5 Distinction through distance, distance through distinction 412
 - 10.6.6 Theoretical framework of *La Distinction* 414
- 10.7 The power of words 415
 - 10.7.1 The necessity of a sociological analysis of language 415
 - 10.7.2 Linguistic habitus and competence 416
 - 10.7.3 The social conditions of the power of words 418
- 10.8 Reflexive sociology 419
 - 10.8.1 Critical theorizing as a habitus 419
 - 10.8.2 Social change as ultimate goal 420

10.9	Critique and admiration	421
10.10	In conclusion	422
11	Jürgen Habermas - Critical sociology as leverage for emancipation	425
11.1	Biography and academic career	426
11.2	Sources of inspiration	428
11.2.1	The influence of Marx and the <i>Frankfurt School</i>	429
11.3	Critical theory	430
11.3.1	The positivism debate: Objectivity and value-neutrality?	431
11.3.2	Manipulation or emancipation?	433
11.3.3	Should we study aspects of society or its totality?	434
11.4	Knowledge and interests	435
11.5	Risks and opportunities of the technical revolution	438
11.5.1	Degeneration of praxis	439
11.5.2	Democratization and emancipation through <i>constraint-free dialogue</i>	441
11.6	The theory of communicative action	443
11.6.1	Pathologies of modern times	445
11.6.2	Colonization of the life-world	446
11.6.3	The input of the philosophy of language	448
11.6.4	Elements for discourse analysis	449
11.6.5	Critique and counter-critique	450
11.7	The struggle for recognition	452
11.7.1	The feminist struggle for equal rights and equity	453
11.7.2	The recognition of cultural rights of minority groups	455
11.8	Modernizing modernity	457
11.8.1	Habermas contra Lyotard	459
11.9	In conclusion	462
	Notes	464
	Index	496
	The author	512