INTRODUCTION

Although William Edward Burghardt Du Bois is now acknowledged, still somewhat grudgingly, as a founder of the field of sociology, he is not given his true props. Sometimes we teach THE SOULS OF BLACK FOLK, and occasionally BLACK RECONSTRUCTION, or excerpts of those and other works, but we do not generally recognize how original Du Bois was. He is in many ways the creator of modern sociology. Both as scholar and activist he is virtually without peer.

How to teach him? How to learn from him? There has to be a "life and times" approach, at least in part, because his 95 years (1868-1963) span such immense changes in US race and racism, changes that he helped bring about. So social context and history matter.

Sociology matters too. The discipline -- a word we should unpack -- has always been uncertain of itself, divided between upholding and defending the current social system (say, Talcott Parsons) and criticizing it (say, a lot of the UCSB department). Du Bois is one of the great critical social theorists of the 20th century. But Du Bois is not only a critic of the social sciences: he is a founder of sociology. All his social scientific work is different, far more radical and critical than "mainstream" (ie white) sociology. His contributions were so immense that the "mainstream" (ie white) discipline, ripped them off in major ways, just in order...
to invent itself. Never giving credit to Du Bois -- and never admitting him to their ivy-covered halls of power. All the while, on the outside of the sociological mainstream, Du Bois still produced and published the most innovative and radical sociology in the land. Based at Atlanta University during two extended periods (1897-1914; 1934-1944); and as a "visiting assistant" at Penn (1897-1899), Du Bois wrote THE PHILADELPHIA NEGRO, BLACK RECONSTRUCTION, DUSK OF DAWN, and a host of other scholarly studies, and journalism, not to mention a steady stream of fiction, poetry, and political manifestos. At Atlanta he created and directed the Atlanta University Studies series, developing the first systematic empirically-based "school" of sociology. The Atlanta School, Aldon Morris says, prefigured and informed Chicago Sociology and thus the entire discipline.

And Du Bois lived it; he was not only a scholar. He remained an activist and champion of black politics throughout his 95 years. He embodied the 11th Thesis of Marx: "The philosophers have merely tried to interpret the world. The point however is to change it."

Of course he was not perfect. He supported the US entry into WWI, an act that he later regretted (see "Close Ranks" in Lewis, ed. 1995, 697). He wrote in favor of Japanese colonialism in China (see "Japanese Colonialism," listed below). He was a big fan of Stalin (see his obituary for Stalin, listed below).

A recent upsurge of literature on Du Bois, and particularly Morris's The Scholar Denied: W. E. B. Du Bois and the Birth of Modern Sociology, argues that the standard account that we have of the rise of sociology in the US -- which is to say, modern, theoretically grounded, empirical sociology -- can no longer emphasize the "Chicago School" in the same way, but must proceed from Du Bois's work. In fact Morris shows with exhaustive precision that the Chicago "founders" like Park, Wirth, and Thomas and Znaniecki not only reinvented Du Bois's previous contributions, but systematically PLAGIARIZED him. [!!!] These arguments have yet to be fully addressed from within the field's mainstream. Morris also sheds new light on Du Bois's relationship with Max Weber.

The Morris book will allow us to emphasize the radical sociology of Du Bois. Reading some of his key texts: Souls and Black Reconstruction to be sure, but also The Philadelphia Negro, Dusk of Dawn, and a selection of shorter pieces, will allow us to think about his work and ideas in light of our own situation. We will deal with Du Bois's Marxism, his pan-Africanism and anti-imperialism, and his feminism.

Du Bois is more-or-less the inventor of the sociology of race and racism (the founder of REN in a way). So we will be paying particular attention to race. But his radical and sometimes revolutionary approach to sociology, to a field that he had in many ways created, and that had then been "appropriated" from him, will demand our central attention as well. Although Du Bois's work cannot be
confined by the boundaries of sociology -- anymore than he can be seen as "primarily" a historian, philosopher, or literary person -- his role in inventing modern sociology will be emphasized.

READING (Annotated)


__. The Souls of Black Folk. New York: Norton, 1999 (1903). I recommend this critical edition that includes an extensive set of background materials as well as the standard text.

__. Black Reconstruction In America: An Essay Toward a History of the Part which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880. New York: Free Press, 1998. Once again there are many editions. This is one of the greatest works of American history ever written. And is it sociology too? Manifestly. It is very definitely a work of historical sociology, political sociology, economic sociology, social psychology....

__. Dusk of Dawn: An Essay Toward an Autobiography of a Race Concept. New Brunswick, NJ: Transaction, 1983 (1940). In my view the most important of Du Bois's autobiographies, though of course it predates his post-WWII years, his struggles with McCarthyism and turn to the Communist Party, and his ultimate emigration to Ghana.


There is obviously a lot more than can be brought in: many other books and articles by Du Bois, material that derives from him, and also biographies (there are a lot). But this list of "required readings" is already fairly long and I do not want to extend it farther. We can use GauchoSpace to identify and discuss other resources on Du Bois.

REQUIREMENTS

Reaction Papers: These are brief book reviews, c. 750 words, focused on the main text assigned each week. RPs are due every week except Week 1. In most cases you will have the chance to write two RPs on each main text. Think of
yourself as a reviewer for Contemporary Sociology or The Nation. RPs should be submitted on GauchoSpace Forums no less than 24 hours before the start of class (not the night before...). These are not graded.

Reflection Papers: There is no midterm, but at the midpoint of the class you will write a paper reflecting on a key aspect of Du Bois's work. In general you will draw on the readings we have discussed up to that point, both the major texts and the shorter essays. You are of course free to consult other sources as well. Try to identify and reflect upon the issue, concept, or approach you choose from Du Bois as a critical sociological insight. Note: You are strongly discouraged from choosing the concepts of "double consciousness" or "the psychological wages of whiteness" for this paper.

Suggested length: 1800-2400 words (6-8 double-spaced pages). Reflection papers are due on GauchoSpace before 600pm Monday, Feb 13.

Final Papers: Your final paper will respond to the following prompt:

Throughout his extensive writings, Du Bois sought to criticize and radicalize the field of sociology, and other fields as well, such as history, religious studies, criminology, urban studies, education, political studies (both national and global), and cultural studies. Choosing sociology (preferred) or any other field (if you insist), describe and analyze Du Bois's critical and radical contribution.

Be sure to document your claims, referring to Du Bois's own writings. Of course, you may also refer to other writings if you wish.

Suggested length: 3000-3600 words (10-12 double-spaced pages). Final papers are due on GauchoSpace before 600pm Thursday, March 22.

**SCHEDULE OF CLASSES**
(Readings due on the date listed; articles listed mostly appear in Lewis, ed. 1995)

Week 1, Jan 12

Introduction to the course; self-introduction and reflection

Week 2, Jan 19

The Souls of Black Folk
"A Negro Student at Harvard at the End of the Nineteenth Century" 271-290

Week 3, Jan 26

The Philadelphia Negro I
"The Laboratory in Sociology at Atlanta University" 165-168
"The Negroes of Farmville Virginia" 231-236

Week 4, Feb 2

The Philadelphia Negro II
"American Negro Slavery" by Ulrich Bonnell Phillips" 193-196

Week 5, Feb 9

The Scholar Denied I
[Additional notes: The Archiv was the leading sociology journal of its day; imagine a combined ARS and AJS. It was edited by Werner Sombart, Max Weber, and Edgar Jaffé and based at the University of Heidelberg. An additional benefit of this article is that it contains a list, prepared by Du Bois, of the main research projects of the Atlanta School, presented here as conference proceedings.]

"Reflections on Du Bois" paper due on GauchoSpace before 600pm, Monday, Feb 13

Week 6, Feb 16

The Scholar Denied II
"Women's Rights":
  Prefatory Note (D. L. Lewis) 289
  "The Burden of Black Women" 291-293
  "The Black Mother" 294
  "Hail Columbia!" 295-296
  "Woman Suffrage" 297-298
  "The Damnation of Women" 299-312
  "Sex and Racism" 313-314

Week 7, Feb 23

Black Reconstruction I
Marxism
"Marxism and the Negro Problem" 538-544
"Socialism and the Negro Problem" 577-580
"The Negro and Communism" 583-593
"Application for Membership in the Communist Party of the United States of America" 631-633
"On Stalin" 796-797
Week 8, March 2

**Black Reconstruction II**
Nationalism and Imperialism
"To the Nations of the World" 639-641
"Japanese Colonialism" 85-86
"The African Roots of the War" 642-651
"The Souls of White Folk" 453-465

Week 9, March 9

**Dusk of Dawn**
Movements
"A Negro Nation Within the Nation" 563-570
"Back to Africa" 333-339
"Will the Great Gandhi Live Again?" 358-360

Week 10, Mar 16

Thinking about Du Bois and us; wrap-up and catch-up; possible cookies.
No additional readings. You're working on your final essays.

**Final papers are due on GauchoSpace before 600pm, Thursday, March 22.**