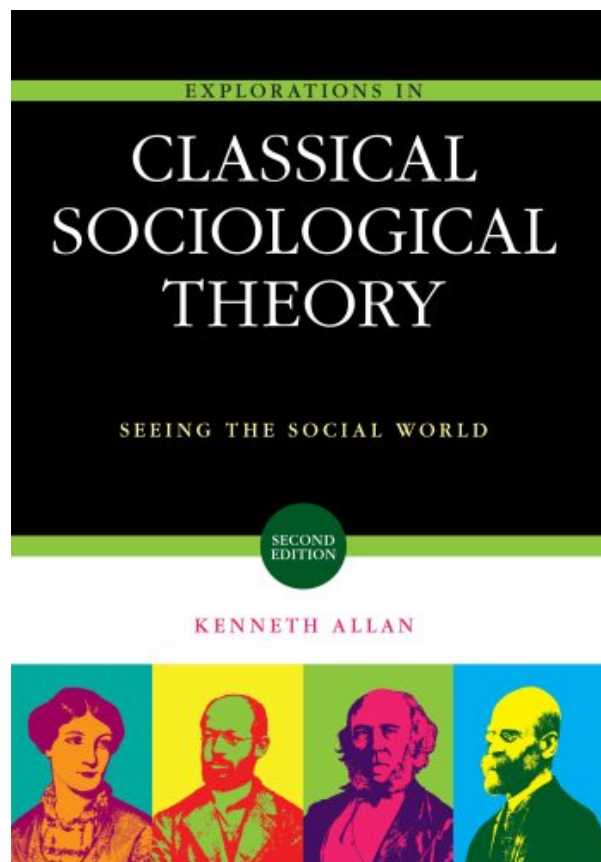
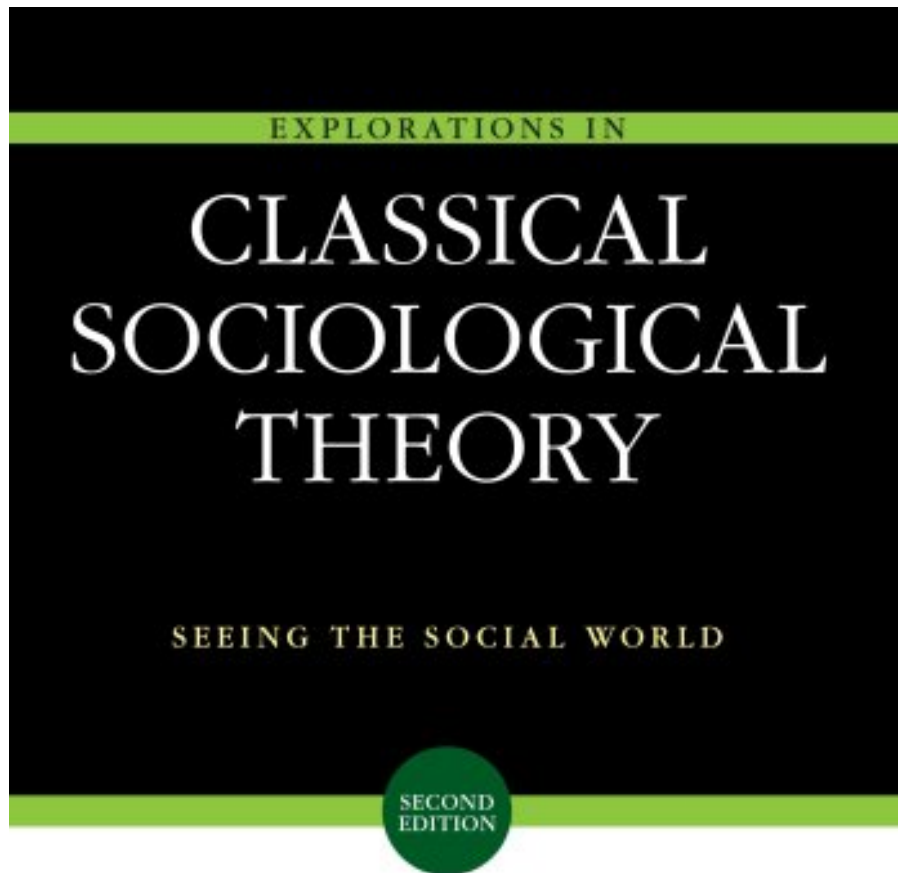


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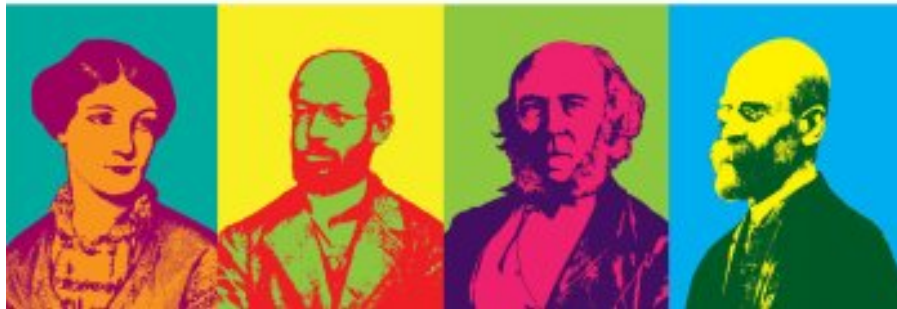


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About the Author

Kenneth Allan is Associate Professor (Ph.D., University of California at Riverside, 1995). Most recent teaching is in the areas of: Sociological Theory, Social Psychology, and Sociology of Culture. He has published numerous articles in theory, and a book in 1998, *The Meaning of Culture*, explicating cultural theory. He also contributed to Turner's last two editions of *The Structure of Sociological Theory*. Over the past eight years he has taught well over 30 courses in social theory.

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Written in a praised conversational tone with personal examples and bolstered with helpful pedagogical tools, *Explorations in Classical Sociological Theory: Seeing the Social World, Second Edition* introduces readers to the major classical theorists: Marx, Spencer, Durkheim, Weber, Simmel, Mead, Schutz, Martineau Gilman, Du Bois, and Parsons. These theorists were chosen for diversity as well as utility in introducing students to contemporary theory. Author Kenneth Allan focuses on the specific views of each theorist, rather than schools of thought, and highlights modernity and postmodernity to help readers understand how classical sociological theory applies to their lives.

New and Proven Features

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The Social Lens: An Invitation to Social and Sociological Theory

Contemporary Social and Sociological Theory: Visualizing Social Worlds

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- Published on: 2009-11-02
- Original language: English
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- Binding: Paperback
- 472 pages

About the Author

Kenneth Allan is Associate Professor (Ph.D., University of California at Riverside, 1995). Most recent

teaching is in the areas of: Sociological Theory, Social Psychology, and Sociology of Culture. He has published numerous articles in theory, and a book in 1998, *The Meaning of Culture*, explicating cultural theory. He also contributed to Turner's last two editions of *The Structure of Sociological Theory*. Over the past eight years he has taught well over 30 courses in social theory.

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4 of 4 people found the following review helpful.

A very poor introduction to classical theory

By Theory Prof

I was hoping to like this book. For a long time I have been searching for an accessible text which I could use in my classical sociological theory courses. I thought this was the book I had been looking for. It is not. This book is all fluff and no substance. It is based almost entirely on the author's readings of secondary sources, and his own odd comments and meandering speculations. Very rarely does Allan actually engage the key texts which are so important to understanding this material. There are few quotes from any of the leading theorists discussed. His schematic drawings of the various theories are unhelpful and misleading. The end of the chapter activities are perfunctory and useless from a teaching perspective. An undergraduate student reading this book will end up more confused than if they had never read it. For my money, I would go with Calhoun's reader or Lemert's anthology.

4 of 4 people found the following review helpful.

Best available book in classical social theory

By Xcy

This is an excellent, in-depth, and readable book, ideal for upper level undergraduate courses in social theory. Allan explains the significance of domain assumptions in sociological theory and provides a thorough treatment of each theorist. The 3rd edition of the book has been significantly revised: Schutz is out, and Parsons has been cut down to size. There are also new sections on Douglass as well as the Frankfurt School. If you want a reader, get a reader, but if you want a textbook that helps students understand how various theorists see society, then you should get this one.

1 of 1 people found the following review helpful.

A book with many virtues.

By not a natural

Allan's book is clearly written, contains instructive figures which help to clarify important points made in the text, and it does not trivialize difficult concepts. The tabular explanation of the labor theory of value is especially well done.

Allan acknowledges the contributions of typically overlooked African-American and female theorists. While this is interesting and informative, it also contributes to the list-like character of the book, and militates against synthesis and development of applications to contemporary issues and historically important events.

Too many of Allan's examples, moreover, are taken from his everyday personal life, especially as that overlaps with the lives of his students. In principle there is nothing wrong with this, and it is consistent with Allan's interest in the work of Alfred Schutz. However, the examples he chooses seem, for the most part, to be practically and theoretically inconsequential.

Allan's interpretations of Durkheim and Mead are a bit misleading. Yes, Durkheim paid greater attention to religion and its relationship to morality in his later work. In deference to that, however, Allan gives short-shrift to the brilliant and currently quite applicable insights that provided the bases for *The Division of Labor in Society* and *Suicide*. In the process, he gives too much attention to relatively unimportant ideas and to

concepts of dubious merit such as "collective effervescence," which Durkheim used only in an off-handed way. I think that the reader leaves Allan's account of Durkheim with a distorted notion as to which of his ideas have proved to be really important and useful.

Though most of Allan's book is well written, Mead's work is presented much less clearly than it might be. I agree that Mead is difficult to read and even harder to clarify for others. Nevertheless, having read Allan's account, I suspect that, without prior knowledge, I would have been quite confused and would have been left wondering why Mead was of theoretical interest.

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