

CLASSIC

CONTEMPORARY

CROSS-CULTURAL

4 Women and the Birth of Sociology

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Most beginning students of sociology know about Karl Marx, Max Weber, and Emile Durkheim; but Harriet Martineau, Ida Wells-Barnett, Anna Julia Cooper, Charlotte Perkins Gilman, and other women were also important founders of the discipline.

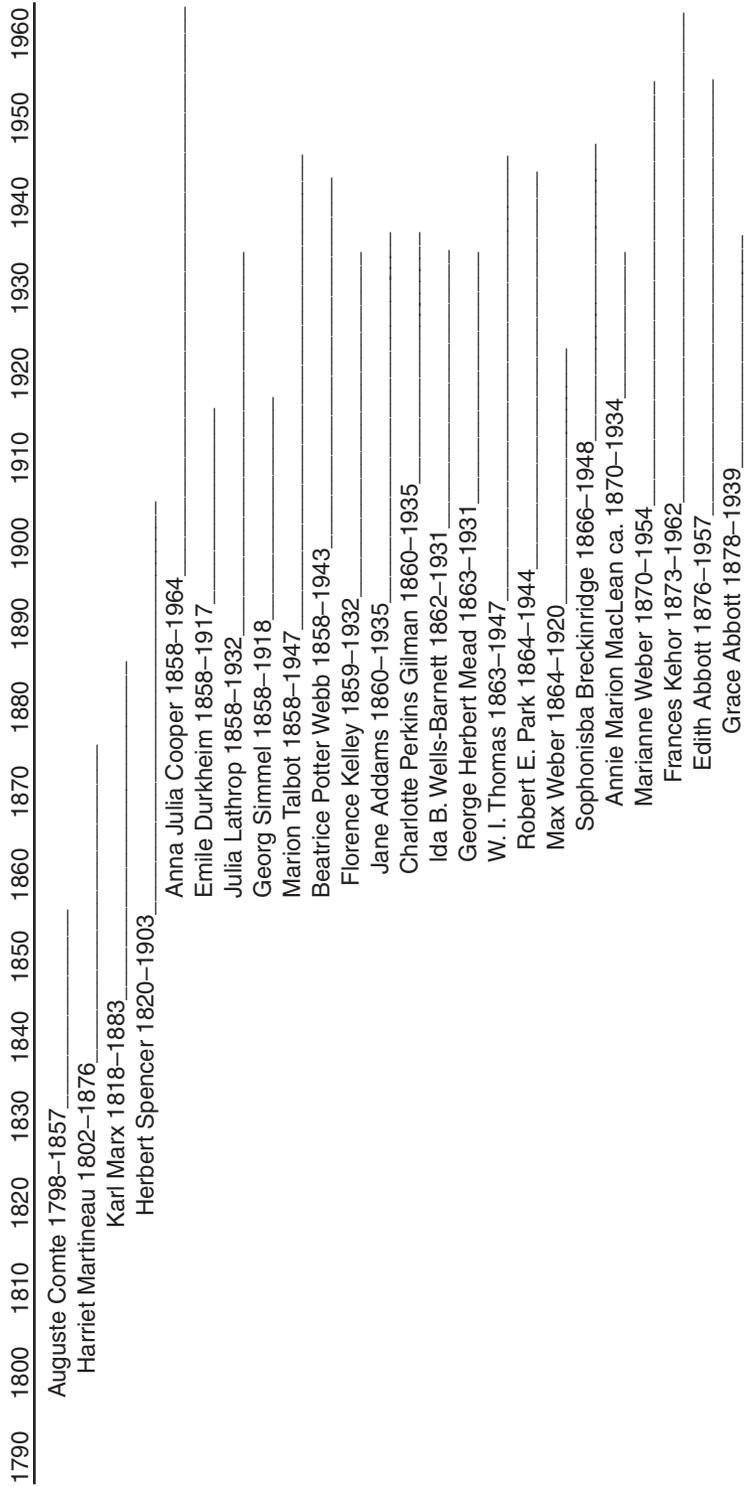
The history of sociology's theories is conventionally told as a history of white male agency—an account of the theoretical contributions of a “founding” generation of men, Auguste Comte, Herbert Spencer, and Karl Marx, writing in the middle of the nineteenth century, expanded by a second, “classic” generation of men, Emile Durkheim, Max Weber, Georg Simmel, George Herbert Mead, and Robert E. Park, who wrote between 1890 and 1930. This history is presented as an account of the natural way things occurred, a chronicle beyond the powers of human tellers to change. In contrast, we portray this history as a social construction arising out of the discipline's power arrangements, and like all histories, reflecting an ongoing conflict between exclusionary and inclusionary values and practices (Becker, 1971; Lemert, 1995; D. Smith, 1987). . . .

The claim that a group has been “written out” of history is different from the claim that a group has been “invisible.” “Invisibility” suggests not

being seen, that is, never having one's presence acknowledged as significant—a concept applied by many African Americans to their experience of marginalization (e.g., Collins, 1990; Cooper, 1892; Du Bois, 1903; Ellison, 1952; Lorde, 1984; Rollins, 1985). “Being written out” suggests having once been seen as a presence in a community and then having been erased from its record. For several reasons, the case of the fifteen women sociologists treated in this volume is an instance of erasure rather than invisibility. First, almost all these women were well-known public figures in their lifetime, larger than the fledgling discipline of sociology they helped create; like the work of Marx, Max Weber, or Durkheim, their work has relevance for all the social sciences. Second, they created social theory and did sociology in the same times and places as the male founders (see Figure 1). Third, they were widely recognized by their contemporaries, including male sociologists, as significant social analysts. Fourth, they all acted as members of a sociological community, meeting at least one of the following criteria: employment as a sociologist, membership in a national sociological association, publication

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FIGURE 1 Lifelines of Women and Men Founders of Sociology



framed by an explicit concern with sociological principles, self-identification as a sociologist and recognition by contemporaries as a sociologist (Käsler, 1981; Deegan, 1991). We introduce some of the evidence for these claims in the brief descriptions of the women that follow. . . .

Martineau—whose *Illustrations of Political Economy* (1832–1834) outsold even Charles Dickens (Hoecker-Drysdale 1992)—was Britain’s preeminent woman of letters until her death, writing social analysis, journalism, history, novels, children’s stories, and travel books. Long identified in the history of sociology for her 1853 translation and abridgement of Comte, she was herself writing sociology as early as 1834, drafting what would become the first major statement of method, *How to Observe Morals and Manners* (1838b) and testing her methodology in her classic study *Society in America* (1836). Addams was the founder of Hull-House, the famous Chicago social settlement; a major spokesperson for Progressive reform on behalf of immigrants, trade unions, women, children, working-class people, and African Americans; and consistently named in public opinion polls as one of the most admired Americans (Davis, 1973; Daniel Levine, 1971). At Hull-House, she administered a major research institution, drawing on her experiences there to formulate a social theory in eight major books and some 200 articles. She self-identified as a sociologist; taught sociology; was a member of the American Sociological Society (ASS)—until 1959 the name of the American Sociological Association (ASA); published in the *American Journal of Sociology* (*AJS*); and had significant relationships with Mead, Park, W. I. Thomas, Albion Small, and Ernest Burgess (Deegan, 1988). Gilman was widely regarded as the leading feminist intellectual of her day. *Her Women and Economics* (1898) went through nine printings by 1920, was translated into seven languages, and was the bible of many women’s college student bodies (Ceplair, 1991). Besides the classic feminist novella *The Yellow Wallpaper* (1892) and some 2,000 pieces of journalism, poetry, and

prose, she wrote six significant works of formal social theory, including *Women and Economics*, *Human Work* (1904), and *The Man-Made World* (1911). She also published in the *AJS*, was a member of the ASS, and maintained intellectual relationships with Lester Ward and E. A. Ross.

Wells-Barnett spearheaded national and international anti-lynching campaigns, writing major analyses of lynching—*Southern Horrors* (1892) and *A Red Record* (1895)—and carrying the battle to Britain, where she often spoke to crowds in the thousands. She was an active organizer for African American civil rights, helping to found the National Association for the Advancement of Colored People (NAACP). Cooper’s major book *A Voice from the South* (1892) received superlative reviews from black and white publications alike, establishing her as a prominent intellectual and spokesperson for African American women; she was one of two women to address the world’s first Pan-African Conference in London in 1900. Cooper and Wells-Barnett created a genuine American non-Marxian conflict theory in which they spoke of the sociological framing of their argument; but American racism made tentative any relationship between them and white professional sociology, although both knew and worked with black sociologist W. E. B. Du Bois. Marianne Weber lived at the center of German sociological circles and debated the ideas of both Simmel and her husband Max in her own writings. She was a leading figure in the German feminist movement, the first woman to be elected to a German parliament, and the author of nine books of social analysis and sociology including her monumental work on the legal position of women, *Ehefrau und Mutter in der Rechtsentwicklung* (*Marriage, Motherhood, and the Law*) (1907), and her collected essays, *Frauenfragen und Frauengedanken* (*Reflections on Women and Women’s Issues*) (1919). She secured Max’s position within sociology after his death by editing and publishing ten volumes of his work and writing her important interpretive biography of him.

Webb was tutored by Spencer, self-identified as a sociologist, taught sociology, worked as a social investigator on the major empirical study of her age (Charles Booth's *Life and Labour of the People of London*), and did her own independent investigations, leading to the socialist reform classic *The Co-operative Movement in Great Britain* (1891). With her husband Sidney, she researched and co-authored eleven voluminous works of empirical sociology that formed the blueprint for the British welfare state. All the members of the Chicago Women's School of Sociology (hereafter referred to as the Chicago Women's School or the Chicago Women) wrote prolifically as social analysis, all publishing in the *AJS*. Many were prominent public figures: Kelley headed the National Consumers' League (1899–1932); Lathrop (1912–20), and then Grace Abbott (1920–34), served as chief of the Children's Bureau, the highest-ranking woman in the federal government at that time; Edith Abbott and Breckinridge founded the University of Chicago's School of Social Service Administration (1922); Talbot was dean of women at the University of Chicago (1893–1925); Kellor was a founder and executive officer of the American Arbitration League (1926–53). Kelley knew Friedrich Engels, maintained a correspondence with him until his death, and did the first English translation of *The Condition of the Working Class in England in 1844*; MacLean studied with Small, Mead, and Charles Henderson; Kellor also studied with Henderson; Edith Abbott, Grace Abbott, and Breckinridge are all referenced in Park and Burgess's *Introduction to the Science of Sociology*; Talbot served as an associate editor of the *AJS* from its founding by Small to her retirement in 1925.

These women knew each other or each other's work. Gilman, Webb, Weber, and Wells-Barnett all visited Hull-House, which was, of course, the working base for Addams and most of the Chicago Women. Many of them read Gilman's *Women and Economics*—Webb, Weber, Addams, Kelley, Lathrop, and Talbot. Addams published with Wells-Barnett on lynching on at least two

occasions, one of which was in a remarkable issue of *Survey* in February of 1913 in which Addams, Wells-Barnett, Breckinridge, and Du Bois all analyze the problem of race.¹ Addams, Wells-Barnett, Kelley, and Breckinridge participated in the founding of the NAACP. Hull-House residents, including Addams, Lathrop, and Kelley, used Webb's *The Co-operative Movement in Great Britain* in preparation for their own venture into cooperative housing for working women. The persons most outside this network are Martineau, a full generation earlier than the rest of the women, and Cooper, whose life course rarely took her to Chicago. Yet Edith Abbott knew and responded to Martineau's work on women's employment in America, and Gilman refers to Martineau's struggle to overcome gender barriers to her career as a social analyst. And Cooper spoke in Chicago in 1893 at the white feminist Women's Congress, was active, as was Wells-Barnett, in the National Federation of Colored Women's Clubs and the African American settlement house movement, and wrote a sympathetic response to Gilman's suicide.

These women knew that they were part of a larger movement to create a science of society and had their own sense of what that science should be: a project of social critique in which research and theory had as a morally necessary focus the description, analysis, and correction of social inequality. The women vary in terms of the particular inequality focused on—gender, class, race, ethnicity, age, or combinations thereof; the relative balance between research and theory, and the choice of research strategy and theoretical method. Working out this commitment to critical social theory, these women engaged with sociology and the sociological community at the moment in which the discipline was itself emerging. Their varying relationships to that community thus reflect both the instability of sociology's emerging identity and the effects of gender, class, and race on access to what would become a formal academic enterprise, the province of educated white men.

But at the moment these women were writing, sociology was as much their intellectual project as the men's; it is only in the retelling that they have disappeared.

CRITICAL-THINKING QUESTIONS

1. What does it mean to say that women have been “written out” of sociology's history? Why did this happen?
2. What issues or ideas did sociology's women founders have in common?
3. What is the importance today of recognizing the contributions of sociology's women founders?

NOTE

1. The *Survey* was a magazine founded in the merger of several social work journals; it was edited by Paul U. Kellogg, and Addams served on its editorial board. This magazine served as a major vehicle for social reformers who saw themselves as engaged in sociology. It also offered a more popular version, *Survey Graphic*, because its editorial board took communication with a general public as a primary duty.

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