

University of Waterloo
Department of Sociology and Legal Studies
SOC 202 – Classical Sociological Theory, Winter 2024

Mondays & Wednesdays @ 2:30pm – 3:50pm

Location: RCH 112

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Welcome

Hi everyone! Welcome to SOC 202, otherwise known as Classical Sociological Theory. I hope to have fun in this course, to teach you lots, and to even help you fall in love with theory, just as I have. Now, I realize this may sound nuts (fall in love with *theory*?!). When I was in your shoes (or whatever you happen to have on), I would have thought the same. But life has a funny way of changing the way we see the world. So I ask that you come to class with an open mind and see what happens. Even if you don't end up loving it, you may just *like* it.

Course Description:

What is sociological theory? A useful way to answer this question is to first think about what *sociology* is. A standard answer to this question is that sociology is something like the *scientific study of social life*. So far so good. But what does *that* mean? Well, for one, it means that sociology is an *empirical* discipline, which requires experience-based observations, data, and facts—in short, *evidence*. But here's the catch: the production of evidence is only made possible with *theory*. Why? Because it's ultimately theory that orients research questions, guides empirical observations, gives “sense” to raw data, and distinguishes relevant from irrelevant facts.

In turn, I like to think of *sociological theories* (note the plural) as the *metaphorical maps* with which we—sociologists—navigate and interrogate the social world. Of course, it follows from this that to speak of *sociological theory* (in the singular) is to speak of the *collection of maps* that the community of sociologists have created, in order to produce uniquely sociological insights and knowledge.

What, then, is *classical* sociological theory (or theories)? Well, if we stick with my metaphor then classical sociological theories are the earliest “maps” of the discipline—those that have played a central role in plotting the paths of empirical inquiry that define the sociological tradition.

Having said this, what gets called “classical” in sociology is largely an invention—and a contested one at that. Sociology would not exist were it not for its earliest practitioners, but *who* exactly those practitioners are, and to what extent specific figures should be seen as central or peripheral to the development of the discipline is the subject of ongoing debate. (Is Marx really a sociologist? Is Simmel as important as Durkheim and Weber? What of W. E. B. Du Bois? And why so few women in canon? These are just a few of the hot button topics sociologists fight over at conferences; believe me, it can get heated!) Given this, the process of selecting and

assigning representative texts, as I have done, remains, well, troublesome and risky. Unfortunately, there is no way around this. How then to proceed?

Here's my plea: I'd like you to think of this course, less as an introduction to a settled canon, and more as an introduction to some of the ideas, questions, concerns, and problems that have animated the sociological *tradition* since its inception. In other words—and to rehash my map metaphor—I want you to think less in terms of *classical map-makers* (which fetishizes particular historical figures) than in terms of *classical maps* (which emphasizes the particular *ways of seeing* these figures inaugurated).

Of course, like most old maps, all of the texts we will read suffer from theoretical blindspots, ideological biases, and empirical inaccuracies. Thus, you might reasonably question why it is we sociologists continue to return to them (few people continue to use old maps unless, of course, they are going treasure hunting). Well, this is precisely where my map metaphor breaks down. For while a map's usefulness is largely determined by its ability guide one in geographical space (hence most of us have ditched paper maps for Google Maps), the usefulness of a sociological theory is more expansive (and existential): theories do not simply guide us in space, they also generate new questions, problems, and perspectives; in a word, they *create* new territory to explore. Or so we shall see...

Over the next twelve weeks we will survey and critically interrogate some of the earliest and most important “maps” within the sociological tradition. We will begin, however, by thinking through the nature of *theory*—and why, despite endless frustrations with it, sociologists cannot get away from it. This will require a foray into what is dauntingly referred to as the philosophy of social science, but don't worry, I promise it's more interesting than it sounds. Next, we'll try to come to grips with the historical conditions within which sociology emerged. Sociology—the scientific study of social life—did not arise out of thin air; rather, it came into existence in specific social conditions, as a response to particular events, which sociologists have the tools to make sense of.

Once we've covered these bases, we will begin our survey. In the subsequent weeks we'll read texts by Jean-Jacques Rousseau, Alexis de Tocqueville, Karl Marx and Friedrich Engels, Emile Durkheim, Max Weber, George Herbert Mead, Georg Simmel, W. E. B. Du Bois, and Simone De Beauvoir. These texts provide insights into such arenas of social life as the economy, politics, religion, culture, law, race, and gender. And within them contain useful “tools” with which to make sense of freedom, agency, equality, self, social structure, stratification, organization, solidarity, authority, alienation, conflict, and modernity—key sociological concepts and concerns. Over the course of the term, we'll explore the main themes, arguments, and concepts deployed by each of these thinkers; apply their approaches to the contemporary world and evaluate their utility; consider how different theoretical “maps” help us see the social world differently; and evaluate the strengths and weaknesses of the various traditions relative to one another.

By the end of the course my hope is *not* that you will all be experts in the classics. That would be unrealistic and unfair. Instead, my more modest hope is that you'll have gained insight into how it is theory enables one to “do” sociology—and, just as importantly, why it matters.

Required Text:

- ***Classical Sociological Theory*. 4th Edition. 2022. Edited by Craig Calhoun, Joseph Gerteis, James Moody, Steven Pfaff, and Indermohan Virk. Wiley-Blackwell.**
- All other readings will be made available on LEARN.

Key Learning Outcomes:

1. Understand and appreciate the major arguments, theoretical frameworks, and normative concerns of some “classical” sociological theorists.
2. Be able to deploy each theorist’s theoretical perspective and apply their conceptual toolkit to the contemporary world. In other words, gain first-hand experience *theorizing*.
3. Develop a critical and comparative understanding of the different theoretical traditions, including their strengths and weaknesses.

Course Requirements:

1. **Application memo (15%).** To gain experience applying a theoretical perspective to the world around you, you will be required to write one (3-4 pages, double-space) application memo, in which you identify some contemporary phenomenon that interests you and apply one of the theoretical perspectives we have studied. You can select any phenomenon that interests you (e.g., an event, controversy, object, debate, technology, trend, etc.).
Due: February 5, 2024 @ 2:30pm
2. **Two Mini Mid-Terms (15%).** In two classes, you will be given a short (15 question) multiple-choice mid-term. Only your highest score on these mid-terms will count toward your final grade.
Test days: February 14, 2024 @ 2:30pm & April 1, 2024 @ 2:30pm
3. **Annotated playlist (15%).** You will select a song that you feel captures one of the major theoretical claims or concepts of the theorist in question. You should post a YouTube video or other link to the song to the assignment “Annotated Playlist” Dropbox on LEARN, alongside a 2-4 page (double-spaced) annotated explanation of why you believe that song expresses the theorist’s claim or concept particularly well, making specific reference to the song’s lyrics.
Due: March 6, 2024 @ 2:30pm
4. **Contrast memo (20%).** To gain experience comparing and contrasting different theoretical perspectives, you will be required to write one (3-5 page, double-spaced) contrast memos, in which you identify some phenomenon that interests you, and analyze it from the perspective of two different theorists. In a concluding paragraph, reflect on the benefits and drawbacks of each approach.
Due: April 3, 2024 @ 2:30pm
5. **Final exam (35%).** In-person written exam on the entirety of the course material.
Scheduled for: TBD
6. **Attendance (up to 2% bonus).** Students who attend 15 classes will receive a 1% bonus, and students who attend 20 classes will receive a 2% bonus.

Late Policy: Assignments that are submitted late will receive a 5% grade (e.g., 75 → 70) deduction each day. If there is an extenuating circumstance that you would like me to consider, please e-mail me *before* the deadline rather than after it has passed.

COURSE SCHEDULE

Week 1a: Monday, January 8

Introductions

In this first lecture, I will introduce myself, go over the entirety of the syllabus, and answer any and all questions you may have about the course. I highly recommend coming, if only because I don't want to lecture to an empty classroom!

- No readings

Week 1b: Wednesday, January 10

What is Theory?

“Theory” is one of the most contested terms in sociology, yet we cannot do without it. In this chapter, Hans Joas and Wolfgang Knöbl helpfully delineate what the core of “social theory” (which in this course, we will—not entirely uncontroversially—use as a synonym for “sociological theory”) consists of.

- Hans Joas and Wolfgang Knöbl. 2004. *Social Theory: Twenty-Introductory Lectures*. Cambridge University Press. Pgs. 1-19. [Text available on LEARN]

Week 2a: Monday, January 15

Early Social Thought: Jean-Jacques Rousseau on Modernity and its Discontents

*While the scientific study of social life did not really crystallize until the 19th century, the tradition of social thought has much older roots. Theologians and philosophers, for instance, had since antiquity theorized about the nature of social order and change, even if they didn't yet have the modern concept of “society.” In this lecture, we will examine the social thought of Jean-Jacques Rousseau, whose reflections on the “state of nature,” the sources of inequality and conflict, and the contradictions and perils of modern civilization have been foundational to sociological thought. (*Beware: this text is very old, and thus riddled with offensive terms and claims—a reflection of the extreme prejudices of the era in which Rousseau wrote).*

- Jean-Jacques Rousseau. 1754. *Discourse on the Origin of Inequality*. Translated by G. D. H. Cole. Parts 1 and (part of) 2. Pgs. 11-36.

[Text available on LEARN], or below:

https://www.files.ethz.ch/isn/125494/5019_Rousseau_Discourse_on_the_Origin_of_Inequality.pdf.

Supplementary Material:

- “Rousseau on Inequality” David Runciman, *History of Ideas 2* (podcast) <https://www.talkingpoliticspodcast.com/history-of-ideas-series-two>

Week 2b – Wednesday, January 17

Early Social Thought: Alexis de Tocqueville on Individualism and Democracy

There is arguably no thinker who has offered more insight into the nature of the epochal shift from the age of Aristocracy to that of Democracy than Alexis de Tocqueville. Living in the wake of the French Revolution, and trying to make sense of the fall of the Old Regime in his native France, Tocqueville turned his eye to America—that great burgeoning democratic experiment. For in America, he presciently saw the future. In this week's lecture, we will consider Tocqueville's views on the profound influence of the political regime in shaping a "people", how democratic rights and equality foster individualism, and the democratic functions of civil society, voluntary associations, and the news. We will see that Tocqueville's rich perceptions into the promises and perils of a democratic society continue to hold resonance; in fact, they are as relevant today than ever.

- Alexis de Tocqueville. 1835. "Influence of Democracy on the Feelings of the Americans." In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 83-101.

Supplementary Material:

- "Tocqueville on Democracy" David Runciman, *History of Ideas 2* (podcast)
<https://www.talkingpoliticspodcast.com/history-of-ideas-1>

Week 3a – Monday, January 22

The Social Origins of Sociology, "The Science of Society"

Sociology emerged as a response to specific social, political, and economic conditions in the late 19th century, which often fall under the concept "modernity." But what exactly does modernity—and with it, the modern—consist of? In this lecture we'll reflect on the role of science, individualism, modern states, markets, and colonialism in giving rise to modernity—and with them, the discipline of sociology.

- "General Introduction." In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 1-24.

Week 3b – Wednesday, January 24

Karl Marx and Friedrich Engels on Historical Materialism

For better or worse, few figures have exerted as much influence on human history as Karl Marx. The reason? Marx (with help from his friend, Friedrich Engels) initiated a way of seeing the world that was revolutionary in multiple senses. Fundamentally challenging and upending much that passed (and continues to pass) for "common sense," Marx pushes us to appreciate the profound importance of economic relations and technology in shaping both society and ourselves, the pivotal role of conflict and contradiction in fuelling history, and the moral aspirations that underpin social thought. As we'll see, a central legacy of Marx—or Marxism—within sociology, is a preoccupation with inequality, power, and the economic barriers to human flourishing.

- "Introduction to Part II." In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 143-153.

- Karl Marx and Friedrich Engels. “The German Ideology.” 1845. In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 154-157.

Week 4a – Monday, January 29

Karl Marx and Friedrich Engels on Alienation

For Marx and Engels, humans have an essential nature—what they call our “species being”. And it is this that work under capitalism—alienated labour—undermines and corrupts. In turn, analyzing Marxist thought helps us to appreciate the role of normative ideals of human flourishing in animating sociological thought—especially of a “critical” nature. For Marxism offers us a systematic account of capitalism’s pernicious effects, not just on human relations, but on what makes us human.

- Karl Marx and Friedrich Engels. “Economic and Philosophic Manuscripts of 1844.” In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 158-167.

Supplementary Material:

- Jonathan Wolff on Marx on Alienation. *Philosophy Bites* (Podcast)
https://philosophybites.libsyn.com/jonathan_wolff_on_marx_on_alienation#:~:text=Karl%20Marx%27s%20theory%20of%20alienated,alienated%20labour%20would%20be%20like.

Week 4b – Wednesday, January 31

Karl Marx and Friedrich Engels on Class Conflict

Marx and Engels’s historical materialism frames the rise of capitalism as a necessary, if oppressive, stage in a grand narrative of technological progress and human liberation. Contradictions created by society’s economic relations of production lead to class conflict and crisis, which lead to revolutions in the socio-political order. But in the end, they predict, the spirit of humanity will triumph, leading to the end of alienation and the creation of true democracy. In this way, Marxism mixes science and philosophy, description and prescription, facts and values.

- Karl Marx and Friedrich Engels. “Manifesto of the Communist Party [1848].” In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 168-182.
- Karl Marx. “Classes [1867].” In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pg. 191-192.

Supplementary Material:

- “Marx and Engels on Revolution” David Runciman, *History of Ideas 2* (podcast)
<https://www.talkingpoliticspodcast.com/history-of-ideas-1>

Week 5a – Monday, February 5

Application Memo Due Today

Emile Durkheim on Social Facts and the Sociological Method

Emile Durkheim is in some ways the ur-sociologist. Much like August Comte, whom he took inspiration from, Durkheim was determined to turn sociology into a respectable science, fundamentally different from earlier social thought. How successful he was in this remains debatable. But there's no doubt that his work reflects that of a systematizer, bent on carving out a distinctive subject matter for sociologists. In this first lecture, we will examine what, for Durkheim, the "sociological method" consists of and what it demands. Specifically, we will learn about social facts, and why the "social" is not reducible to the biological or psychological.

- Emile Durkheim. 1895. "The Rules of Sociological Method." In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 211-227.

Supplementary Material:

- Steven Lukes on Emile Durkheim. *Social Science Bites* (podcast). <https://socialsciencebites.libsyn.com/steven-lukes-on-emile-durkheim>

Week 5b – Wednesday, February 7

Emile Durkheim on Mechanical and Organic Solidarity

*A central concern of Durkheim's sociology is social integration. Durkheim lived through immense social change (not unlike our own), and many of his contemporaries worried that the shift to industrial modernity would hold negative social consequences—specifically, the breakdown of community and social ties. Durkheim shared their fears, but also rejected any claim that we should turn back the clock. Thus, in *The Division of Labor* he seeks to demonstrate that social integration does not disappear in modernity, but instead takes on a new modern form. And he refers to this as the shift from "mechanical" to "organic" solidarity.*

- Emile Durkheim. 1895. "The Division of Labor in Society." 1893. In *Classical Sociological Theory*. 2nd Ed. Edited by Calhoun et al. Pgs. 228-249.

Week 6a – Monday, February 12

Emile Durkheim on the Dualism of Human Nature and the Collective Conscience

In the mature period of his career, Durkheim became fascinated with religion as a social phenomenon. His studies of "primitive" religion, led him to fundamentally revise his earlier thinking about the sources of integration and solidarity. Durkheim came to see religious ritual, and the collective conscience it produces, as a central aspect of human life which cannot be done away with; in turn, he came to believe that modern societies could not do without "mechanical" solidarity of a certain kind. In this lecture, we examine Durkheim's view of human nature, his sociological conception of religion, the nature of the sacred, and how collective ritual serves to produce our social selves.

- Emile Durkheim. 1895. "The Elementary Forms of Religious Life." 1912. In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 250-261.

Supplementary Material:

- “Pioneering sociologist foresaw our current chaos 100 years ago.” Galen Watts. *The Conversation*. <https://theconversation.com/pioneering-sociologist-foresaw-our-current-chaos-100-years-ago-105018>

Week 6b – Wednesday, February 14

Emile Durkheim on Egoism and Anomie in Modernity

Mini Mid-Term Today

As we have seen, Durkheim’s chief preoccupation was social integration. For him, a functioning society is one that had the “right” amount of integration—neither too much, nor too little. Much like a doctor diagnoses the health of their patient, Durkheim sought to diagnose the health of society. In modernity, the two most common ‘pathologies’ were egoism and anomie. In this lecture, we examine how Durkheim conceives of a healthy, or good, or just, society; of the ideal of human freedom; and what social conditions produce egoism and anomie.

- Emile Durkheim. 1895. “Suicide.” 1897. In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 262-270.

READING WEEK (February 18 – 12)

Week 7a – Monday, February 26

Max Weber on Meaning, Ideal Types, and Social Action

Although a contemporary of Durkheim, Max Weber pioneered a quite different kind of sociology. Espousing both an interpretive approach to sociology, along with methodological individualism, Weber sought to understand society, not by analyzing society as an organism, or as a collection of social facts, but rather through the meaningful actions of culturally-oriented individuals. Thus, the basic unit of analysis, for Weber, is social action, and the myriad cultural outlooks that motivate it. In this lecture, we review the building blocks of Weber’s sociology—the centrality of subjective meaning and motives, social science as interpretive understanding, the importance of history for sociology, the idea of ideal types, and the four types of social action.

- Max Weber. “Basic Sociological Terms [1914].” In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 286-297.

Week 7b – Wednesday, February 28

Max Weber on Religion and Capitalism

*A pioneer of historical-comparative sociology, Weber was obsessed with understanding why capitalism emerged in the West, and not elsewhere. Moreover, he disagreed with Marx and Engels that the explanation lay solely in the transformation of economic and technological conditions. Thus, Weber’s *The Protestant Ethic* is his attempt to offer an alternative—more cultural—account of the rise of capitalism. In this lecture, we consider Weber’s argument that capitalism finds its unlikely origins in Protestant Puritanism, and that the modern secular world was born of religious transformations.*

- Max Weber. "The Protestant Ethic and the Spirit of Capitalism." In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 296-313.

Supplementary Material:

- "Sociology – Max Weber." *The School of Life*. (YouTube video)
<https://www.youtube.com/watch?v=ICppFQ6Tabw>

Week 8a – Monday, March 4

Max Weber on the Types of Authority

A central preoccupation of sociological theory is social order—how it is that social relations and forms of organization endure over time. Weber famously argued that the existence of order derives from different forms of authority—rational, tradition, and charismatic—and he used these ideal types to map the shift from premodernity to modernity. In this lecture, we consider Weber on authority.

- Max Weber. 1914. "The Types of Legitimate Domination." In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 323-330.

Week 8b – Wednesday, March 6

Annotated Playlist Due Today

Max Weber on Bureaucracy and its Discontents

One of the most central categories in Weberian sociology is rationality. For Weber, the modern world is defined by processes of rationalization, in spheres as diverse as the economy, politics, and, religion. Moreover, nothing symbolizes the triumph of rationality more than modern bureaucracies. In this lecture, we will examine how Weber understands the rise of bureaucracy and its double-edged consequences.

- Max Weber. "Bureaucracy." 1922. In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 331-340.

Supplementary Material:

- "Max Weber's Bureaucracy." *The Sociology of Everything Podcast* (podcast).
<https://podcasts.apple.com/au/podcast/04-max-webers-bureaucracy/id1614222671?i=1000553930948>

Week 9a – Monday, March 11

- *No class and no readings. Enjoy.*

Week 9b – Wednesday, March 13

Georg Simmel on Social Forms and the Stranger

A contemporary of Durkheim and Weber, for much of the twentieth century Georg Simmel was neglected among “classical” thinkers, in part due to the eclectic nature of his sociological thought. Simmel’s “formal sociology”, as he called it, holds that the building blocks of social life are social forms, which are comprised of specific social and spatial relations. One of these forms is the “Stranger.” In this text, Simmel puts his formal sociology into application, by introducing a social type that has become increasingly common in modernity.

- Georg Simmel. 1908. “The Stranger.” In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 361-365.

Week 10a – Monday, March 18

Georg Simmel on Life in the City

Few have theorized the experience of city life as richly as Simmel. Living in Berlin in the late 19th century gave Simmel a front row seat on the bus ride into industrial modernity. From there, he gained deep insight into the psychological effect of living in a bustling metropolis, the intimate connection between urban consciousness and a commercial economy, and the relationship between urbanization and individualism. Further, what Simmel’s sociology offers us, perhaps more than any other, is a sense of the profound ambivalences that characterize modern city life.

- Georg Simmel. “The Metropolis and Mental Life.” In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 372-380.

Supplementary Material:

- “Money and modern life.” Daniel Lopez. *Aeon Magazine*. <https://aeon.co/essays/how-georg-simmel-diagnosed-what-makes-city-life-distinctly-modern>

Week 10b – Wednesday, March 20

George Herbert Mead on the Development of the Self

Most distinctive about George Herbert Mead’s sociology is its emphasis on the “micro” level of social life—that is, one-to-one interactions, states of consciousness, and self-understandings. For Mead, an investigation of society must begin with an investigation of the self, for it is the self that forms the basis of social order. In this lecture we look at Mead’s view of how the self develops across the life course through language, communication, and social interaction. In the process, we will look into how Mead conceives of the “I” and the “Me”, the role of reflexivity in human life, and the nature of agency.

- George Herbert Mead. 1934. “The Self.” In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 348-360.

Week 11a – Monday, March 25

W. E. B. Du Bois on the Souls of Black Folk

W. E. B. Du Bois was one of the pioneers of sociology in the U.S., yet his work was little read until far too recently. The reason for this? First, Du Bois was black. Second, and relatedly, Du Bois's sociology highlights a glaring omission in much "classical" thought—the centrality of race, and racism, in shaping social life. In his work, Du Bois weaves theoretical reflection on social structures and experiences of racial discrimination in order to produce a set of concepts and ideas that remain pivotal for understanding contemporary social divisions. In this lecture, we will cover a number of key Du Boisian concepts, such as the colour line, the veil, double-consciousness, and second sight.

- W. E. B. Du Bois. 1903. "The Souls of Black Folk." In *Classical Sociological Theory*. 4th Ed. Edited by Calhoun et al. Pgs. 381-386.

Week 11b – Wednesday, March 27

Simone De Beauvoir on the Second Sex

Although not a self-identified sociologist, Simone De Beauvoir's classic reflections on the socio-cultural conditions which give rise to specific regimes of femininity and masculinity continue to inspire sociological thought on gender and sexuality. In this classic feminist text, De Beauvoir seeks to document how society constructs males as the primary sex, and women the second sex. An existentialist, for De Beauvoir this difference undermined women's ability to be authentic and free. In this lecture, we consider the early stages of this process, examining how it is girls become women and boys become men.

- Simone De Beauvoir. 1953. "Introduction." In *The Second Sex*. Jonathan Cape. Excerpts. Pgs. 13-28.
- Simone De Beauvoir. 1953. Excerpt from "Childhood." In *The Second Sex*. Jonathan Cape. Excerpts. Pgs. 272-287.

[Text available on LEARN], or below:

<https://newuniversityinexileconsortium.org/wp-content/uploads/2021/07/Simone-de-Beauvoir-The-Second-Sex-Jonathan-Cape-1956.pdf>

Week 12a – Monday, April 1

Second Mini Mid-Term Today

Simone De Beauvoir on the Gender Order

For De Beauvoir, gender functions as a social structure like any other, fundamentally and profoundly shaping spheres of society, such as the family, economy, and politics. In other words, the social divisions between men and women, masculinity and femininity, are pivotal to the makeup of modern societies, and the status hierarchies they entrench. In this lecture, we examine De Beauvoir's assessment on the gender order in its totality, and its pernicious effects on women. We also consider her vision of a more gender equal and just society, where both women and men are free to pursue their own self-realization.

- Simone De Beauvoir. 1953. Excerpt from "Social Life." In *The Second Sex*. Jonathan Cape. Pgs. 505-511.

- Simone De Beauvoir. 1953. Excerpt from “Woman’s Situation and Character.” In *The Second Sex*. Jonathan Cape. Pgs. 567-517.
- Simone De Beauvoir. 1953. Excerpt from “Conclusion.” In *The Second Sex*. Jonathan Cape. Pgs. 673-687.

[Text available on LEARN], or below:

<https://newuniversityinexileconsortium.org/wp-content/uploads/2021/07/Simone-de-Beauvoir-The-Second-Sex-Jonathan-Cape-1956.pdf>

Supplementary Material:

- “Love is a joint project.” Kate Kirkpatrick. *Aeon Magazine*.
<https://aeon.co/essays/simone-de-beauvoirs-authentic-love-is-a-project-of-equals>

Week 12b – Wednesday, April 3

Contrast Memo Due Today

Exam Review

- *No Readings*

STATEMENTS AND LINKS TO BE INCLUDED ON ALL COURSE OUTLINES:

Academic integrity: In order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility. [Check [the Office of Academic Integrity](#) for more information.]

Grievance: A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read [Policy 70, Student Petitions and Grievances, Section 4](#). When in doubt, please be certain to contact the department’s administrative assistant who will provide further assistance.

Discipline: A student is expected to know what constitutes academic integrity to avoid committing an academic offence, and to take responsibility for his/her actions. [Check [the Office of Academic Integrity](#) for more information.] A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course instructor, academic advisor, or the undergraduate associate dean. For information on categories of offences and types of penalties, students should refer to [Policy 71, Student Discipline](#). For typical penalties, check [Guidelines for the Assessment of Penalties](#).

Appeals: A decision made or penalty imposed under [Policy 70, Student Petitions and Grievances](#) (other than a petition) or [Policy 71, Student Discipline](#) may be appealed if there is a ground. A student who believes he/she has a ground for an appeal should refer to [Policy 72, Student Appeals](#).

Note for students with disabilities: [AccessAbility Services](#), located in Needles Hall, Room 1401, collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with AccessAbility Services at the beginning of each academic term.

Turnitin.com: Text matching software (Turnitin®) may be used to screen assignments in this course. Turnitin® is used to verify that all materials and sources in assignments are documented. Students' submissions are stored on a U.S. server, therefore students must be given an alternative (e.g., scaffolded assignment or annotated bibliography), if they are concerned about their privacy and/or security. Students will be given due notice, in the first week of the term and/or at the time assignment details are provided, about arrangements and alternatives for the use of Turnitin in this course.

It is the responsibility of the student to notify the instructor if they, in the first week of term or at the time assignment details are provided, wish to submit alternate assignment.

Statement on the use of Generative AI: Generative artificial intelligence (GenAI) trained using large language models (LLM) or other methods to produce text, images, music, or code, like Chat GPT, DALL-E, or GitHub CoPilot, may be used in this course with proper documentation, citation, and acknowledgement. Permitted uses of and expectations for using GenAI will be discussed in class and outlined on assignment instructions.

Recommendations for how to cite generative AI in student work at the University of Waterloo may be found through the Library: https://subjectguides.uwaterloo.ca/chatgpt_generative_ai. Please be aware that generative AI is known to falsify references to other work and may fabricate facts and inaccurately express ideas. GenAI generates content based on the input of other human authors and may therefore contain inaccuracies or reflect biases.

In addition, you should be aware that the legal/copyright status of generative AI inputs and outputs is unclear. Exercise caution when using large portions of content from AI sources, especially images. More information is available from the Copyright Advisory Committee: <https://uwaterloo.ca/copyright-at-waterloo/teaching/generative-artificial-intelligence>

You are accountable for the content and accuracy of all work you submit in this class, including any supported by generative AI.