

SOC 3140-001: INTRODUCTION TO SOCIOLOGICAL THEORY

3 Credit Hours | Fall 2025 | Tu/Th 12:25–1:45pm | Social & Behavioral Science (BEH S) 102

Professor: Max Coleman

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Office Hours: TBD

Office Location: Social & Behavioral Science (BEH S) 326, *or via Zoom*

Final Exam: Friday, December 12, 10:30am–12:30pm, BEH S 102

Required Materials: Available on [Canvas](#). See “Course Readings” below.

Course Description

Sociological theory is often viewed as a necessary but boring part of the discipline: why read dense, unpalatable arguments from a bunch of dead white men? Yet the arguments that were developed at the dawn of sociology (the mid-to-late 1800s) have astonishing relevance for our daily life.

Sociologists like Karl Marx, Émile Durkheim, and Max Weber witnessed the death of the feudal age and the transition to modern capitalism, with all of the benefits and horrors associated with that transition. Each of these scholars—and many more that we will read throughout this course—tried to grapple with the seismic changes they were seeing in every institution of social life. The “great chain of being” that had provided meaning to individuals for centuries, telling them their place in life from the moment they were born—was suddenly unraveling as individuals were demanding more freedom and opportunity. For perhaps the first time in human history, status had to be *earned* and could not simply be inherited at birth. With new freedoms came new anxieties about society and the shape it was taking. How would communities maintain any semblance of stability in this period of rapid social change? Would the desire for liberty overwhelm the feelings of solidarity that had bound communities together for centuries? These, and other questions, occupied the minds of sociological theorists in the nineteenth and twentieth century, and they remain unresolved today.

In this course, we will read classical and contemporary sociological writings with an eye toward the present: What can these writings, and the debates they engender, teach us about our own society? What kind of comfort can we draw from these writers, knowing that they were grappling with the same existential questions that we face today? As I hope to show, some of the most pressing issues of modern life—the rise of loneliness and depression in the United States, the threats posed by new technologies, the loss of community and the feeling that life was better only a few generations ago—were anticipated by sociological theorists and can provide insight into our own challenges.

As we will see, the word “theory” has many meanings. In this course, theory provides a set of analytical tools that we can apply across multiple contexts. Many of the core theoretical arguments developed centuries ago still have resonance today, and for that reason, theory is never dead. We do not look to theory for precise empirical answers—the world is changing too quickly for that. Instead, theory offers us a broader perspective, a way of looking at the world with fresh eyes.

Course Outcomes

Upon completing this course, you should be able to:

- Explain the origins of sociology through the lens of classical theory

- Distinguish sociology from related disciplines such as psychology and anthropology
- Develop a critical mindset toward “taken-for-granted” assumptions about society
- Debate key arguments in sociology, such as the benefits and harms of modernity, the balance between freedom and community, and the causes of social stability vs. social change
- Apply theoretical concepts to contemporary issues such as political extremism, status anxiety, and the loneliness epidemic

Course Requirements

Course grades will be based on (1) attendance and participation, (2) weekly Canvas questions, (3) reading quizzes, and (4) three exams including the final exam.

The grading scale is as follows:

A = 94 to 100, A- = 90 to 93,
 B+ = 87 to 89, B = 84 to 86, B- = 80 to 83,
 C+ = 77 to 79, C = 74 to 76, C- = 70 to 73,
 D+ = 67 to 69, D = 64 to 66, D- = 60 to 63,
 E = 59 or below

1. Attendance & Participation (15% of grade):

Regular attendance is an essential component of this course. However, I understand that there are extenuating circumstances that may prevent you from coming to class. No matter the cause of your absence, please email me in advance whenever possible. If you plan to be absent for a religious holiday, please contact me within the first two weeks of class. Deadlines for assignments will not change unless you make explicit arrangements with me. I also reserve the right to mark tardy students as absent.

In addition to attending regularly, students are expected to be active participants in class discussions. Though I recognize that some students are more talkative than others, it is important that you try to contribute at least once per class period; this constitutes evidence that you are engaged and have done the assigned readings. Other forms of participation include chatting about the course material during office hours or over email (especially if you are feeling shy).

Students are also expected to remain active and alert throughout the discussion, so avoid dozing off, texting, or staring longingly out the window. In academics as in life, much of your success depends on “face work” (a term from sociologist Erving Goffman), so if you’re not feeling up to class, fake it till you make it. Of course, if there is something that is really troubling you, please come talk to me.

A warning: Some students think that attendance and participation aren’t a “real” part of the course, so they focus on assignments and exams. If you have poor attendance and you don’t speak up in class, you could lose a major chunk of your grade—it has happened before!

By the last day of class (December 4), you’ll need to complete the Department of Sociology’s Learning Outcomes Assessment. This will be worth a third of your attendance and participation grade (meaning, 5% of your final grade).

2. Weekly Canvas Questions (15% of grade)

Each week, I will post a set of questions to Canvas. These questions may concern course readings, but they may also ask about your own life experiences, goals for the class, how the course material applies to your academic or professional interests, etc. Responses are graded for completion, although I may give you half-credit or no credit if it's clear you didn't do the readings, used AI to generate answers, or did not put much effort into your responses. Questions will be posted by the end of Thursday's class and must be answered before next Tuesday's class begins. Note: These are not "discussion questions." Your answers will be private. This allows for confidentiality and also prevents you from "borrowing" another student's answers.

3. Reading Quizzes (20% of grade)

This is a reading-heavy course, and it's essential that students come to class having done the readings. *To help motivate you, I've made reading quizzes the largest part of your grade (20 percent), tied with the final exam.* Throughout the semester (but not every day), I will begin class with a pop quiz on the assigned readings. These quizzes will be short, about 1-3 questions, and they won't take more than 10 minutes or so. However, they will not be announced in advance, and you will not be able to consult your notes or readings. Please be punctual: if you show up late, you won't have enough time to finish the quiz.

4. Exams (Sept. 23, Nov. 4, Dec. 12) (3 exams, first two are worth 15% and final is 20%)

There will be three exams this semester, handwritten and completed in class. The exams are meant to test your knowledge on core concepts in social theory. As each exam date approaches, I'll provide you with a list of 10-20 concepts to study. On the day of the exam, I'll choose six concepts and you'll write a paragraph on five of them, skipping whichever one you're least confident about.

For the first two exams (covering Week 1-5 and Week 6-10 respectively), these core concepts are the only thing you'll be tested on. For the final exam (covering the whole semester), I'll add an in-class essay. You will not be able to consult your notes or readings for any of the exams. Typically, I allow about 35 minutes for each exam (except the final, which is two hours), but I may extend the time if needed. More information will be provided as we approach each exam date.

Note about final grades: Students often ask how they can improve their chance of a good final grade. My general advice is this: *Show that you care.* Come to office hours, chat with me about the course material, reach out if you're struggling, contribute your insights in class discussion. Although these acts alone won't guarantee you an A, they might help push up a borderline grade, and they may increase my motivation to help out in other ways (e.g., offering an extension on an assignment). If you wait until the end of the semester to voice your concerns, there is not much I can do to help.

KEY DATES

Tuesday, Sept. 23	Exam #1 (covers weeks 1-5)
Oct. 7 & 9	No class (Fall Break)
Tuesday, Nov. 4	Exam #2 (covers weeks 6-10)
Nov. 25 & 27	No class (Thanksgiving)
Dec. 12, 10:30am to 12:30pm	Final exam (BEH S 102)

Classroom Policies

Classroom Etiquette

We will be discussing challenging social issues in this class, including various forms of inequality (structural racism, income inequality, and patriarchy), traumatic historical events (e.g., slavery and the Holocaust), and heated social debates (e.g., the role of poverty in modern society). Each person comes to class with a unique background and perspective; I encourage students to draw on that perspective when discussing sociological issues in class. Keep in mind that sharing opinions and experiences is a valuable but sometime uncomfortable experience, and everyone must make the commitment to create an atmosphere of respect for each person's contribution. Various points of view are welcome and expected. Please be as respectful and open-minded as possible not only when listening to viewpoints different from your own, but in responding to those viewpoints if you choose to do so. If students choose to divulge their own experiences, such experiences should not be shared outside of the classroom without permission. Finally, please note that disruptive conduct in class and failure to comply with course policy may result in sanctions.

Course Readings

To minimize costs to you, I have made all of the readings available on Canvas. You should complete each reading *before* class and be ready to discuss the reading during class. This is an important part of your participation grade (see above). Finally, you should know that many of these readings discuss very challenging topics, including sexual assault and suicide. If you expect that a reading will be difficult for you, please let me know in advance and we can find alternative options for completion.

Note: All readings marked "Recommended" are completely optional. I've provided them only if you are interested in a topic and would like to learn more. Because these readings are not uploaded to Canvas, please email me and I will send you a digital copy or (when possible) scan a book chapter for you.

How to Turn in Assignments

All written assignments must be submitted on Canvas *before the start of class* on the day the assignment is due. For example, an assignment due by October 12 should be uploaded no later than 12:25pm (i.e., the start of class) that day.

ChatGPT and Other Generative AI Programs

It goes without saying, but I have to say it: Programs like ChatGPT are strictly forbidden for any purpose, including but not limited to assignments, Canvas posts, and class participation. Please be warned that there are now AI detection programs available to instructors. The use of generative AI may result in sanctions including a failing grade and a report of academic misconduct to the Dean of Students.

Late Work

Late assignments will be penalized a half-grade for each day they are overdue. For example, an assignment that *would* have received a B+ will receive a B if turned in one day late, a B- if turned in two days late, etc. If you know you cannot turn in an assignment on time, and have a reasonable explanation (e.g., family emergency, serious illness), please contact me as soon as possible.

Contacting Me

The best way to contact me is by email at max.coleman@utah.edu. Though I aim to respond in a timely manner, I am constrained by other obligations, including research and teaching prep. You can expect to hear from me within two weekdays; if you haven't, feel free to send me another message: "Just wanted to see if you got my previous email." Please note: If you have sensitive or complex questions, I encourage you to set up a time to meet with me during office hours (or via Zoom).

Laptops, Cell Phones, and Other Electronics

Devices such as laptops and tablets may be used for academic purposes only. Forbidden activities include texting, checking social media, reading emails, shopping, and surfing the web. Studies have shown that laptops detract from classroom learning even when used for noble purposes—for example, notes taken by hand are better remembered than notes taken on the computer. Because digital technologies can be a major source of distraction in the classroom, students may lose the privilege of using these devices. Cell phones should be turned off or silenced (I put mine in Airplane mode to prevent calls). If you have questions about the use of these devices, please contact me.

Online Course Materials

The instructor teaching this course holds the exclusive right to distribute, modify, post, and reproduce course materials, including all written materials, study guides, recorded lectures, assignments, exercises, and exams. While you are permitted to take notes on the online materials posted for this course for your personal use, you are not permitted to re-post in another forum, distribute, or reproduce content from this course without the express written permission of the instructor. Any violation of this course rule will be reported to the appropriate university offices and officials, including to the Dean of Students as academic misconduct.

Writing Help

Located in the Marriott Library in room 2701, the [University Writing Center](#) is designed to help students become more confident writers. Tutors can help students understand assignments, develop ideas, organize thoughts, form arguments, improve the clarity of writing, improve continuity and flow, consider the audience, polish their style, document sources correctly, avoid plagiarism, and learn about common grammatical errors. This is a free service that is available to all students. You can make an appointment [online](#).

I am also here as a resource for you. Feel free to reach out to me, but keep in mind that it's easier for me to provide feedback in advance rather than two days before the deadline. Finally, see the end of this syllabus for a document called "Writing Conventions in Sociology," which may help you with formatting and other concerns.

University Policies

Drop/Withdrawal Policies

Students may drop a course within the first two weeks of a given semester without any penalties. Students may officially withdraw (W) from a class or all classes after the drop deadline through the midpoint of a course. A "W" grade is recorded on the transcript and appropriate tuition/fees are assessed. The grade "W" is not used in calculating the student's GPA. For deadlines to withdraw from full-term, first, and second session classes, see the U's Academic Calendar.

Student Mental Health

Your well-being is and should be a top priority. If at any time during the semester you find yourself battling mental health issues that are impacting your participation in or work for the course, please contact me. For adjustments to course requirements or classroom policy, such as extended test-taking time, please contact the [Center for Disability & Access](#) (see below). Students can obtain **free counseling** in person or online through the [University Counseling Center](#), Student Services Building Rm 426, (801) 581-6826. Free, 24-hour support and problem-solving are also available by chat/messaging through [SafeUT](#) and the [My Student Support Program \(MySSP\)](#) app. For more mental health resources, visit studentaffairs.utah.edu/mentalhealth.

The Americans with Disabilities Act

The University of Utah seeks to provide equal access to its programs, services, and activities for people with disabilities. If you will need accommodations in this class, reasonable prior notice needs to be given to the [Center for Disability & Access](#), 162 Olpin Union Building, (801) 581-5020. CDA will work with you and the instructor to make arrangements for accommodations. All written information in this course can be made available in an alternative format with prior notification to the Center for Disability & Access.

Given the nature of this course, attendance is required and adjustments cannot be granted to allow non-attendance. However, if you need to seek an ADA accommodation to request an exception to this attendance policy due to a disability, please contact the [Center for Disability & Access](#) (CDA). CDA will work with us to determine what, if any, ADA accommodations are reasonable and appropriate.

University Safety Statement

The University of Utah values the safety of all campus community members. To report suspicious activity or to request a courtesy escort, call campus police at 801-585-COPS (801-585-2677). You will receive important emergency alerts and safety messages regarding campus safety via text message. For more information regarding safety and to view available training resources, including helpful videos, visit <https://safeu.utah.edu>.

Bias Reporting

As your instructor, one of my responsibilities is to create a positive learning environment for all students. Bias incidents (events or comments that target an individual or group based on age, color, religion, disability, race, ethnicity, national origin, sex, gender, gender identity, sexual orientation, marital status or veteran status) are unacceptable in our classroom or on campus. What should you do if you witness or experience a bias incident? Report it by submitting a report [online](#) or contacting the Dean of Students Office at deanofstudents@utah.edu or 801-581-7066.

Addressing Sexual Misconduct

Title IX makes it clear that violence and harassment based on sex and gender (which includes sexual orientation and gender identity/expression) is a civil rights offense subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories such as race, national origin, color, religion, age, status as a person with a disability, veteran's status or genetic information. If you or someone you know has been harassed or assaulted, you are encouraged to report it to the Title IX Coordinator in the Office of Equal Opportunity and Affirmative Action, 135 Park Building, 801-581-8365, or the Office of the Dean of Students, 270 Union Building, 801-581-7066. For support and confidential consultation, contact the Center for

Student Wellness, 426 SSB, 801-581-7776. To report to the police, contact the Department of Public Safety, 801-585-2677(COPS).

Lauren's Promise: As your instructor for this course, I have made Lauren's Promise. This is a vow that anyone – faculty, staff, students, parents, and community members – can take to indicate to others that they represent a safe haven for sharing incidents of sexual assault, domestic violence, or stalking. Anyone who makes Lauren's Promise vows to: 1.) listen to and believe those individuals who are being threatened or experiencing sexual assault, dating violence or stalking; 2.) represent a safe haven for sharing incidents of sexual assault, domestic violence, or stalking; and 3.) change campus culture that responds poorly to dating violence and stalking. By making Lauren's Promise, individuals are helping to change campus cultures that respond poorly to dating violence and stalking throughout the nation. **Please note, however, that I am a “mandatory reporter,”** so if you share your experiences with me, I am required to report them to the university's Office of Equal Opportunity and Affirmative Action (OEO/AA). **For a confidential alternative that does not require reporting, you can reach out to a [Victim-Survivor Advocate](#) on their website or via email (advocate@sa.utah.edu).**

Academic Misconduct Statement

It is expected that students adhere to University of Utah policies regarding academic honesty, including but not limited to refraining from cheating, plagiarizing, misrepresenting one's work, and/or inappropriately collaborating. This includes the use of generative artificial intelligence (AI) tools without citation, documentation, or authorization. Students are expected to adhere to the prescribed professional and ethical standards of the profession/discipline for which they are preparing. Any student who engages in academic dishonesty or who violates the professional and ethical standards for their profession/discipline may be subject to academic sanctions as per the University of Utah's Student Code: <https://regulations.utah.edu/academics/6-410.php>.

Diversity Statement

I stand in support of compassion, dignity, value-of-life, equity, inclusion and justice for all individuals regardless of color, race/ethnicity, sexual orientation, religion, language, socioeconomic status, ability, gender, gender identity or expression, immigration status, or any type of marginalization. I stand in support of making our society more inclusive, just, and equitable for all individuals. I stand against individual and systemic racism in all its various forms.

Undocumented Student Support Statement

If your immigration status presents obstacles to engaging in specific activities or fulfilling specific course criteria, confidential arrangements may be requested from the Dream Center. Arrangements with the Dream Center will not jeopardize your student status, your financial aid, or any other part of your residence. The Dream Center offers a wide range of resources to support undocumented students (with and without DACA) as well as students from mixed-status families. To learn more, please contact the Dream Center at 801-213-3697 or visit dream.utah.edu.

COURSE SCHEDULE

Week One (Aug 19 and 21): What Is Theory?

Tuesday, Aug 19: Introduction to Sociological Theory

- *Before the first day of class, please read:*
Boyle (2016): “Something Like a Reading Ethics.”

Thursday, Aug 21: The Sociological Tradition

- Tilly (2008), “Why Read the Classics?” Ch. 6 in *Explaining Social Processes*
- Alexander (1987), “What Is Theory?” In *Twenty Lectures: Sociological Theory Since World War II*.
- Nisbet (1966), “The Two Revolutions.” Chapter 2 of *The Sociological Tradition*.
- **Recommended:** Abend (2008), “The Meaning of ‘Theory.’” *Sociological Theory* 26(2).
- **Recommended:** Healy (2017), “Fuck Nuance.” *Sociological Theory* 35(2).

Week Two (Aug 26 and 28): Émile Durkheim, Part 1 – The Founding of Sociology

Tuesday, Aug 26: Sociology as the Study of “Social Facts”

→ **Remember: Canvas Questions due before class every Tuesday**

- Coser (1977), “Émile Durkheim.” In *Masters of Sociological Thought*.
- Durkheim (1895), excerpts from *The Rules of Sociological Method*. Pp. 284–93 in *Émile Durkheim: Sociologist of Modernity*, edited by Mustafa Emirbayer.

Thursday, Aug 28: What Modernization Looks Like

- Durkheim (1893), excerpts from *The Division of Labor in Society*. Pp. 258–263, then pp. 58–78 in *Émile Durkheim: Sociologist of Modernity*
- Durkheim (1898), “Individualism and the Intellectuals.” In *Emile Durkheim: On Morality and Society*, edited by Robert N. Bellah.
- **Recommended:** Tönnies (1887), “Gemeinschaft and Gesellschaft.” Pp. 191–201 in *Theories of Society* (1965), edited by Parsons, Shils, Naegle, and Pitts.
- **Recommended:** Durkheim (1897), “The Anomic Division of Labor.” Book III, Ch. 1 in *The Division of Labor in Society*.
- **Recommended:** Merton (1949), “Manifest and Latent Functions.” Ch. 32 in *Classical Sociological Theory*, edited by Craig Calhoun et al.
- **Recommended:** L. Coser (1991), “The Greedy Nature of Gemeinschaft.” From *In Defense of Modernity: Role Complexity and Individual Autonomy*.

Week Three (Sept 2 and 4): Émile Durkheim, Part 2 – Suicide as a Social Problem

Tuesday, Sept 2:

→ **Remember: Canvas Questions due before class every Tuesday**

- Durkheim (1897), *On Suicide*, Book II, Ch. 1, 2, 4 (pp. 147–78 & 232–261). Translated by Robin Buss (2006).
- **Recommended:** Durkheim (1897), “The Social Element of Suicide.” Book III, Ch. 1 of *On Suicide*, pp. 329–61.

Thursday, Sept 4:

- Durkheim (1897), *On Suicide*, Book II, Ch. 5 (pp. 262–305). *Pay special attention to the footnote on page 305.*
- Durkheim (1897), *On Suicide*, pp. 342–61 (*connecting the book to Durkheim's larger argument*)
- **Recommended:** Merton (1938), "Social Structure and Anomie." *American Sociological Review* 3(5).

Week Four (Sept 9 and 11): Karl Marx, Part 1 – Marx's Theory of History

Tuesday, Sept 9:

→ **Remember: Canvas Questions due before class every Tuesday**

- Coser (1977), "Karl Marx." In *Masters of Sociological Thought*.
- "Marx on the History of His Opinions." Pp. 3–6 in *The Marx-Engels Reader, Second Edition*, edited by Robert C. Tucker.
- Excerpts from *The German Ideology*. Pp. 148–163, 172–200 in *The Marx-Engels Reader*.

Thursday, Sept 11:

- "Manifesto of the Communist Party." Pp. 473–491, 499–500 in *The Marx-Engels Reader*.

Week Five (Sept 16 and 18): Karl Marx, Part 2 – Alienation & Exploitation

Tuesday, Sept 16:

- "Economic and Philosophical Manuscripts of 1844." Pp. 70–93 in *The Marx Engels Reader*.

Thursday, Sept 18:

- "Wage Labor and Capital." Pp. 203–217 in *The Marx-Engels Reader*.
- Domhoff (2014), *Who Rules America?* (7th ed). Intro and Ch. 1–2 (pp. x–41).

Week Six (Sept 23 and 25): Max Weber, Part 1 – Interpretive Social Science

Tuesday, Sept 23:

→ **Exam #1 today at the start of class**

- Coser (1977), "Max Weber." In *Masters of Sociological Thought*.
- "Basic Sociological Concepts." Pp. 312–331, 346–358 in *The Essential Weber*, edited by Sam Whimster.

Thursday, Sept 25:

- Excerpt from "Politics as a Vocation." Pp. 77–82 in *From Max Weber: Essays in Sociology*, edited by Hans H. Gerth and C. Wright Mills.
- "The Three Pure Types of Legitimate Rule." Pp. 133–145 in *The Essential Weber*.
- "Bureaucracy." Pp. 196–244 in *From Max Weber*.
- "Class, Status, Party." Pp. 180–195 in *From Max Weber*.

Week Seven (Sept 30 and Oct 2): Max Weber, Part 2 – Rationalization & Disenchantment

Tuesday, Sept 30:

- Weber (1905), *The Protestant Ethic and the Spirit of Capitalism*, Ch. 1–3 (pp. 3–50). Translated by Talcott Parsons (1930).
- **Recommended:** Ritzer (1993), *The McDonaldization of Society*.

Thursday, Oct 2:

- Weber (1905), *The Protestant Ethic*, Ch. 4A and 5 (pp. 53-80, 102–125).
- “Science as a Vocation.” Pp. 129–156 in *From Max Weber*.

~ NO CLASS OCTOBER 7 or 9 (ENJOY FALL BREAK!) ~

Week Eight (Oct 14 and 16): W. E. B. Du Bois

Tuesday, Oct 14:

- Morris (2015), *The Scholar Denied: W. E. B. Du Bois and the Birth of Modern Sociology*, Preface and Introduction.
- Excerpts from *W. E. B. DuBois: A Reader*, edited by David Levering Lewis.

Thursday, Oct 16: A Contemporary View of American Racism

- Bonilla-Silva (2015), “The Structure of Racism in Color-Blind, ‘Post-Racial’ America.” *American Behavior Scientist* 59(11):1358–76.
- **Recommended:** Dhingra (2003), “Being American Between Black and White: Second-Generation Asian-American Professionals’ Racial Identities.”

Week Nine (Oct 21 and 23): Symbolic Interactionism and Its Descendants

Tuesday, Oct 21: Classic Symbolic Interactionism

- Cooley (1902), “The Looking-Glass Self.” Pp. 179–85 in *Human Nature and the Social Order*.
- Excerpts from Blumer (1969), *Symbolic Interactionism: Perspective and Method* (pp. 1-21, 47-60).
- Mead (1934), “The Self.” In *Mind, Self, and Society*.

Thursday, Oct 23: Dramaturgical Theory and Emotion Work

- Goffman (1967), “On Face-Work: An Analysis of Ritual Elements in Social Interaction.” *Reflections* 4(3):7–13.
- Goffman (1957), “Alienation from Interaction.” *Human Relations*, 10(1):47–60.
- Hochschild (1983), *The Managed Heart*, Ch. 1, 4, 5
- **Recommended:** Goffman (1956), *The Presentation of Self in Everyday Life*.

Week Ten (Oct 28 and 30): Critical Theory and the Frankfurt School

Tuesday, Oct 28:

- Beamish (2011), “Critical Theory/Frankfurt School.” In *The Concise Encyclopedia of Sociology*, edited by George Ritzer and Michael Ryan.
- Bauman (1989), “Sociology after the Holocaust.” In *The Bauman Reader*, edited by Peter Beilharz.

- Marcuse (1941), “Some Social Implications of Modern Technology.” In *The Essential Frankfurt School Reader*, edited by Andrew Arato and Eike Gebhardt.

Thursday, Oct 30:

- Fromm (1941), *Escape from Freedom*, Ch. I, II, V pt. 1, VII pt. 2. (Note: Long PDF, but large font.)
- **Recommended:** Marcuse (1964), *One-Dimensional Man*

Week Eleven (Nov 4 and 6): Are We Really ‘Repressed’? Freud and Foucault

Tuesday, Nov 4:

→ *Exam #2 today at the start of class*

- Freud (1930), *Civilization and Its Discontents*, Ch. III and VIII (pp. 33–45, 81–92). Translated and edited by James Strachey (1962).

Thursday, Nov 6: Critique of the “Repressive Hypothesis”

- Foucault (1978), “We ‘Other Victorians’” and “The Repressive Hypothesis,” from *The History of Sexuality, Volume 1*. Pp. 292–329 in *Foucault Reader*, edited by Paul Rabinow.

Week Twelve (Nov 11 and 13): Feminist & Womanist Theories of Power

Tuesday, Nov 11: Feminism

- Young (1990), “The Ideal of Impartiality and the Civic Public.” Ch. 4 in *Justice and the Politics of Difference* (pp. 96–121).
- Hartman (1981), “The Unhappy Marriage of Marxism and Feminism.” In *Women and Revolution*, edited by Lydia Sargent.
- **Recommended:** Young (1990), *Justice and the Politics of Difference*, Ch. 2: “The Five Faces of Oppression”

Thursday, Nov 13: Womanism: The Intersection of Race & Gender

- Collins (1998), “Coming to Voice, Coming to Power: Black Feminist Thought as Critical Social Theory.” Ch. 2 in *Fighting Words: Black Women & The Search for Justice*.
- hooks (1984), “Changing Perspectives on Power.” Ch. 6 in *Feminist Theory: From Margin to Center*.

Week Thirteen (Nov 18 and 20): Pierre Bourdieu

Tuesday, Nov 18:

→ *Note: This looks like a lot of reading, but many of these are less than 5 pages.*

Introduction to Bourdieu:

- Calhoun and Wacquant (2002), “‘Everything Is Social’: In Memoriam Pierre Bourdieu (1930–2002).” *Footnotes* 30(2).

Three Key Concepts: Habitus, Capital, Field

- Wacquant (2006), “Habitus.” In *The International Encyclopedia of Economic Sociology*, edited by Jens Beckert and Milan Zafirovski.
- Bourdieu, (1983), “The Forms of Capital.” Ch. 9 in *Handbook of Theory and Research for the Sociology of Education*, edited by John G. Richardson.
- Bourdieu (1993), “Some Properties of Fields.” Ch. 9 in *Sociology in Question*.

A Classic Article:

- Bourdieu (2004). “The Peasant and His Body.” *Ethnography* 5(4):579–99.

Thursday, Nov 20: Applying Bourdieu’s Theory

- Lareau (2011), *Unequal Childhoods*, 2nd edition. Ch. 1, 3, 4, 6, Appendix B.
- **Recommended:** Bourdieu (1984), *Distinction: A Social Critique of the Judgment of Taste*.
- **Recommended:** Rivera (2012), “Hiring as Cultural Matching.” *American Sociological Review* 77(6).

~ NO CLASS NOVEMBER 25 or 27 (ENJOY THANKSGIVING BREAK!) ~

Week Fourteen (Dec 2 and 4): Wrapping Up the Semester

Tuesday, Dec 2: If We’re So Modern, Why Aren’t We Happier?

- Stearns (2012), *Satisfaction Not Guaranteed*, Ch. 1–4, Conclusion

Thursday, Dec 4: Review Day

- No readings, but please do the following:
 1. Submit Student Course Feedback here:
<https://scf.utah.edu/blue/>
 2. Complete the Department of Sociology’s Learning Outcomes Assessment. This is worth 1/3 of your attendance and participation grade (5% of your final grade).

FINAL EXAM: Friday, December 12 from 10:30am to 12:30pm in BEH S 102

Note: This syllabus is meant to serve as an outline and guide for our course. Please note that I may modify it with reasonable notice to you. I may also modify the Course Schedule to accommodate the needs of our class. Any changes will be announced in person or through Canvas.