

SOCL 405 || HISTORY OF SOCIOLOGICAL THOUGHT
Loyola U. Chicago || Fall 2025

Time: Mon, 4:15-6:45pm
Instructor: Fr. Patrick Gilger, SJ
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Classroom: Life Sciences, Room 212
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Office Hours: Fridays, 8-10AM

Course Description: For nearly a century (at least since Parsons' 1937 classic The Structure of Social Action) classical sociological theory has been focused on the study of the "holy trinity" of Karl Marx, Max Weber and Emile Durkheim. Recent years, however, have seen a concerted effort to expand this traditional canon while preserving these three founders' essential insights. This has meant that courses like this one, offered each fall in graduate sociology departments across the country, struggle annually to answer the question of whether – or the extent to which – the "classics" ought to make way for new and more diverse perspectives. Ours is no exception.

In designing this course I have attempted to thread the needle of this problem in two ways. First, by opening our course with five weeks on the exclusions, the history, and the philosophy of social theory. This will, I hope, give us some common ground to understand (1) what "the canon" left undiscussed for many years, (2) what it means to think within a tradition, (3) how many of the key concepts of the classical sociological tradition were formed in response to radically disruptive historical events; and (4) how social theory can be conceptualized in the wake of such a history. It's my hope that this foundation – what I am imagining as an "inverted" foundation where the outside precedes the inside – will set us up for the second part of our course: close readings of some of the seminal texts of Marx, Weber, and Durkheim.

We are devoting such length of time to them not because they are infallible but because knowledge of these three is a prerequisite for any competent professional sociologist. The reality is that many of the live debates in contemporary sociology are built upon the methods and theories expounded by these three thinkers. Because one of my main tasks in the course is to help you become capable of *entering these debates yourselves*, this requires helping you become familiar with the ideas that frame them. But, in addition to this, knowing Marx, Weber, and Durkheim is important because *their concerns and ideas – their theories of the world – are still deeply relevant today*. They have fascinating insights, for example, into the delicate balance between the rise of capitalism and its radical transformation of the social and political world, or how the rights of the individual can be balanced against the needs of society, or what happens to social cohesion in (secular) modernity. Marx, Weber, and Durkheim were among the first people to try to understand and explain such social problems in a scientific way. Whether you agree with them or not, becoming familiar with their answers will help shape your own.

Although six weeks is simply not enough time to understand the nuances of the thought of these three, I still think it worthwhile to stretch the canon, and invert our strategy of approach. Where this will leave us at the conclusion of the course, I hope, is with a clear sense of the *map of sociological thought* and *how that map gets made and remade*. Knowing that map will put you on firm footing to understand both contemporary theory and the theorizing you yourselves will do in your own research.

One further word: this class presupposes that people are always already engaged in theorizing; that it's something we already do every day. As Professor Rhys Williams, who taught this class for many years here at Loyola, once put it, "people engage in theorizing because they are faced with real world dilemmas for which there do not seem to be answers... Rather than explaining these dilemmas one at a time, they search from general explanations or principles that help them understand. In other words, people doing 'theory' are reacting to the world in which they find themselves, and their theories are meant to explain and understand real world problems that do not seem to be addressed adequately by

other theories, perspectives, or explanations.” The only question, then, is not whether we ourselves will theorize, it’s whether we will theorize *well*. It is my hope that this course will help you do just that.

A Few Idiosyncrasies: Since this is a seminar, let’s try our best to have our attention be collective. One of the biggest inhibitors to collective attention is, sadly, technology. In all honesty, I don’t know how to best handle this. Just eliminating computers/iPads doesn’t seem helpful, but having been a student for a long time myself, I know that they served as a kind of... psychic buffer to the kind of shared attention that lets a class come alive. In light of this I want to ask you to consider:

- Not bringing technology to class.
- Taking notes by hand.
- Buying hard copies of the books.
- Printing off the readings instead of reading them on your computer.
 - I have had students in the past bridge this gap nicely by using tablets.
 - I am more than happy to print off the readings for you if that is a challenge.

Required Texts: Core graduate courses are professional preparation. Your books are your tools. It’s because of this that I’m asking you to buy six books. Information for these, along with one other recommended book, are below. I’ll provide all our other course readings on Sakai.

1. Alexis de Tocqueville. 2011. *The Ancien Regime and the French Revolution*. Edited by Jon Elster. New York: Cambridge University Press.
 - a. Press link: <https://www.cambridge.org/us/academic/subjects/politics-international-relations/texts-political-thought/tocqueville-ancien-regime-and-french-revolution>
 - b. Amazon link: <https://www.amazon.com/Tocqueville-Revolution-Cambridge-History-Political-dp-0521718910/dp/0521718910/>
2. Karl Marx. 1978. *The Marx-Engels Reader* (2nd edition). Edited by Robert C. Tucker. New York: W.W. Norton & Company.
 - a. Press link: <https://wwnorton.com/books/9780393090406>
 - b. Amazon link: <https://www.amazon.com/The-Marx-Engels-Reader-Second-Edition/dp/039309040X/>
3. Max Weber. 1958. *From Max Weber: Essays in Sociology*. Edited by Hans Gerth & C. Wright Mills. New York: Oxford University Press.
 - a. Press link: <https://www.routledge.com/From-Max-Weber-Essays-in-Sociology/Gerth-Mills/p/book/9780415436663>
 - b. Amazon link: <https://www.amazon.com/Max-Weber-Essays-Sociology/dp/0195004620/>
4. Max Weber. 2011. *The Protestant Ethic and the Spirit of Capitalism*. Translated by Stephen Kalkberg. New York: Oxford University Press.
 - a. Press link: <https://global.oup.com/ushe/product/the-protestant-ethic-and-the-spirit-of-capitalism-9780199747252?cc=us&lang=en&>
 - b. Amazon link: <https://www.amazon.com/Protestant-Ethic-Spirit-Capitalism/dp/0199747253>
5. Emile Durkheim. 1973. *Emile Durkheim on Morality and Society*. Edited by Robert N. Bellah. Chicago: University of Chicago Press.
 - a. Press link: <https://press.uchicago.edu/ucp/books/book/chicago/E/bo3627098.html>
 - b. Amazon link: <https://www.amazon.com/Durkheim-Morality-Society-Heritage-Sociology/dp/0226173364/>

6. W.E.B. Du Bois. 1996. The Souls of Black Folk (With "The Talented Tenth" and "The Souls of White Folk"). Introduction by Donald B. Gibson. New York: Penguin Classics.
 - a. Press link: <https://www.penguinrandomhouse.com/books/292303/the-souls-of-black-folk-by-w-e-b-du-bois-introduction-by-ibram-x-kendi-notes-by-monica-e-elbert/paperback/>
 - b. Amazon link: <https://www.amazon.com/dp/014018998X>

7. ****RECOMMENDED** – Anthony Giddens. 1971. Capitalism & Modern Social Theory. New York: Cambridge University Press.
 - a. Press link: <https://www.cambridge.org/core/books/capitalism-and-modern-social-theory/D766ABCE88D1AA68CCD30250431C8761>
 - b. Amazon link: <https://www.amazon.com/Capitalism-Modern-Social-Theory-Analysis/dp/0521097851/>

Course Requirements: There are three requirements for our course: (1) weekly participation (evaluated by 2-page precis'), (2) class presentations, and (3) three ~1600-word critical analysis papers. All three of these requirements are meant to support the central goal of the course: to help you engage the classical social tradition with critical rigor. Detailed descriptions of each requirement follow.

1. *Weekly Participation* – **110 points** (11 precis' at 10 points each)

As I noted in the email I sent last week, for each class I am asking you to write a short preparatory paper called a precis (in imitation of a couple of my former teachers who made me do the same). These precis are tightly written, two-page papers. I would like you to write eleven of them throughout the semester (which has 13 weeks). Extras beyond the required eleven will also be graded and scored toward your final grade.

The first page of each precis is composed of two single-spaced paragraphs, the first is a rigorously synthesized summary of the thesis or argument presented in the weeks' readings. The second paragraph is a critical analysis of how the texts and their arguments interrelate. In this second paragraph you can make critiques, offer compliments, pose questions, or make brief arguments of your own. The second page consists not of your own writing, but a list of key quotes drawn from the texts. These quotes should be personalized, that is, they are there because they help you understand the argument or provoke a question. After each quote, you should write a short commentary in which you note why you included it (i.e., whether it was clarifying or provoked a question, etc.). I will use these to structure our class discussions.

We will use the three productions of these precis' – the synthetic summaries, the critical analyses, and the key quotes – to engage deeply with each weeks' readings. Your precis' can be turned in on Sakai. They are due at midnight each Sunday, the day before class.

2. *Class Presentation* – **40 points** (1 presentation)

From week 2 on I have selected one or two readings on which you may sign up to present. This presentation involves, more or less, teaching the assigned text. You may choose to do this in a number of ways – feel free to be creative, in other words – but you are responsible for:

- Helping the class engage rigorously with the text.
- Preparing an outline/notes/short essay for your classmates that is handed out in class. (I am happy to print these for you.)

- Walking us through (1) the argument of the essay, (2) controversies over the way it has been interpreted, and (3) how it illuminates other readings/theories we have engaged over the course of the semester.
- You should plan for your presentation to last roughly thirty minutes.

3. *Critical Analysis Papers* – **150 points** (3 ~1600-word papers at 50 points each)

You are required to write three critical analysis papers which are due on 10/2, 11/6, and 12/8. Each of these should take as its central focus some of the work we have done in the preceding weeks. That is, the first critical analysis, due on 10/2, should be written on the constitutive exclusions, for example, or on Tocqueville and Martineau. The second should be on either Marx or Weber. And the third should deal with either Durkheim or DuBois.

The phrase “central focus” above is key to understanding the assignment. This is because I would like each paper to be a critical engagement with one particular theme of one major author. That is, your paper will unfold in three main parts. First, you should spent time analyzing and presenting the theorists’ work. This is where you strive, as much as possible, not so much to be “objective” but to enter their perspective and to present their ideas as they would have “meant” them. A rough length for this section would be ~600 words. Then, in your second section, you should critically engage with this sympathetic presentation of the theorist’s ideas. Strong papers will do so by bringing in the work of another thinker or type of theory, and this might also take you about ~600 words. In your third section, which is a bit shorter (~400 words), I would like to see either your critical synthesis or real-world application of what you have argued previously. A critical synthesis would mean presenting an argument about how/whether the preceding can be synthesized or if one theory/theorist has been overcome and should be jettisoned. And a real-world application would take the preceding and show how it looks in the world today. Either is fine for our purposes.

An example: you might decide to write a critical analysis focusing on Weber’s “Science as a Vocation” (one of the greatest essays every written in my opinion). The first part of your essay is an analysis of what Weber is trying to do in the essay – its key themes and the argument’s turning points. The second part might consist in a feminist counterargument drawn from, say, Martineau. And this might lead you into a critical synthesis in which you argue that Weber’s understanding of “disenchantment” is marred but can be preserved if particular ideas of Martineau’s are used to supplement and reframe it.

These three papers are, in other words, practice in a particular type of sociological writing in which you cite and quote from the texts themselves, comparing and synthesizing the work of very different theorists. It is with this “data” that you will be making your sociological “argument” – the data is the work of the theorists we are studying.

Point Totals & Grading Scale: 300 points are available in our class. Here’s the breakdown:

- Precises = 110/300 = ~35% of total grade
- Presentations = 40/300 = ~15% of total grade
- Papers = 150/300 = ~50% of total grade

POINTS EARNED	PERCENTILE	LETTER
279+	93+	A
270	90-92%	A-

261	87-89%	B+
249	83-86%	B
240	80-82%	B-
231	77-79%	C+
219	73-76%	C
210	70-72%	C-
201	67-69%	D+
180	60-66%	D
Below 180	0-59%	F

Class Organization: although we will certainly have to be flexible in our execution, my ambition is to split each class into three segments.

During the first we will analyze the major section of the assigned reading using the precis' you have written and the key quotes you have gathered to dig into the texts. This will take us about 80 minutes. Following this we will take a break of ~10 minutes, and when we return we will have a presentation by the two students who have signed up to teach that day. Each presentation/lesson should last about 35 minutes. If we've hit our marks, this will leave me about 25 minutes to give you a pre-lection that will orient your attention to important parts of the following week's readings.

COURSE SCHEDULE

Three notes precede the schedule:

1. Because of intellectual property laws, the digital materials we use in the course ought not to be shared elsewhere.
2. I will do my best to help us stick to this schedule. But... life... So, the plan is for us to do our best, together, to realize the following plan. If changes are needed, we will discuss them together.
3. Our readings come from multiple places. Some the texts I've asked you to purchase, others will be on Sakai. Those that can be found on Sakai are marked with this symbol: [§§]

Class 1, (Mon, 8/25) – the Constitutive Exclusions of Social Theory (~85 pages)

- [§§] Aldon Morris – “Sociology of Race and W. E. B. Du Bois: The Path Not Taken” (pp503-34 in Sociology in America)
- [§§] Patricia Lengermann & Gillian Niebrugge – “Present at the Creation: Women in the History of Sociology and Sociological Theory” (pp1-21 of The Women Founders)
- [§§] Meredith McGuire – “Contested Meanings, Definitional Boundaries” (pp19-44 in Lived Religion)
- [§§] Jason Blakely – Introduction to We Built Reality (pp. xi-xxiii)

Labor Day = no class on Monday, 9/1

Class 2, (Mon, 9/8) – “Traditional” Thinking (~105 pages plus a podcast)

- [§§] T.S. Eliot – “Tradition & the Individual Talent” (8 pages from *Poetry Magazine*)
- [§§] Tom Sleight – “To Be Incarnational” (17 pages from *Poetry Magazine*)
- Manifesto: A Podcast – [Episode 41: To Be Incarnational](#)

- [§§] James Alexander – “Three Rival Views of Tradition” (pp20-43 in *Journal of the Philosophy of History*)
- [§§] Smith, Christian – excerpts from The Sacred Project of American Sociology (~40 pages)
- [§§] Jason Blakely – ch.2 of We Built Reality (pp24-43)

Class 3, (Mon, 9/15) – Tocqueville & the French Revolution(s) (~110 pages)

- [§§] Robert Nisbet – “The Two Revolutions” (pp21-46 in The Sociological Tradition)
- [§§] Jay Tolson – Interview with Olivier Zunz on his biography of Tocqueville (9 pages from *Hedgehog Review*)
- Tocqueville – excerpts from Ancien Regime and the French Revolution
 - Introduction (pp. xiii-xxvii), Forward (pp1-7), Part 1.5 (pp26-27), Part 2.1-3 and 5, 6, 9 (pp31-54 + 59-70, 80-92); Part 3.1-2 and 8 (pp127-42 and 179-85)

Class 4, (Mon, 9/22) – History, Structure & Philosophy of Social Theory (~105 pages)

- [§§] Rhys Williams – “Liberalism, Enlightenment & Sociology” (21 pages)
- [§§] Scott Applerouth & Laura Eddes – “Introduction” (pp37-80 of Sociological Theory)
- [§§] Hans Joas & Wolfgang Knobl – “What is Theory” (pp1-19 of Social Theory: Twenty Introductory Lectures)
- [§§] Bernstein et. al. – “God Gave Physics the Easy Problems” (pp44-71 in the *European Journal of International Relations*)

Class 5, (Mon, 9/29) – Martineau & Tocqueville on America (~100 pages)

- [§§] Patricia Lengermann & Gillian Niebrugge – “The Beginnings of a Science of Society” (pp23-64 in Women Founders)
- [§§] Rebecca A. Allahyari – “An Ethnographic Primer: How to Observe Morals and Manners” (pp655-657 in *Sociological Forum*)
- [§§] Tocqueville – excerpts from Democracy in America (17 pages)
- [§§] Lisa Pace Vetter – “Harriet Martineau on the Theory and Practice of Democracy in America”(pp424-55 in *Political Theory*)
- [§§] John G. Cawelti – “Conformity and Democracy in America” (pp208-213 in *Ethics*)

*** Critical Analysis #1 due on Thursday, 10/2***

10/6-7 – LUC Midwinter Break = no class on Monday, 10/6

Class 6, (Mon, 10/13) – Karl Marx 1: Religion, Alienation & Materialism (~120 pages)

- [§§] Craig Calhoun – Intro to Marx in Classical Social Theory 1 (pp135-41)
- Tucker – Introduction to Marx (pp.xix-xxxviii of Marx-Engels Reader)
- Religion & Ideology
 - Marx – “Contribution to the Critique of Hegel” (pp53-65 of Marx-Engels Reader)

- Marx – “Theses on Feuerbach” and Part A of “The German Ideology” (pp143-175 of Marx-Engels Reader)
- Alienation
 - Marx – excerpt from “Economic and Philosophic Manuscripts” (pp66-81 of Marx-Engels Reader)
 - Marx – “Alienation and Social Classes” (pp133-135 of Marx-Engels Reader)
- Historical Materialism
 - Marx – excerpts from “The Manifesto of the Communist Party” (pp469-500 of Marx-Engels Reader – read parts 1, 2, 4 closely and skim part 3 [pp491-99])

Class 7, (Mon, 10/20) – Karl Marx 2: Capital & Marx applies Marxism (~115 pages)

- [§§] Thomas Piketty – excerpts from the Introduction to Capital in the 21st Century (~25 pages)
- Capital
 - Engels – “Working-Class Manchester” (pp579-85 of Marx-Engels Reader)
 - Marx – “Wage Labour and Capital”, “The Coming Upheaval”, and “Class Struggle & Mode of Production” (pp203-20 of Marx-Engels Reader)
 - Marx – excerpts from Capital, Vol.1 (pp294-329 of Marx-Engels Reader)
- Marx applies Marxism
 - Marx – excerpts from “The 18th Brumaire” (pp594-617 of Marx-Engels Reader)

Class 8, (Mon, 10/27) – Max Weber 1: Biography & Protestant Ethic (~120 pages)

- [§§] Craig Calhoun – Intro to Weber in Classical Social Theory 2 (pp267-72)
- Gerth & Mills – chs. 2 and 3 of “Introduction: The Man and His Work” (pp32-74 of From Max Weber)
- Stephen Kalberg – chs. 1 and 4 of “Introduction to the Protestant Ethic” (pp14-23, 43-50)
- Weber – chs. 2, 3, and 5 of The Protestant Ethic (pp76-109 and 158-79 in Kalberg)

10/31 – Last day to withdraw with a “W” grade on your transcript

Class 9, (Mon, 11/3) – Max Weber 2: Domination, Rationalization; Vocation (~100 pages)

- Weber – “Protestant Sects and the Spirit of Capitalism” (pp209-227 in Kalberg)
- Weber – “Politics as a Vocation” (pp77-128 of From Max Weber)
- Weber – “Science as a Vocation” (pp129-56 of From Max Weber)
- [§§] Carlos Forment – Outline of Weber’s “Objectivity in Social Sciences” (pp1-4)

**** Critical Analysis #2 due on Thursday, 11/6****

Class 10, (Mon, 11/10) – Emile Durkheim 1: Biography & Division of Labor (~105 pages)

- [§§] Craig Calhoun – Intro to Durkheim in Classical Social Theory 1 (pp195-200)
- Robert Bellah – “Introduction” to Durkheim on Morality & Society (pp. ix-lv)
- [§§] Bruno Latour – “A Reenactment of the Tarde-Durkheim Debate) (pp1-11)
- Durkheim – excerpts from Division of Labor in Society (pp63-85 AND 114-146 in Bellah)

Class 11, (Mon, 11/17) – Emile Durkheim 2: Anomie, Religion; Individualism (~90 pages)

- Durkheim – “Origins of the Idea of the Totemic Principle or Mana” (pp167-186 in Bellah)
- Durkheim – “Elementary forms of Religious Life” (pp187-223 in Bellah)
- Durkheim – excerpt from ch.5 of Suicide (pp201-19)
- Durkheim – “Individualism and the Intellectuals” (pp14-30)

Class 12, (Mon, 11/24) – W.E.B. DuBois (~95 pages)

- Donald B. Gibson – “Introduction” to Souls of Black Folk (pp.vii-xxxv)
- Du Bois – excerpts from Souls of Black Folk
 - Forethought + ch.1 (pp1-12), chs. 3-4 (pp36-62) and chs. 14 + Afterthought (204-217)
- [§§] Du Bois – “The Souls of White Folk” (pp923-38 in W.E.B. Du Bois: Writings)
- [§§] Ella Myers – “Beyond the Wages of Whiteness: Du Bois on the Irrationality of Antblack Racism” (7 pages from SSRC “Reading Racial Conflict” Series)

11/26-29 – LUC Thanksgiving Break = no class on Wednesday or Friday

Class 13, (Mon, 12/1) – Cooper, Wells, and Gilman (~90 pages)

- [§§] Patricia Lengermann & Gillian Niebrugge – “The Foundations of Black Feminist Sociology” (pp149-192 of Women Founders)
- [§§] Patricia Lengermann & Gillian Niebrugge – “Gender and Social Structure” (pp105-148 of Women Founders)

***** Critical Analysis #3 due on Monday, 12/8*****

Finals Week starts on Monday, 12/8

Remaining Policy Notes:

Academic Calendar: The academic calendar can be [found here](#).

Academic Integrity: Please be sure that the work you submit is your own. The easiest way to do this is to cite your sources. While I will fit the consequences to the level of academic dishonesty, the first time that dishonesty occurs you may expect to receive a zero on the assignment without the opportunity to make up the grade. If it happens a second time you may expect to receive a zero in the course along with a written report to the Dean of the College.

In my experience most students who plagiarize do not intend to do so. Let me recommend three bumpers that can keep you from plagiarizing unintentionally: First, whenever you’re unsure, cite. It’s better to have an awkward looking paper with too many citations than an accidental plagiarization. Second, please remember, just changing the wording/phrasing of another’s work is still plagiarizing. (Plus, what’s the point? I want to hear from *you* about what *you* learned.) Third, if you still have questions read the info in the links I’m including below. Everything you need to know is there.

If, to my great chagrin, I find that you have plagiarized, I will send you an email letting you know, and I have to report the incident to the Dean's office – including a record of our emails about the incident. Alright, enough of this, here are the links:

1. http://wpacouncil.org/aws/CWPA/pt/sd/news_article/272555/_PARENT/layout_details/false
2. <https://catalog.luc.edu/academic-standards-regulations/undergraduate/> – you can find details under the “academic integrity” tab on this page.

Accommodations: Loyola provides reasonable accommodations for students with disabilities. Any student requesting accommodations related to a disability or other condition is required to register with the Student Accessibility Center (SAC). Professors will receive an accommodation notification from SAC, preferably within the first two weeks of class.

Further, the office of Services for Students with Disabilities (SSWD) coordinates accommodations and services for students with disabilities. The SSWD Office is located in the Sullivan Center for Student Services, 6339 N. Sheridan Rd, Suite 117. If you have a disability, you can request services by calling 773-508-3700, emailing SAC@luc.edu, or [going here](#). Please note, accommodations are not considered “active” until faculty receive formal notice from SAC.

Attendance: Please come to class. Missing more than 2 classes (~15% of the total) may result in failure of the course. Two further notes:

- (1) The university's attendance policy [can be found here](#), under the tab of the same name.
- (2) Religious Holidays, which the university has [listed in calendar form here](#), are excused.

Authorized Class Absences: If you need to miss class for a university-sponsored event (i.e., official athletic games, etc.) please let me know as soon as possible (one week ahead is great). Come see me during office hours and we can talk.

Mental Health: Look, there's a lot going on. Stress is real and can come from many places – some of which may seem “logical” and others of which may not. It's actually quite normal for college students to deal with insomnia, depression, anxiety, eating disorders, and other serious mental health issues. None of these are – either to me or to professionals in the field – signs of failure or unsuitability. In all honesty, they are part of being human. Another part of being human is doing our best to not go through these things alone. All to say: If mental health issues are interfering with your ability to do your class work, please talk to me. Both as a priest and as a professor I would be more than happy to help. Of course that help can be academic (rearranging deadlines, etc.) but it might also be just listening or helping you get in touch with a professional. The Counseling Center can be reached at 773-508-8883.

Department Values Statement: As scholars and teachers, the faculty in the Department of Sociology at Loyola University Chicago share in the mission of the University, with its paramount focus on human dignity, as articulated in [Plan 2020](#).

We reaffirm our commitment to social justice, diversity, inclusion, scientific inquiry, and academic freedom. We reject bigotry and discrimination based on race, ethnicity, religion, gender identity, sexuality, disability, political orientation, and documentation status. We stand in solidarity with and will actively support students and colleagues who face such discrimination. We hold strongly to the principle that scientific examination of systematically collected empirical evidence, in conjunction with sociological concepts and theoretical frameworks, is irreplaceable for reasoned discussion of the problems and solutions facing society. This discussion must be open and mutually respectful of diverse

perspectives. We also support and advocate for the analysis of the complex interplay between individuals and society that structures inequalities, constraints, and opportunities in life chances. Our purpose is to foster open and mutually respectful discussions that contribute to intellectual and moral leadership that advances a just society. Our determination in remaining wedded to these ideals through our scholarship, teaching, and service is unwavering.

Faculty Reporting Obligations: As an instructor, I am a Responsible Campus Partner (“RCP”) under Loyola’s [Comprehensive Policy and Procedures for Addressing Discrimination, Sexual Misconduct, and Retaliation](#) (available at www.luc.edu/equity). While my goal is for you to be able to engage fully and authentically with our course material through class discussions and written work, I also want to be transparent that as an RCP I must report to the [Office for Equity & Compliance](#) (“OEC”) any known, disclosed, alleged, or otherwise reported (formally or informally) incidents of sexual misconduct that satisfies any of the following criteria:

- Sexual misconduct against any individual who is currently a minor by any individual
- Sexual misconduct against any individual who is or was a student at the time of the incident
- Sexual misconduct by any individual who is or was a student or employee (faculty or staff) at the time of the incident

As the University’s [Title IX](#) office, the OEC coordinates the University's response to reports and complaints of sexual misconduct (as well as discrimination of any kind) to ensure students' rights are protected.

As an instructor, I also have an [obligation under Illinois law to report disclosures](#) of or suspected instances of child abuse or neglect.

The University maintains such reporting requirements to ensure that any student who experiences sexual/gender-based violence receives accurate information about available resources and support. Such reports **will not generate a report to law enforcement** (no student will ever be forced to file a report with the police). Additionally, the University’s resources and supports are available to all students even if a student chooses that they do not want any other action taken. If you have any questions about this policy, you are encouraged to contact the OEC at equity@luc.edu or 773-508-7766. If you ever wish to speak with a **confidential** resource regarding gender-based violence, I encourage you to call [The Line](#) at 773-494-3810. The Line is staffed by confidential advocates from 8:30am-5pm Mon-Fri, and 24 hours on the weekend when school is in session. Advocates can provide support, talk through your options (medical, legal, LUC reporting, safety planning, etc.), and connect you with resources as needed – without generating a report or record with the OEC. More information about The Line can be found at luc.edu/wellness.

Statement of Intent: By remaining in this course, students are agreeing to accept this syllabus as a contract and to abide by the guidelines outlined in the document. Students will be consulted should there be a necessary change to the syllabus.