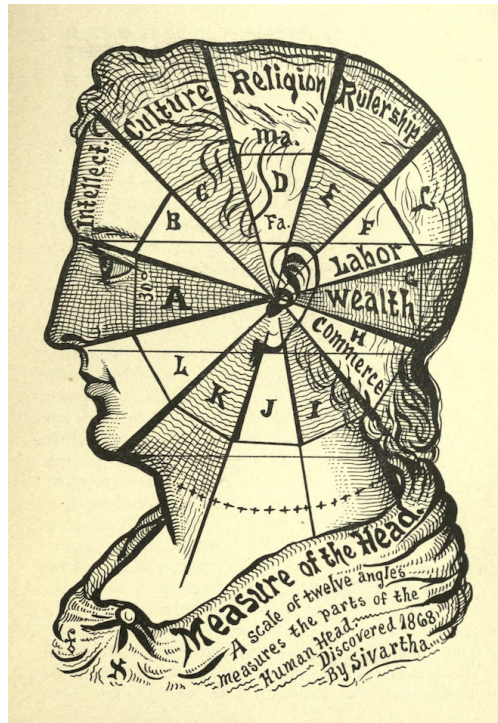


Global Society I —Varieties of Social Imagination

SOSC 16100/1



Instructor: Jonny Bunning

Email: jbunning@uchicago.edu

Section 4: T + Th 1–2.20 p.m. (Via [Zoom](#))

Section 5: T + Th 2.40–4.00 p.m. (Via [Zoom](#))

Office Hours: T 4–5.30 p.m., or by appointment. (Via [Zoom](#))

Course Description

This is the first quarter of the three quarter Global Society core sequence. We read and discuss key texts of social theory from around the world, then in the following quarter we will develop empirical skills by exploring demographic ideas and methods. In the final quarter, we combine theory and practice by looking at policy questions such as immigration and development. Taken as a whole, this sequence is unique in combining social theory and sociological practice, past and present, in a global context.

Our goal for this quarter is to make a humane and genuine attempt to understand other peoples and times on their own terms. This will allow us to contextualize the Western tradition of social thought, to recognize its historical contingency and to reflect seriously about its claims to

universality. Texts cover some major statements about society from the classical traditions, most of which are unlikely to be familiar to even most non-Western students.

Required Texts

All texts for class discussion are available online via Canvas:

Han Feizi *Basic Writings* Translated by Burton Watson. Columbia University Press, 2003 [c. 250BCE]

Ibn Khaldûn. *The Muqaddimah: An Introduction to History*. Translated by Franz Rosenthal. Princeton University Press, 1969 [1377].

Huamán Poma, Letter to a King: a Peruvian Chief's Account of Life under the Incas and under Spanish Rule. Translated by Christopher Dilke. Dutton, 1978 [1567-1615?]

Thomas Hobbes, *Leviathan*. Penguin Classics 2017 [1651]

Jean-Jacques. Rousseau, *On the Social Contract*. Translated by Judith R. Masters. Bedford Books. 1978 [1762]

Domingo Faustino Sarmiento, *Facundo*. Translated by Mary Mann. Penguin Classics, 1998 [1845]

Raden Adjeng Kartini, *Letters of a Javanese Princess*. Translated by Agnes L. Symmers. CreateSpace Independent Publishing Platform, 2014 [1911].

Ramabai Sarasvati, Pandita. *Conditions of Life in the United States*. Translated by Kshitija Gomes, 2003 [1889].

Léopold Sédar Senghor, *Éléments constitutifs d'une civilisation d'inspiration négro-africaine*. ("Basic elements of a Negro-African inspired civilization"), Translation by Andrew Abbott, n.d. [1959]

Additional Required Texts

We will not discuss these texts directly until the final quarter of this sequence, but they are highly valuable to have for the duration, and will prove useful far beyond our class:

Kate Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. University of Chicago Press. Any edition. (The 9th edition is the most recent, although other editions are absolutely fine and very cheap). Print copy strongly recommended—a gem to have handy for everything you write in college.

Anthony Weston, *A Rulebook for Arguments*, Hackett, 2015. (A short book also available online that provides a clear, simple, and reasonably comprehensive overview of common argumentative structures and fallacies).

Mortimer Adler & Charles Van Doren, *How to Read a Book: The Classic Guide to Intelligent Reading*. Simon & Schuster, 1972. (First published in 1940 and still in print, a

good guide for developing college-level reading skills—and a love of books. It shows its age in places but remains valuable.)

Grade Breakdown & Requirements

30% Weekly Responses

You are required to submit a short essay on each week's readings by 6pm on the Monday before class, with two 'passes' per quarter. These responses should be a single side of text, i.e., circa 500 words. *Within reason*, you may play with the margins and text size to make it fit, but please do not go over (or seriously under) a single side. 500 words is not much, but your responses need to be the product of more than five minutes at the keyboard. Like all compositions, they should have an introduction, a middle, and a conclusion – roughly in proportions around 20%, 70%, 10%, respectively. They should make a specific argument of some kind and to defend that argument with evidence from the text. It goes without saying that these are to be your own work and your own work only.

These short essays serve a series of aims They will help you to develop your skills of writing, argument and analysis over the course of the semester, and through his will help you to consolidate the texts in your own mind. For this reason, they will help ensure you come to class prepared to participate and, finally, they will help me to make sure that everybody is engaging rigorously with the texts, even if less talkative in class.

20% Class Discussion:

Our purpose in teaching this course as a seminar (instead of just with a reading list) is to *think together* about these books. This is much harder than thinking about them individually and then coming together to share our pre-formed thoughts. We will aim to have discussions, rather than a series of monologues. Active participation in these discussions is essential both for your development as a scholar and for your grade in the class. This will come more easily to some than to others, but the ability to discuss well is a learnable—and useful—skill.

This portion of your grade will not reflect *how much* you speak in class, but *how well*. Are you responding to what others have said, or simply regurgitating a pre-planned idea? When you critique another's contribution, do you do so respectfully and with appropriate evidence? Do you draw clear distinctions between your experience of a text and your opinions about it? Do you respond to criticism with thoughtfulness and grace? We will talk more about these expectations throughout the quarter. Needless to say, to engage in class discussion you have to show up.

10% Short Exercise

There will be a short (maximum two page) assignment in which you write a short analysis of a work by an author *not* listed on this syllabus, but whom you think should be. You may choose from thinkers from any time or place, and from any tradition of social thought, although you are encouraged to consider scholars beyond the standard 'Western' canon. We will discuss this further in class.

40% Final Paper

There will be a final paper of circa 2,500 words, based on two or more of the works we read. It will focus on a theme discussed in class, although the theme itself and the best way to focus it will be guided by your own interests (and developed in discussion with me). Your weekly response essays may serve as a building block or laboratory for the focus of your paper, although this is not required. I will provide further details and guidance on specifics later in the semester, and will discuss ideas with each of you at that time. The paper is due on *Thursday, December 12th by 6pm.*

Course Policies

Citations and Formatting

For the weekly response papers, it is fine to give page numbers in brackets, e.g., “(p.17),” unless referring to a text other than that week’s reading. For final papers, we will use Chicago Style for the citations. Formatting more formal citations can be tedious, so I suggest using a citation manager. None are perfect (Zotero is probably the best), but they will take care of much—not all—of the work. A small amount of time to learn the program will save you time for the rest of your university career. The important thing, though, is the end product. How you get there is ultimately up to you.

For formatting more generally, we will follow the Chicago Manual of Style, available in Turabian (above), and in full online:

<https://www-chicagomanualofstyle-org.proxy.uchicago.edu/book/ed17/frontmatter/toc.html>

I will provide further information, tips, and sources on writing in a separate handout in the third week of the quarter.

Academic Honesty

All work requires a social relationship, and academic work is no exception. You *must* clearly indicate when and where you are drawing on the ideas of others. This gives credit, clarifies how and why you differ from those with whom you are in conversation, and for this reason is the condition for originality, not its negation. Pretending ideas are your own when they are not is called plagiarism. (The word derives from the Latin *plagiarius*, or, “kidnapper, seducer, plunderer, one who kidnaps the child or slave of another.”) As this etymology helps suggests, plagiarism is an intriguing historical and sociological phenomenon in its own right, an idea connected to theories of property, generation, novelty, and more. This lies beyond the bounds of this course. What you need to know is this: Plagiarizing is a serious violation of a central academic ethic in general, and of University of Chicago policy in particular. The consequences can and will be serious. *Don’t do it.*

University policy on plagiarism, which we will follow, can be found here:

<https://studentmanual.uchicago.edu/academic-policies/academic-honesty-plagiarism/>

Many online resources explain plagiarism (and how to avoid it) at greater length. One good, clear example can be found here:

<https://internationalaffairs.uchicago.edu/page/honest-work-and-academic-integrity-plagiarism>

I am requiring that you read this page. To confirm that you have done so, please email me the full name of 'C.L.,' the author of the book it draws on.

Disabilities

If you have a documented disability, please contact me and Student Disability Services (<https://disabilities.uchicago.edu/>) by the end of the second week so that we can make reasonable accommodations. All discussion will remain confidential.

Electronics

Our classroom will be electronics-free—no laptops or phones—with the exception of students who need to use them to accommodate a disability or similar need. Bring paper copies of all readings with you to class, and be prepared to take notes by hand.

Extensions

In general, there will be no extensions. If you are unable to turn in work by the required time, please let me know as far in advance as possible—religious holidays, documented illness, and similar instances are valid reasons for extension without penalty; athletic events are not. Papers submitted late and without prior agreement will be accepted, but with a third-of-a-letter grade penalty per day, so that an 'A' grade paper submitted three days late would earn a 'B,' and so on.

Absences

You are required and expected to attend class, and a significant portion of your grade is conditional on this. As with extensions (above), if you know that you are unable to attend class then please let me know as far in advance as possible. There will be no penalty for valid reasons (religious holidays, etc.), but more than two unexplained absences in the semester will place your grade at risk.

UChicago Covid-19 Policies

All students on campus are required to adhere to the guidelines in the UChicago HealthPact in order to promote a safe environment in the classroom and on campus. For details on this and all other Covid-19 related policies and information, please see: <https://goforward.uchicago.edu/>

Schedule

<i>Week</i>	<i>Date</i>	<i>Author</i>	<i>Section</i>	<i>Total pages</i>	<i>Notes</i>
1	29 Sept 1 Oct	Han Feizi	Entire book	116	
2	6 Oct 8 Oct	Ibn-Khaldun	Ch. 2, excerpts from Ch. 3 and 6	58	
3	13 Oct 15 Oct	Huamán Poma	First Part of Chronicle	81	
4	20 Oct 22 Oct	Hobbes	Ch. xiii-xviii	45	
5	27 Oct 29 Oct	Rousseau	Books I and II	52	
6	No class* 5 Nov	Sarmiento	Ch. 1-5, 13, and a chapter of your choice between these.	94+	*-Election Day
7	10 Nov 12 Nov	Ramabai	Ch. 1-2, 4-5	88	
8	17 Nov 19 Nov	Kartini	Entire book	116	
9	24 Nov No class*	Senghor	Entire essay	40	*-Thanksgiving
10	3 Dec	wrap-up			Reading Period