

SOC12 Paper Guide

Soc12 – Empire, colonialism, imperialism

Course organiser

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Teaching team

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Brief description

This paper is especially concerned with three topics. Firstly, the paper encourages us to think about the processes of empire, colonialism and imperialism from a sociological viewpoint. In doing so, we will consider Marxist and the modernity/coloniality approaches to the world system. Secondly, the paper seeks to investigate how empire, colonialism, and imperialism structure knowledge production – both in the past and the present. In doing so, we will consider debates over the ‘decolonial option’ in sociology and the social sciences, considering how we can work against the ‘imperial episteme’. Lastly, this paper outlines so-called ‘hidden figures’ of sociology, highlighting the critical sociological work and traditions being done at the borders of the modern, colonial world system.

While each of these topics has a suggested reading list, you are also advised to make use of digital archives and online resources should you be interested in doing so. These include, but are not limited to, the [Du Bois papers](#) (University of Massachusetts Amherst Libraries), [Global Social Theory](#), [The Internet Archive](#), and [Marxists Internet Archive](#).

You will also see that most of the readings have recommended videos too; please do send any more videos my way if you think they will be useful (rs871@cam.ac.uk).

Aims and objectives

Upon taking this paper, students are intended to:

- Have a critical understanding of the epistemic consequences of empire, colonialism, and imperialism.
- Be capable of producing sociological critiques of empire, colonialism, and imperialism.
- Be able to critically assess the work of thinkers who have been erased by colonial epistemicide, and to show how these thinkers’ work deepens the critical capabilities of sociology.
- Be able to cogently link the processes of modernity and coloniality.
- Have a critical understanding of the concept of decoloniality.

Assessment

This paper will be examined by a substantive piece of coursework, and a two-question exam. The coursework will involve a 5,000 word written essay. A list of the possible coursework questions is provided in a separate document. The exam will require you to answer ***two questions***, you will be asked to choose one question from Section A and one from Section B.

Coursework:

As mentioned, this paper involves a 5,000 word piece of coursework. Coursework titles are taken from the paper guide, across the 12 topics listed below in the ‘Topic List’. Should you wish to edit one of the paper guide questions for your coursework, please discuss this with the course organiser, Dr R. Sánchez-Rivera (rs871@cam.ac.uk). Please remember, **you cannot answer an exam question on the same topic as your coursework** (e.g. if you pick ‘modernity/coloniality’ for your coursework, you cannot answer the question on this in the exam). It is advised that you join a supervision on the topic of your coursework, which may fall therefore either in Michaelmas or Lent. In Week 7 of Michaelmas and Lent, we will run compulsory coursework workshops, in which you will receive feedback on your work from peers and course instructors.

Mode of Teaching

The paper is taught through a combination of lectures and supervisions. Students will be expected to have four supervisions across Michaelmas and Lent, one revision supervision in Easter term, and one supervision for their coursework (either in Michaelmas or Lent, as written above in the ‘coursework’ section of the paper guide).

Supervisions will be arranged by the course co-ordinator, along with the supervision co-ordinator (Dr R. Sánchez-Rivera). After contacting you by week 0 to submit your supervision topic choices, your supervisor(s) will be allocated to you by week 1. Your supervisor will then contact you to arrange dates and times. Individual supervisors can decide to use some supervision sessions to assess essay plans, read and discuss an article, ask the students to write an op-ed or an author/concept biography, or ask students to present on a topic.

Please direct questions about the paper to the course organiser, Dr R. Sánchez Rivera (rs871@cam.ac.uk)

Michaelmas Term: Foundations

Lecture 1: Modernity/Coloniality (R. Sánchez)	11/10/2023	14:00- 16:00	Seminar Room Old Cavendish East Wing: Map of the University of Cambridge
Lecture 2: Postcolonial Theory and Subaltern Studies (Parul Bhandari)	18/10/2023	14:00- 16:00	Seminar Room Old Cavendish East Wing
Lecture 3: Imperialism, Marxism and Anti-Colonialism (Jeff Miley)	25/10/2023	14:00- 16:00	Seminar Room Old Cavendish East Wing
Lecture 4: Struggles for Self- Determination in the 21 st Century (Jeff Miley)	01/11/2023	14:00- 16:00	Seminar Room Old Cavendish East Wing

Lecture 5: Indigenous Methodologies (Diana Kudaibergenova)	08/11/2023	14:00-16:00	Seminar Room Old Cavendish East Wing
Lecture 6: Coloniality of Gender (Parul Bhandari)	15/11/2023	14:00-16:00	Seminar Room Old Cavendish East Wing
Lecture 7: Coursework (Workshop)	22/11/2023	14:00-16:00	Seminar Room Old Cavendish East Wing
Lecture 8: Imperialism, Marxism and Anticolonialism (and Replacement Lecture on Modernity and Coloniality) Part II (Sophie Niang and R.Sánchez)	29/11/2023	14:00-16:00	Seminar Room Old Cavendish East Wing

Lent Term: Empirical Developments

Lecture 1: The Economy of Neocolonialism: Underdevelopment and Dependency (Ned Crowley)	24/01/2024	14:00-16:00	Seminar Room Old Cavendish East Wing: Map of the University of Cambridge
Lecture 2: (Internal) Colonialism, Resistance and Self-determination (Parul Bhandari and R.Sánchez)	31/01/2024	14:00-16:00	Seminar Room Old Cavendish East Wing
Lecture 3: Climate Crisis, Liberation Ecologies, and Radical Environmentalism (R.Sánchez)	07/02/2024	14:00-16:00	Seminar Room Old Cavendish East Wing
Lecture 4: Coloniality and Europe's East (Simina Dragos)	14/02/2024	14:00-16:00	Seminar Room Old Cavendish East Wing
Lecture 5: Eugenics and Genocide (Simina Dragos)	21/02/2024	14:00-16:00	Seminar Room Old Cavendish East Wing

Lecture 6: Decolonizing Sociology and Academia (Melz Owusu)	28/02/2024	14:00- 16:00	Seminar Room Old Cavendish East Wing
Lecture 7: Workshop (Presentations)	06/03/2024	14:00- 16:00	Seminar Room Old Cavendish East Wing
Lecture 8: (Seminar/Lecture) Revision for Materials Provided in Lectures	13/03/2024	14:00- 16:00	Seminar Room Old Cavendish East Wing

SECTION A. FOUNDATIONS

Lecture 1. Modernity/Coloniality (R.Sánchez-Rivera)

This session seeks to explore the historical construction and categorization of “race” in Latin America as a way of highlighting its impact today. Decolonial Theorists have highlighted the creation of modernity and Eurocentrism in relation to the colonial “Other” in the Americas. They argue - through Quijano’s concept “coloniality” - that epistemic hegemony is still present, from individual interactions to structural dynamics of power. The purpose of this lecture will be to move across time through the historical context of Columbian contact and beyond into the turn of the 21st century. This will allow us to discuss the ways in which the formation and formulation of “race” shift and take shape in and across the region.

Essential Readings:

- *Du Bois WEB (1954) The status of colonialism. Special Collections and University Archives, University of Massachusetts Amherst Libraries. Available at: <https://credo.library.umass.edu/view/full/mums312-b204-i042> (accessed 11 July 2019).
- *Mignolo WD (2007) Delinking: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality. *Cultural Studies* 21(2–3): 449–514. DOI: [10.1080/09502380601162647](https://doi.org/10.1080/09502380601162647).
- *Mignolo WD and Walsh C (2018) *On Decoloniality: Concepts, Analytics, Praxis*. Durham, NC: Duke University Press.

Optional Readings:

- Frantz Fanon, *The Wretched of the Earth* (1963), trans. Richard Philcox. New York: Grove Press, 2005. Foreword by Homi K. Bhabha; Ch. 1 (Concerning Violence), Ch. III (The Trials and Tribulations of National Consciousness); Conclusion.

- Frantz Fanon, *Black Skin White Masks* (1952), trans. Charles Lam Markham. London: Pluto Press, 2008. Preface by Ziauddin Sardar; Introduction; Ch 5 (The Fact of Blackness); By way of conclusion.
- Grosfoguel R (2011) Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality. *TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World* 1(1). Available at: <https://escholarship.org/uc/item/21k6t3fq> (accessed 22 May 2019).
[An Evening With Ramon Grosfoguel - Postcolonial or Decolonial?](#)
- Itzigsohn J and Brown KL (2020) *The Sociology of W. E. B. Du Bois Racialized Modernity and the Global Color Line*. New York, NY: NYU Press.
- Laboratory of Insurrectionary Imagination, *A User's Guide to Demanding the Impossible*. London, 2010.
- Lugones M (2007) Heterosexualism and the Colonial / Modern Gender System. *Hypatia* 22(1): 186–209.
- Maldonado-Torres N (2007) On the Coloniality of Being. *Cultural Studies* 21(2–3): 240–270. DOI: [10.1080/09502380601162548](https://doi.org/10.1080/09502380601162548).
- Maldonado-Torres R (2017) Against Coloniality: On the Meaning and Significance of the Decolonial Turn. In: Paraskeva JM (ed.) *Towards a Just Curriculum Theory: The Epistemicide*. New York, NY: Routledge, pp. 165–180.
[Symposium: Walter Dignolo on Coloniality and Western Modernity](#)
- Quijano A (2007) Coloniality and Modernity/Rationality. *Cultural Studies* 21(2–3): 168–178. DOI: [10.1080/09502380601164353](https://doi.org/10.1080/09502380601164353).
- Slabodsky S (2016) In Network: the Case for Decolonial Jewish Thought. *Politics and Religion Journal* 10(2): 151–171.
- Wynter S (2003) Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument. *CR: The New Centennial Review* 3(3): 257–337.
- Sandro Mezzadra and Federico Rahola, “The Postcolonial Condition: A Few Notes on the Quality of Historical Time in the Global Present.” *Postcolonial Text*, Vol. 2, No. 1 (2006). Available online at: <http://postcolonial.org/index.php/pct/article/viewArticle/393/819>

Questions:

1. Critically assess the concept of modernity/coloniality.
2. Critically assess the relation between the coloniality of power, being, and knowledge.
3. ‘One of the most powerful myths of the twentieth century was the notion that the elimination of colonial administrations amounted to the decolonization of the world’. Discuss.

Lecture 2. The postcolonial versus the decolonial (Parul Bhandari)

In the backdrop of investigating colonialism and imperialism as a global system of exploitation and subordination, this lecture studies the emergence and importance of the postcolonial. In particular, the focus is on the rise of subaltern studies, its place in postcolonial studies, and its critique to colonialism as well as to national cultures. Specific attention is placed on knowledge-production, politics of language, culture (religion, spirituality), and intellectual thought.

Essential Readings:

- *Bhabra, G.K. (2014) 'Postcolonial and decolonial dialogues', *Postcolonial Studies*, 17(2), pp. 115–121. Available at: <https://doi.org/10.1080/13688790.2014.966414>.
- *Chakrabarty, Dipesh (1992) 'Postcoloniality and the Artifice of History: Who Speaks for "Indian" Pasts?' *Representations* No. 37. Pp 1-26.
- *Hall, S. (1996) 'When was "the post-colonial"?' Thinking at the limit', in I. Chambers and L. Curti (eds) *The post-colonial question: common skies, divided horizons*. London: Routledge, pp. 242–260.

Optional Readings:

- Boatcă, M., Costa, S., 2010. Postcolonial sociology: a research agenda, in: Boatca, M., Costa, S., Rodriguez, E.G. (Eds.), *Decolonizing European Sociology: Transdisciplinary Approaches*. Ashgate, Surrey, pp. 13–31.
- Edward Said, "Introduction" and "Chapter 1: The Scope of Oriental" in *Orientalism* (1979)
- Go, Julian (2016) *Postcolonial Thought and Social Theory*. New York, NY: Oxford University Press. (Chapters 1,2, and 4).
- Ranjit Guha (1988) "On Some Aspects of the Historiography of Colonial India" pp 37-44.
- Spivak, Gayatri. (1988) 'Can the subaltern speak?'
- Partha Chatterjee (1993) *The nation and its fragments: Colonial and Postcolonial Histories*. Princeton University Press (chapter 2 and Chapter 9)
- Mignolo, Walter (2002) 'The Geopolitics of Knowledge and the Colonial Difference' *South Atlantic Quarterly*. 57-96.
- Dabashi, Hamid and Walter Mignolo. (2022) *Can Non-Europeans Think?*. Bloomsbury. (Chapters 1, 5 and Conclusion).
- Zene, Cosimo. 2013. 'The Political Philosophies of Antonio Gramsci and B R Ambedkar' *Itineraries of Dalits and Subalterns*. (Chapters 11 and 15).
- Deshpande, G P. 2009. *The World of Ideas in Modern Marathi: Phule, Vinoba, Savarkar*. Tulika Books.
- Van der Veer, Peter. (2013). *The Modern Spirit of Asia: The Spiritual and the Secular in China and India*.
- Ponzanesi, Sandra and Andriano Habed. (2018) *Post-Colonial Intellectuals In Europe: Critics, Artists, Movements and their Publics*. Rowman and Littlefield.
- Bhabra, G.K. (2010) 'Sociology after postcolonialism: provincialized cosmopolitanisms and connected Sociologies', in M. Boatca, S. Costa, and E.G. Rodriguez (eds) *Decolonizing European Sociology: Transdisciplinary approaches*. Surrey: Ashgate, pp. 33–47.
- Hall, Stuart. 2017. *Familiar Stranger: A life between two islands*. Penguin Books (Chapters 3,4 and 8).
- Ambedkar, B R. *Waiting for a visa*. (an essay).

Questions:

- 1) What is the aim of subaltern studies?
- 2) Can the subaltern always speak?
- 3) Discuss a figure of subaltern in your own context.

Lecture 3. Imperialism, Marxism, and anti-colonialism (Jeff Miley P.1/Sophie Niang P.2)

Is Marxism to be dismissed as but a Eurocentric tradition? What is the relationship between Marxism and Imperialism? What are we to make of Marxist accounts of Imperialism, and of Marxist participation in anticolonial struggles? Such broad but intricately inter-related questions will be explored in this lecture. The lecture begins with a discussion of Marxism and Eurocentrism, before turning to read closely some excerpts from the anticolonial liberation tradition, with a focus on both Césaire and Fanon. It concludes with a discussion of the relationship between Marxism and secular-dogmatism.

Essential Readings:

- *Césaire, A. (2000). *Discourse on Colonialism* (New York: Monthly Review Press).
- *Nkrumah K (1971) *Neo-Colonialism: The Last Stage of Imperialism*. Bedford: Panaf
- *Salem, S. (2019). [“‘Stretching’ Marxism in the Postcolonial World. Egyptian Decolonization and the Contradictions of National Sovereignty,”](#) *Historical Materialism*, Vol. 27, No. 4, pp.3-28.
- *Sinha, S. and R. Varma. (2017). [“Marxism and Postcolonial Theory: What’s Left of the Debate,”](#) *Critical Sociology*, Vol. 43, No. 4-5, pp.545-558.

Optional Readings:

- Ann Laura Stohler, “Affective States,” from *A Companion to the Anthropology of Politics* (Wiley, 2007), pp.4-15.
- Avery F. Gordon, “An Anthropology of Marxism” in *Keeping Good Time: Reflections on Knowledge, Power, and People*. Paradigm Press, 2004, pp. 133-143.
- Bardawil, F.A. (2020) *Revolution and Disenchantment: Arab Marxism and the Bonds of Emancipation*. Duke University Press.
- Cabral A (1966) *The weapon of theory*. In: *Tricontinental Conference of the Peoples of Asia, Africa and Latin America*, Havana, Cuba, 1966.
- Cedric J. Robinson, *Black Marxism: The Making of the Radical Tradition* (1983). University of North Carolina Press, 2000. Foreword by Robin D. G. Kelley (optional); Preface; Introduction; 71-82; Ch 7.
- Césaire, A. (2012). [“Letter to Maurice Thorez,”](#) *100 Notes – 100 Thoughts*, No. 91, pp.30-47.
- Dhawan, N. (2018). [“Post-Colonial Critique of Marxism,”](#) *Krisis*, Issue 2, 2018.
- Federici, S. (2004a) *Caliban and the Witch*. Autonomedia.
- Federici, S. (2004b) ‘Women, Land-Struggles and Globalization: An International Perspective’, *Journal of Asian and African Studies*, 39(1–2), pp. 47–62. Available at: <https://doi.org/10.1177/0021909604048250>.
- Grosfoguel, R. (2012). [“Decolonizing Western Uni-versalisms. Decolonial Pluriversalism from Aimé Césaire to the Zapatistas,”](#) *Transmodernity*, pp.88-102.
- Kelley, R. (2000). “A Poetics of Anticolonialism,” *Discourse on Colonialism* (New York: Monthly Review Press), pp.7-28.
- Maldonado Torres, F. (2006). [“Césaire’s Gift and the Decolonial Turn,”](#) *Radical Philosophy Review*, Vol. 9, No. 2.
- Michael Hardt and Antonio Negri, *Multitude: War and Democracy in an Age of Empire* (2004)
- Malav Kanuga, “Bluestockings Bookstore and New Institutions of Self-Organized Work: The Space Between Common Notions and Common Institutions” in *Team Colors Collective, Uses of a Whirlwind: Movement, Movements, and Contemporary Radical Currents in the United States*. AK Press, 2010, pp. 19-35.
- Meghji, A. (2020). *Decolonizing Sociology*. Cambridge: Polity (Chapter 3: ‘On Your Marx’).

Nesbitt, N. (2015). [“From Louverture to Lenin: Aimé Césaire and Anti-Colonial Marxism,”](#) *small axe* 48, Nov. 2015, pp.129-144.

Ndlovu-Gatsheni, S.J. and Ndlovu, M. (2021) *Marxism and Decolonization in the 21st Century: Living Theories and True Ideas*. Routledge.

Nkrumah K (1970) *Class Struggle in Africa*. Panaf Books Limited.

Rao, R. (2017). [“Recovering Reparative Readings of Postcolonialism and Marxism,”](#) *Critical Sociology*, Vol. 43, No. 4-5, pp.587-598.

Robinson, R. (2019). [“Decolonization, Decoloniality, Marxism.”](#)

Samir Amin, Eurocentrism (Monthly Review Press, 2009), pp. 149-260.

Shari’ati A (1980) *Marxism and Other Western Fallacies: An Islamic Critique*. Markfield: Islamic Foundation Press.

Useful Videos

Anderson, K. (2010). [“Marx and the Global South.”](#)

Cabral, A. (2015). [“Cabralista.”](#)

Cabral, A. (2018). [“Amilcar Cabral and Fidel Castro.”](#)

Chakrabarty, D. (2014). [“Rethinking Working Class.”](#)

Goswami, M. (2018). [“Revising the Geography of Modern World Histories.”](#)

Majumdar, N. (2020). [“Why Marxism Is Not Eurocentric.”](#)

Nkrumah, K. (2012). [“Africa’s Black Star: The Rise and Fall of Kwame Nkrumah.”](#)

Olende, K. (2018). [“Marxism and Race: A Eurocentric Analysis?”](#)

Prasad, V. (2010). [“Marx and the Global South.”](#)

Spivak, G. (2018). [“How Can We Use Marxism Today?”](#)

Questions:

1. What does it mean to ‘stretch’ Marxism, and why did anti-colonial figures find this appealing?
2. Critically evaluate the claim that Marxism constitutes “the fundamental framework of postcolonial thinking.”

Lecture 4. Struggles for Self-Determination in the 21st Century (Jeff Miley)

What drives self-determination struggles in the contemporary period? This lecture seeks a variety of approximations to this question, from both theory and practice around the globe. The lecture begins with a broad historical overview of self-determination struggles over the past 300 years. It points to certain crucial omissions from Eurocentric accounts. It proceeds with a discussion of critiques and creative appropriations of the principle of self-determination, from Fanon through to Ocalan. It concludes with an overview of the question of violence as it emerges in self-determination struggles.

Essential Readings:

- *Coulthard, G. (2014). *Red Skin, White Masks* (University of Minnesota Press, 2014).
- *Getachew, A. (2019). *Worldmaking after Empire. The Rise and Fall of Self-Determination* (Princeton, N.J.: Princeton University Press, 2019).
- *Massad, J. (2018). “Against Self-Determination,” *Humanity: An International Journal of Human Rights, Humanitarianism, and Development*, 9(2), 161-191.

- *Mignolo, W. (2011). "The Zapatistas' Theoretical Revolution: Its Historical, Ethical, and Political Consequences in *The Darker Side of Western Modernity. Global Futures, Decolonial Options* (Duke University Press), pp.213-251.
- * Miley, Thomas J. *Self-Determination Struggles: In Pursuit of the Democratic Confederalist Ideal* (Montreal: Black Rose Books, 2023).

Optional Readings:

- Djagalov, R. (2020). *From Internationalism to Postcolonialism: Literature and cinema between the Second and the Third Worlds*. (McGill-Queen's Press-MQUP).
- Fanon, F. (1986) *Black Skins, White Masks*. (Pluto Press).
- Fanon, F. (1963). *The Wretched of the Earth*(Grove Press).
- Kauanui, J. (2019). "[Decolonial Self-Determination and No-State Solutions,](#)" *Humanity Journal*.
- Merson, E. (2020). *Creative Presence: Settler Colonialism, Indigenous Self-determination and Decolonial Artwork*. (Rowman & Littlefield Publishers).
- Lazarus, N. (1999). "Disavowing Decolonization: Fanon, Nationalism, and the Question of Representation in Postcolonial Theory," in A. Alessandrini, ed., *Fanon: Critical Perspectives* (Routledge), pp.69-98.
- Martin, T. (2001) *Affirmative Action Empire. Nations and Nationalism in the Soviet Union, 1932-1939*. (Cornell University Press).
- Mignolo, W. (2002). The geopolitics of knowledge and the colonial difference. *South Atlantic Quarterly*, 101(1), 57-96.

Questions:

1. "The principle of self-determination must be excavated through careful attention to the contexts in which it emerges and the uses for which it is mobilized" (Getachew 2019:40). Discuss.
2. Why did the Leninist self-determination project fail?
3. How did "anti-colonial worldmaking" influence contemporary world politics?

Lecture 5. Indigenous Methodologies (Diana Kudaibergenova)

- Adesina, J. O. (2002). 'Sociology and Yoruba Studies: Epistemic Intervention or Doing Sociology in the "Vernacular"?' *African Sociological Review* 6 (1): 91-114.
- Akiwowo, A. A. 1999. 'Indigenous Sociologies: Extending the Scope of the Argument,' *International Sociology* 14 (20): 115-138.
- Akiwowo, A. A. 1988. 'Universalism and Indigenisation in Sociological Theory: Introduction,' *International Sociology* 3 (2): 155-160.
- Akiwowo, A. A. 1986. 'Contributions to the Sociology of Knowledge from an African Oral Poetry,' *International Sociology* 1 (4): 343-358.
- Alatas SH (2006) The Autonomous, the Universal and the Future of Sociology. *Current Sociology* 54(1): 7–23.
- de Sousa Santos, B. (2015) *Epistemologies of the South: Justice against epistemicide*. London: Routledge.
- Lugones, M. (2007) 'Heterosexualism and the Colonial / Modern Gender System,' *Hypatia* 22 (1): 186-209.
- Meghji, A. (2020) *Decolonizing Sociology*. Cambridge: Polity.

- Mignolo, W. D. & Tlostanova, M. V. (2006) "Theorizing from the Borders: Shifting to Geo- and Body-Politics of Knowledge," *European Journal of Social Theory*, 9 (2): 205–221.
- Smith, L.T. (2012) *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books.
- Smith, L.T. (2007). 'Getting the Story Right – Telling the Story Well: Indigenous activism – Indigenous research.' In Mead and Ratuva (eds.), *Pacific Genes and Life Patents: Pacific Indigenous Experiences & Analysis of the Commodification and Ownership of Life*. Wellington, NZ: Call of the Earth Llamado de la Tierra, pp.74-81
- Smith, L.T. (2006). 'Researching in the margins: Issues for māori researchers – a discussion paper,' *AlterNative: An International Journal of Indigenous Peoples*, 2(1).
- Tlostanova, M., 2018. The Postcolonial and the Postsocialist: A Deferred Coalition? Brothers Forever? *Postcolonial Interventions: An Interdisciplinary Journal of Postcolonial Studies* III, 1–37.

1. Can indigenous methodologies 'survive' academic 'universalism'?
2. Why the call for indigenous and autonomous sociologies is so crucial now?
3. What is the best way to overcome "epistemic frontiers"?

6. Gender and Colonialism (Parul Bhandari)

This lecture will study the impact of colonialism and imperialism on gender categories and practices. Specific focus will be on how gender and sexuality identities were asserted by disciplining emotions, practices of care, and moralising responsibilities towards body and families, and the role of law in inscribing these identities. Additionally, there will be an in-depth discussion on the historical and cultural traditions of transgender identities in South Asia.

Essential Readings:

- *Lugones, María (2007) 'Heterosexualism and the colonial/modern gender system.' *Hypatia* 22.1 (2007)186-219.
- *Chandra Talpade Mohanty, (1984) 'Under Western Eyes: Feminist Scholarship and Colonial Discourse' *Boundary 2*: 333-358.
- *Stoler, Ann. (2010). *Carnal Knowledge and Imperial Power: Race and the Intimate in Colonial Rule*. University of California Press. (Chapters 1,2 and 3).

Optional Readings:

- Oyèwùmí, Oyèrónké (1997) *The invention of women: Making an African sense of western gender discourses*. University of Minnesota Press, 1997. (Chapters 1, 2,3).
- Crenshaw, Kimberlé (1991). 'Mapping the Margins: intersectionality, identity politics, and violence against women of color.' *Stanford Law Review* 43(6)
- McClintock, Anne. (2013) 'Introduction: Postcolonialism and the Angel of Progress.' *Imperial leather: Race, gender, and sexuality in the colonial contest*. Routledge. 1-17
- Ghosh, D (2005). 'Who Counts as 'Native?'' Gender, Race, and Subjectivity in Colonial India,' *Journal of Colonialism and Colonial History* - Volume 6, Number 3.
- Butalia, Urvashi (2004) 'Legacies of Departure: Decolonization, Nation-making, and Gender,' *Gender and Empire* ed. P. Levine, Oxford University Press

- Oldenberg, Veena (2002) *Dowry Murder: The Imperial Origins of a Cultural Crime*. New York: Oxford University Press.
- Mani, L (1993) 'Contentious traditions: The debate on *Sati* in colonial India,' in K. Sangari and S. Vaid, ed. *Recasting Women: Essays on Colonial History* Kali for Women Press
- Lahiri, Shompa (2021) *Women, migration, and travel from colonial India*. Routledge
- Handbook of History of colonialism in South Asia.
- O'Hanlon, Rosalind (2007) 'Military sports and the history of the martial body in India.' *Journal of the Economic and Social History of the Orient* 50.4: 490-523.
- Ehrenreich, Barbara, and Arlie Russell Hochschild. (2002). *Global Woman: Nannies, Maids and Sex Workers in the New Economy*. Henry Holt. (Introduction) .
- Boone, Joseph A. (1995) 'Vacation cruises; or, the homoerotics of orientalism.' *PMLA* 110.1 89-107.
- Puar, Jasbir K. (2002). 'Circuits of queer mobility: Tourism, travel, and globalization.' *GLQ: A Journal of Lesbian and Gay Studies*. 8.1: 101-137
- Dutta, Aniruddha, and Raina Roy (2014). 'Decolonizing transgender in India: Some reflections.' *Transgender Studies Quarterly* 1.3: 320-337.
- Hinchy, Jessica. (2019) *Governing gender and sexuality in colonial India: the Hijra, c. 1850–1900*. Cambridge University Press.
- Nanda. Serena. (1992) *Neither Man Nor Woman: The Hijras of India*. Wadsworth Publishing. New York. Chapters 1,2, and 10.
- Reddy, Gayatri (2005) *With Respect to Sex: Negotiating Hijra Identity in South India*. Chicago University Press. Chapters 2 and 3.

Questions:

- 1) How were categories of gender (re)constructed under colonial rule?
- 2) Why were colonial governments concerned with sex and intimacy?

SECTION B. EMPIRICAL DEVELOPMENTS

1. **The Economy of Neocolonialism: Underdevelopment and Dependency** (Ned Crowley)

Vijay Prashad, *The Poorer Nations: A Possible History of the Global South* (Verso, 2012), pp. 1-141.

Teotonio dos Santos, "The Structure of Dependence," *The American Economic Review*, 60/2 (1970), pp. 231-236.

Grosfoguel, R. (2000). *Developmentalism, modernity, and dependency theory in Latin America*. *Nepantla: views from south*, 1(2), 347-374.

Emmanuel, A. (1974). *Myths of development versus myths of underdevelopment*. *New Left Review*, 85, 61-82.

Emmanuel, A. (1972). *White-settler colonialism and the myth of investment imperialism*. *New Left Review*, 73(1), 35-57.

Amin, S. (1978). Unequal development: An essay on the social formations of peripheral capitalism. Science and Society, 42(2).

Wallerstein, I. (1979). The capitalist world-economy. Cambridge University Press.

Wallerstein, I. (2023). The rise and future demise of the world capitalist system: Concepts for comparative analysis. In Imperialism (pp. 141-169). Routledge.

Paul Amar, "Introduction," and Marsha Henry, "Peacesploitation?," and Paul Higate, "Martial Races and Enforcement Masculinities," in Amar, ed., *Global South to the Rescue* (Routledge, 2013).

Slater, D. (1989). Territorial power and the peripheral state: The issue of decentralization. *Development and Change*, 20(3), 501-531.

Slater, D. (1990). Debating decentralization—a reply to Rondinelli. *Development and change*, 21(3), 501-512.

Scott, J. C. (2020). *Seeing like a state: How certain schemes to improve the human condition have failed*. Yale university Press.

1: How does the concept of neocolonialism interact with dependency theory in influencing underdevelopment?

2: Trace the historical evolution and ongoing relevance of theories addressing global inequalities.

3: Evaluate the effects of decentralization on state power and development dynamics.

2. (Internal) Colonialism, Resistance, and Self-Determination (Parul Bhandari/R.Sánchez-Rivera)

Getachew A (2019) *Worldmaking after Empire: The Rise and Fall of Self-Determination*. Princeton University Press.

Getachew A (2016) *Universalism After the Post-colonial Turn: Interpreting the Haitian Revolution*. *Political Theory* 44(6). SAGE Publications Inc: 821–845. DOI: [10.1177/0090591716661018](https://doi.org/10.1177/0090591716661018).

Gopal P (2019) *Insurgent Empire: Anticolonialism and the Making of British Dissent*. London: Verso Books.

Desai M (2020) *The United States of India: Anticolonial Literature and Transnational Refraction*. Temple University Press.

Meghji A (2020) What can sociology learn from the histories of anti-colonialism? *Ethnicities*.

Grosfoguel R (2017) *Decolonizing Western Universalisms: Decolonial Pluri-versalism from Aime Cesaire to the Zapatistas*. In: Paraskeva JM (ed.) *Towards a Just Curriculum Theory: The Epistemicide*. New York, NY: Routledge, pp. 147–164.

Mignolo W (2011) *The Darker Side of Western Modernity: Global Futures, Decolonial Options*. Durham, NC: Duke University Press. (Chapter 6).

Rodriguez, B. (2006) “‘Long Live Third World Unity! Long Live Internationalism’ 1 : Huey P. Newton’s Revolutionary Intercommunalism’, *Souls* [Preprint]. Available at: <https://www.tandfonline.com/doi/full/10.1080/10999940600882889> (Accessed: 18 May 2022).

Blauner, R. (1969). Internal colonialism and ghetto revolt. *Social problems*, 16(4), 393-408.

Casanova, P. G. (1965). Internal colonialism and national development. *Studies in comparative international development*, 1, 27-37.

Hechter, M. (1977). *Internal colonialism: The Celtic fringe in British national development, 1536-1966* (Vol. 197). Univ of California Press.

Tabb, W. K. (1974). Marxian exploitation and domestic colonialism: A reply to donald J. Harris. *The Review of Black Political Economy*, 4(4), 69-87.

Wright, T. P. (1991). Center-periphery relations and ethnic conflict in Pakistan: Sindhis, Muhajirs, and Punjabis. *Comparative Politics*, 23(3), 299-312.

Mohammadpour, A., & Soleimani, K. (2021). ‘Minoritisation’ of the other: the Iranian ethno-theocratic state’s assimilatory strategies. *Postcolonial Studies*, 24(1), 40-62.

Aghajanian, A. (1983). Ethnic Inequality in Iran: An Overview. *International Journal of Middle East Studies*, 15(2), 211-224.

Kaplan, C. (1987). Deterritorializations: The rewriting of home and exile in western feminist discourse. *Cultural Critique*, (6), 187-198.

Go J (2016) *Postcolonial Thought and Social Theory*. New York, NY: Oxford University Press. (pp.123-141).

Cabral, A., 2016. *Resistance and Decolonization*. Rowman & Littlefield.

Du Bois WEB (2007) *The World and Africa: An Inquiry Into the Part Which Africa Has Played in World History and Color and Democracy*. OUP USA.

Olesen T (2004) *Globalising the Zapatistas: from Third World solidarity to global solidarity?*

Marcos, S. (2002) *Our Word is Our Weapon: Selected Writings*. Seven Stories Press.

Narayan J (2019) British Black Power: The anti-imperialism of political blackness and the problem of nativist socialism. *The Sociological Review* 67(5). SAGE Publications Ltd: 945–967. DOI: [10.1177/0038026119845550](https://doi.org/10.1177/0038026119845550).

Paulson S (2018) Pluriversal learning: pathways toward a world of many worlds. *Nordia Geographical Publications* 47(5). 5: 85–109.

Prichard A and Worth O (2020) Introduction: pluriversality, convergence, and hybridity in the global left. *Globalizations* 17(5). Routledge: 759–765. DOI: [10.1080/14747731.2020.1722515](https://doi.org/10.1080/14747731.2020.1722515).

- 1: How do internal colonialism and resistance concepts shed light on marginalized communities' dynamics and struggles?
- 2: Analyze the role of self-determination in post-colonial contexts and its impact on colonizer-colonized relations.
- 3: Explore how post-colonial thought and global solidarity reshape power dynamics and challenge dominant narratives.

3. Climate Crises, Liberation Ecologies, and Radical Environmentalism (R.Sánchez-Rivera)

*Sealey-Huggins L (2017) ‘1.5°C to stay alive’: climate change, imperialism and justice for the Caribbean. *Third World Quarterly* 38(11): 2444–2463. DOI: [10.1080/01436597.2017.1368013](https://doi.org/10.1080/01436597.2017.1368013).

* Whyte K (2017) Indigenous Climate Change Studies : Indigenizing Futures, Decolonizing the Anthropocene. *English Language Notes* 55(1). Duke University Press: 153–162.

Bookchin, M. (1991). Libertarian municipalism: An overview. *Green Perspectives*, 24, 1-6.

Bookchin, M. (1990). The meaning of confederalism. *Green Perspectives*, 20, 1-7.

Burman A (2017) The political ontology of climate change: moral meteorology, climate justice, and the coloniality of reality in the Bolivian Andes. *Journal of Political Ecology* 24(1). 1: 921–930. DOI: [10.2458/v24i1.20974](https://doi.org/10.2458/v24i1.20974).

Chakrabarty D (2009) The Climate of History: Four Theses. *Critical Inquiry* 35(2): 197–222. [Climate Change, Decolonization, and Ways of Seeing](#)

Correa, J.G., Thomas, J.M., 2023. “It’s my home, not a war zone”: Mobilizing a multitude to demilitarize the Texas Rio Grande Valley. *Sociology Compass* n/a, e13093. <https://doi.org/10.1111/soc4.13093>

David Scott, “The Re-enchantment of Humanism: An Interview with Sylvia Wynter.” *Small Axe* 8, September 2000, pp. 119-207.

David Naguib Pellow, *Total Liberation: The Power and Promise of Animal Rights and the Radical Earth Movement*. University of Minnesota Press, 2014, Chapter 1 (pp. 23-59).

Davis H and Todd Z (2017) On the Importance of a Date, or, Decolonizing the Anthropocene. *ACME: An International Journal for Critical Geographies* 16(4). 4: 761–780.

Dhillon CM (2020) Indigenous Feminisms: Disturbing Colonialism in Environmental Science Partnerships. *Sociology of Race and Ethnicity*. SAGE Publications Inc: 2332649220908608. DOI: [10.1177/2332649220908608](https://doi.org/10.1177/2332649220908608).

Lalander, R. (2016) ‘The Ecuadorian Resource Dilemma: Sumak Kawsay or Development?’, *Critical Sociology*, 42(4–5), pp. 623–642. Available at: <https://doi.org/10.1177/0896920514557959>.

Meghji, A. 2023. A critical synergy: race, decoloniality, and world crises. Philadelphia, PA: Temple University Press (chapter 4)

Molly Jane, “Eco-Liberation: The Renewal of Radical Environmentalism” online at: <http://earthfirstjournal.org/journal/brigid-2013/eco-liberation-the-renewal-of-radical-environmentalism/>. *Skim the Earth First! Journal* Vol. 33 No 2, Mabon 2013. 2

Maud Barlow, “Our Commons Future is Already Here.” *Commons Magazine* October 2010 (part of the On the Commons Center) at: <http://onthecommons.org/our-commons-future-already->

here. United Church of Christ, “Almost Everything you need to know about environmental justice.” pdf.

- Norgaard KM, Reed R and Bacon JM (2018) How Environmental Decline Restructures Indigenous Gender Practices: What Happens to Karuk Masculinity When There Are No Fish? *Sociology of Race and Ethnicity* 4(1). SAGE Publications Inc: 98–113. DOI: [10.1177/2332649217706518](https://doi.org/10.1177/2332649217706518).
- Oshiro, A., 2023. From “footprint” to relationships: Impacts of US military base on Okinawa. *Sociology Compass* n/a, e13099. <https://doi.org/10.1111/soc4.13099>
- Perry, K.K., 2023. (Un)Just transitions and Black dispossession: The disposability of Caribbean ‘refugees’ and the political economy of climate justice. *Politics* 43, 169–185. <https://doi.org/10.1177/02633957211041441>
- Perry, K.K., n.d. From the plantation to the deep blue sea: Naturalising debt, ordinary disasters, and postplantation ecologies in the Caribbean. *The Geographical Journal* n/a. <https://doi.org/10.1111/geoj.12470>
- Pulido, Laura. (2018). “Racism and the Anthropocene.” In *Future Remains: A Cabinet of Curiosities for the Anthropocene*, edited by Gregg Mitman, Marco Armiero and Robert Emmett, 116-128. Chicago University Press.
- Pulido, L., Alaimo, S., 2019. *Latinx Environmentalisms: Place, Justice, and the Decolonial*, Illustrated edition. ed. Temple University Press, Philadelphia.
- Radcliffe, S.A. (2012) ‘Development for a postneoliberal era? Sumak kawsay, living well and the limits to decolonisation in Ecuador’, *Geoforum*, 43(2), pp. 240–249. Available at: <https://doi.org/10.1016/j.geoforum.2011.09.003>.
- Satgar, V., ed. 2018. *The Climate Crisis. South Africa and Global Democratic Eco-Socialist Alternatives*(Johannesburg: Wits University Press), chapters 1-3.
- Shtob, D., Alvarez, C., Theis, N., 2023. A regional approach to militarized riskscape: An environmental justice analysis of military proximity and air pollution in United States Environmental Protection Agency’s regions. *Sociology Compass* n/a, e13079. <https://doi.org/10.1111/soc4.13079>
- Villalba, U. (2013) ‘Buen Vivir vs Development: a paradigm shift in the Andes?’, *Third World Quarterly* [Preprint]. Available at: <https://www.tandfonline.com/doi/full/10.1080/01436597.2013.831594> (Accessed: 11 May 2022).
- Whyte KP (2018) Indigenous science (fiction) for the Anthropocene: Ancestral dystopias and fantasies of climate change crises. *Environment and Planning E: Nature and Space* 1(1–2). SAGE Publications Ltd STM: 224–242. DOI: [10.1177/2514848618777621](https://doi.org/10.1177/2514848618777621).
- Yusoff, K. (2018). *A billion black Anthropocenes or none*. University of Minnesota Press.

1. Is the climate crisis an expression of coloniality?
2. Critically assess the relationship between environmental catastrophe and coloniality.
3. Is Western social thought equipped to deal with the climate crisis?

4. Coloniality and Europe’s East (Simina Dragos)

Essential readings:

Behr, H. & Stivachtis, Y. (Eds.) (2016). *Revisiting the European Union as Empire*. Routledge (chapters 1,3,4,7)

Boatcă, M. (2007) THE EASTERN MARGINS OF EMPIRE, *Cultural Studies*, 21:2-3, 368-384, DOI: 10.1080/09502380601162571

Boatca, M. (2013). 'Multiple Europes and the Politics of Difference Within'. *Worlds & Knowledges Otherwise*.

Kusic, K., Manolova, P., & Lottholz, P. (Eds.) (2019). *Decolonial theory and practice in Southeast Europe*. dVersia. (Introduction & Final Chapter at least)

Vilenica, A. (Ed). (2023). *Decoloniality in Eastern Europe: A Lexicon of Reorientation*. New Media Center, Kuda. org

https://www.academia.edu/99480434/Decoloniality_in_Eastern_Europe_A_Lexicon_of_Reorientation_First_edition

Further readings and resources:

Readings

Baker C (2018) *Race and the Yugoslav Region: Postsocialist, Post-Conflict, Postcolonial?* Manchester: Manchester University Press.

Balogun B (2018) **Polish Lebensraum: the colonial ambition to expand on racial terms**. *Ethnic and Racial Studies*, 41(14), 2561-2579.
<https://doi.org/10.1080/01419870.2017.1392028>

Balogun B (2022) **Eastern Europe : the 'other' geographies in the colonial global economy**. *Area*. <https://rgs-ibg.onlinelibrary.wiley.com/doi/10.1111/area.12792>

Boatcă, M. & Parvulescu, A. (2020). Creolizing Transylvania: Notes on Coloniality and Inter-imperiality. *History of the Present* .10 (1): 9–27. doi: <https://doi.org/10.1215/21599785-8221398>

Koobak, R., Tlostanova, M., & Thapar-Björkert, S. (Eds.). (2021). *Postcolonial and Postsocialist Dialogues: Intersections, Opacities, Challenges in Feminist Theorizing and Practice* (1st ed.). Routledge. <https://doi.org/10.4324/9781003003199>

Mignolo, W. D., & Tlostanova, M. V. (2006). Theorizing from the Borders: Shifting to Geo- and Body-Politics of Knowledge. *European Journal of Social Theory*, 9(2), 205–221.
<https://doi.org/10.1177/1368431006063333>

Parvulescu, A. & Boatca, M. (2022). *Creolizing the Modern: Transylvania Across Empire*. Cornell University Press.

Parvulescu, A. & Boatca, M. (2020). *The longue durée of enslavement: Extracting labor from Romani music in Liviu Rebreanu's Ion*. *Literature Compass*. 17 (1-2).
<https://doi.org/10.1111/lic3.12559>

Rexhepi, P. (2022). *White Enclosures: White Enclosures Racial Capitalism and Coloniality along the Balkan Route*. Duke University Press.

Piro Rexhepi (2019) Imperial inventories, “illegal mosques” and institutionalized Islam: Coloniality and the Islamic Community of Bosnia and Herzegovina, *History and Anthropology*, 30:4, 477-489, DOI: [10.1080/02757206.2019.1611575](https://doi.org/10.1080/02757206.2019.1611575)

Tlostanova, M. (2017). *Postcolonialism and Postsocialism in Fiction and Art Resistance and Re-existence*. Springer Link.

Tlostanova, M. (2012) Postsocialist ≠ postcolonial? On post-Soviet imaginary and global coloniality, *Journal of Postcolonial Writing*, 48:2, 130-142, DOI: [10.1080/17449855.2012.658244](https://doi.org/10.1080/17449855.2012.658244)

Tichindeleanu, O. (2011). *Decolonizing Eastern Europe: Beyond Internal Critique*. https://www.academia.edu/95344483/Decolonizing_Eastern_Europe_Beyond_Internal_Critique

Tichindeleanu, O. (2013). 'Decolonial AestheSis in Eastern Europe: Potential Paths of Liberation'. *Social Text*. https://socialtextjournal.org/periscope_article/decolonial-aestheSis-in-eastern-europe-potential-paths-of-liberation/

Supervision questions:

1. Critically discuss the merits and limitations of applying a decolonial perspective to studying Europe East.
2. Critically discuss the European Union from a decolonial perspective with reference to a particular policy, institution or event.
3. Can we discuss postsocialism as postcolonialism?
4. What would a decolonial Europe look like? Discuss in relation to political, epistemological, ontological or aesthetic aspects.

5. Eugenics and genocide (Simina Dragos)

Essential readings:

Balogun B (2022) Race, blood, and nation: the manifestations of eugenics in Central and Eastern Europe. *Ethnic and Racial Studies*. <https://doi.org/10.1080/01419870.2022.2095221>

Collins, P. H. (2019). *Intersectionality as Critical Social Theory*.

<https://doi.org/10.1215/9781478007098> (ch 8 Intersectionality without Social Justice?)

Levine, P. & Bashford, A. (2010). *The Oxford Handbook of the History of Eugenics*. Oxford University Press. (Introduction: Eugenics and the Modern World; Epilogue: Where did Eugenics go? Chronology; Eugenics and Genocide)

Turda M & Balogun B (2023) Colonialism, eugenics and 'race' in Central and Eastern Europe. *Global Social Challenges Journal*. <https://doi.org/10.1332/TQUQ2535>

Further readings and resources:

Readings

Barta, T. (2008). With Intent to Deny: On Colonial Intentions and Genocide Denial. *Journal of Genocide Research*. 10 (1), pp. 111-119.

- Carey J. (2011). 'Wanted! A Real White Australia': The Women's Movement, Whiteness and the Settler Colonial Project, 1900–1940. In: Bateman F., Pilkington L. (eds) *Studies in Settler Colonialism*. Palgrave Macmillan, London.
- Carter, J.B. (2007). *The Heart of Whiteness: Normal Sexuality and Race in America, 1880–1940*. Duke University Press.
- Goellner, S. V., Votre, S. J., & Pinheiro, M. C. B. (2012). 'Strong mothers make strong children': Sports, eugenics and nationalism in Brazil at the beginning of the twentieth century. *Sport, Education and Society*. 17 (4), 555–570
- Hogarth, R.A. (2017). *Medicalizing Blackness: Making Racial Difference in the Atlantic World, 1780-1840*. The University of North Carolina Press.
- Hjelmar, T. (2023). 'Eugenics influenced the formulation of the European Convention on Human Rights'. *The European Times*: <https://www.europeantimes.news/2023/05/eugenics-influenced-the-formulation-of-the-european-convention-on-human-rights/>
- Mbembe, A. (2019). *Necropolitics*. Duke University Press.
<https://doi.org/10.1215/9781478007227>
(ch 2 The Society of Enmity; ch 3 Necropolitics)
- McWorther, L. (2009). *Racism and Sexual Oppression in Anglo-America: A Genealogy*. Indiana University Press.
- Renwick, C. 2011. "From Political Economy to Sociology: Francis Galton and the Social-Scientific Origins of Eugenics." *The British Journal for the History of Science* 44 (3): 343–369.
- Roberts, D. (1997). *Killing the Black Body: Race, Reproduction, and The Meaning of Liberty*. Random House.
- Roberts, D. (2012). *Fatal Invention: How Science, Politics, and Big Business Re-create Race in the Twenty-first Century*. The New Press.
- Saini, A. (2019). *Superior: The Return of Race Science*. Fourth Estate.
- Stein, M. (2015). *Measuring Manhood: Race and the Science of Masculinity, 1830–1934*. Minnesota University Press.
- Stern, M.A. (2015). *Eugenic Nation: Faults and Frontiers of Better Breeding in Modern America*. University of California Press.
- Stote, K. (2015). *An Act of Genocide: Colonialism and the Sterilization of Aboriginal Women*. Fernwood Publishing.
- Turda, M., & Furtuna, A. (2022). The Roma and the Question of Ethnic Origin in Romania during the Holocaust. *Critical Romani Studies*, 4(2), 8-32.
<https://doi.org/10.29098/crs.v4i2.143>
- Turda, M. (2007). The Nation as Object: Race, Blood, and Biopolitics in Interwar Romania. *Slavic Review*, 66(3), 413–441. JSTOR. <https://doi.org/10.2307/20060295>
- Turda, M. (2010). *Modernism and Eugenics*. Palgrave Macmillan. (especially ch Eugenics and Biopolitics)

Turda, M. & Quine, M. S. (2018). *Historicizing Race*. Bloomsbury. (especially ch 3 Nation & ch 5 Science)

Wolfe, P. (2006). Settler Colonialism and the Elimination of the Native. *Journal of Genocide Research* 8 (4): 387-409.

Podcasts

REE Collective. (2021). *REE in Conversation with Marius Turda: Eugenics and Modernity*.

<https://soundcloud.com/user-788206922/ree-in-conversation-with-marius-turda>

The Surviving Society Podcast. (2020). *E113 Lisa Tilley: Race, 'populations' & Malthusianism*. <https://soundcloud.com/user-622675754/e113-lisa-tilley-race-populations-malthusianism>

The Surviving Society Podcast. (2020). *S2/E1 'Objectivity', scientific racism & racial justice with Furaha Asani & Mwenza Blell*. <https://soundcloud.com/user-622675754/s2e1-objectivity-scientific-racism-racial-justice-furaha-asani-mwenza-blell>

Videos

The Eugenics Podcast (Series, 12 short videos) https://www.youtube.com/watch?v=R7_O-MWERJ4 (episode 1)

A Virtual Conversation: 'Race Science' and Eugenics in Historical and Contemporary Context https://www.youtube.com/watch?v=f54_kk9ChIs

A History of Eugenics <https://www.youtube.com/watch?v=jeSM9vz6ylg>

Other resources

The Eugenics Archive <https://eugenicsarchive.ca/> (useful resource for concepts, events, archival evidence & more; particularly Encyclopaedia page)

United Nations Office on Genocide Prevention and the Responsibility to Protect - Genocide Definition <https://www.un.org/en/genocideprevention/genocide.shtml>

Convention on the Prevention and Punishment of the Crime of Genocide https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.1_Convention%20on%20the%20Prevention%20and%20Punishment%20of%20the%20Crime%20of%20Genocide.pdf

<https://www.genocidewatch.com/tenstages>

Supervision questions:

1. Discuss the role of 'race science' **and/or** eugenics in the nation-state. Draw on a historical or contemporary case study to build your argument.
2. Some historians claim that eugenicists cannot be blamed for genocide (see discussions in Levine & Bashford, 2010). To what extent do you agree with this argument?
3. To what extent can we understand eugenics as a manifestation of 'modernity/coloniality'?
4. Discuss the legacies of eugenics **and/or** 'race science' in relation to a contemporary case study. Draw on social theory to make your case.

5. Decolonizing Sociology and Academia (Melz Owusu)

In this lecture, we delve into the global movements to decolonise the academy, drawing insights from critical work in the area which challenges prevailing epistemological norms. Our exploration is anchored in understanding the implications of decolonisation on knowledge production. We begin by tracing the historical context of decolonial movements, examining how dominant narratives and Eurocentrism have shaped academia, and how students and academics have resisted this narrative. This sets the stage for an in-depth analysis of contemporary movements across the world. Utilizing readings such as Go's *Decolonizing Sociology* and Grosfoguel's work on epistemic racism/sexism and Westernized Universities, we dissect the epistemological demands embedded in these decolonial movements. The lecture places a spotlight on the transformative potential inherent in adopting a decolonial lens, particularly in empowering marginalized voices and diversifying academic discourse. We explore the intersections of knowledge and power, utilizing Hill Collins' Afrocentric feminist epistemology to highlight alternative ways of knowing.

In addressing the practicalities of decolonising the academy, we consider what it may look like to re-imagine a decolonised space of learning and knowledge production. To support this, we draw on hooks' *Engaged Pedagogy* to illuminate the role of educators in this transformative process. As we conclude, the synthesis of these readings and discussions underscores the ongoing nature of the decolonisation process, emphasizing the need for continued dialogue and action within academic spaces. The lecture encourages a critical re-evaluation of our relationship with knowledge through the lens of decolonisation.

Essential Readings:

- *Go J (2017) Decolonizing Sociology: Epistemic Inequality and Sociological Thought. *Social Problems* 64(2): 194–199.
- *Meghji A (2020) *Decolonizing Sociology: An Introduction*. Cambridge: Polity.
- *Grosfoguel R. 2014. Epistemic Racism/Sexism, Westernized Universities and the Four Genocides/Epistemicides of the Long 16th Century. In: Araújo, Marta, and Silvia Maeso. eds. *Eurocentrism, Racism and Knowledge: Debates on History and Power in Europe and the Americas and the Americas*. Basingstoke: Palgrave Macmillan. pp. 23 – 46.
- *Hill Collins, P. 2003. *Toward an Afrocentric feminist epistemology*. In: Turning points in qualitative research: Tying knots in a handkerchief. Y. S. Lincoln and N. K. Denzin. eds. Walnut Creek, California ; Oxford: AltaMira Press (Crossroads in qualitative inquiry). pp.47-72.
- *hooks, b, 1994. *Engaged Pedagogy*. In: *Teaching to Transgress: Education as the Practice of Freedom*, New York ; London: Routledge. pp. 13 - 22

Optional Readings:

- Amin, S., 2009. *Eurocentrism*. New York: Monthly Press Review
- Araújo, M. and Maeso, S. eds., 2014. *Eurocentrism, Racism and Knowledge: Debates on History and Power in Europe and the Americas*. Basingstoke: Palgrave Macmillan
- Benjamin, R. 2016. 'Racial Fictions, Biological Facts: Expanding the Sociological Imagination through Speculative Methods', *Catalyst: Feminism, Theory, Technoscience*, 2(2), pp. 1–28.
- Alatas SF and Sinha V (2001) Teaching Classical Sociological Theory in Singapore: The Context of Eurocentrism. *Teaching Sociology* 29(3): 316–331. DOI: [10.2307/1319190](https://doi.org/10.2307/1319190).
- Alatas SH (1977) *Intellectuals in Developing Societies*. London: Frank Cass.

- Alatas SH (2000) Intellectual Imperialism: Definition, Traits, and Problems. *Southeast Asian Journal of Social Science* 28(1): 23–45.
- Alatas SH (2006) The Autonomous, the Universal and the Future of Sociology. *Current Sociology* 54(1): 7–23.
- Arday J and Mirza HS (2018) *Dismantling Race in Higher Education: Racism, Whiteness and Decolonising the Academy*. Springer.
- Bhambra, G.K., 2014. *Connected Sociologies*. Bloomsbury, London.
- Bhambra, G.K., Holmwood, J., 2021. *Colonialism and Modern Social Theory*. Polity, Cambridge.
- Bhambra GK, Gebrial D and Nişancıoğlu K (2018) *Decolonising the University*. London: Pluto Press.
- Boatcă, M., Costa, S., 2010. Postcolonial sociology: a research agenda, in: Boatca, M., Costa, S., Rodriguez, E.G. (Eds.), *Decolonizing European Sociology: Transdisciplinary Approaches*. Ashgate, Surrey, pp. 13–31.
- Postcolonialism and Sociology: E-Mail-Debate by Manuela Boatcă, Sina Farzin and Julian Go | Soziologie - Forum der Deutschen Gesellschaft für Soziologie, 2020.
- Chantiluke, R., 2018. *Rhodes Must Fall : The Struggle to Decolonise the Racist Heart of Empire*. London: Zed Books
- Eze, E.C., 1997. *African philosophy: an anthology*, Oxford: Blackwell
- Fanon, F., 2008. *Black skin, white masks*. London: Grove Press
- Freire, P., Ramos, M.B. & Macedo, D.P., 2014. *Pedagogy of the oppressed / Paulo Freire ; translated by Myra Bergman Ramos ; with an introduction by Donald Macedo*. 30th anniversary.
- Grosfoguel R (2017) Decolonizing Western Universalisms: Decolonial Pluri-versalism from Aime Cesaire to the Zapatistas. In: Paraskeva JM (ed.) *Towards a Just Curriculum Theory: The Epistemicide*. New York, NY: Routledge, pp. 147–164.
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Questions:

1. If decolonization is not a metaphor, what does it mean to ‘decolonize universities’?
2. What roles can universities play in the decolonization of knowledge?
3. Why decolonize knowledge?