

# Human, Social and Political Science Tripos 2024-5

## Part II SOC2: Social Theory

### Key information

Lectures day, time, and place

Tuesdays, 2-4pm, Lecture Theatre A

### Key People

Paper Convenor: Professor Patrick Baert ([pjnb100@cam.ac.uk](mailto:pjnb100@cam.ac.uk))

Supervision Co-ordinator: Dr Sebastian Raza ([supervisions@sociology.cam.ac.uk](mailto:supervisions@sociology.cam.ac.uk))

### Lecturers

Professor Patrick Baert ([pjnb100@cam.ac.uk](mailto:pjnb100@cam.ac.uk))

Dr Filipe Carreira da Silva ([fcs23@cam.ac.uk](mailto:fcs23@cam.ac.uk))

Dr Isabelle Higgins ([irth2@cam.ac.uk](mailto:irth2@cam.ac.uk))

Dr Shannon Philip ([sp2008@cam.ac.uk](mailto:sp2008@cam.ac.uk))

Dr Zeina Al Azmeh ([za268@cam.ac.uk](mailto:za268@cam.ac.uk))

Dr Sebastian Raza ([slr75@cam.ac.uk](mailto:slr75@cam.ac.uk))

### Paper Description

#### General description of the paper

This paper introduces students to a range of well-defined topics, from the Frankfurt School to the most recent work on risk, identity, difference, sexuality and feminist theory. Students should acquire a firm grasp of key theoretical approaches enabling them to read the work of contemporary social theorists in some depth. The period covered runs from 1920 to the present day, but the emphasis is on recent (post-1960) developments. The traditions and orientations are situated in their social and intellectual context, and the writings of key thinkers are examined textually in detail. The strengths and limitations of different perspectives are discussed and, where appropriate, their relevance to social research explored. Among the perspectives and authors covered are the following: pragmatism, Mead and symbolic interactionism; Goffman; existentialism, structuralism, post-structuralism; phenomenology; Bourdieu; Foucault; theories of sexuality; Arendt; the Frankfurt School and critical theory; Habermas; Bauman; the development of Marxist thought in the twentieth century; the cultural turn; the post-human; feminist theory; decolonial, postcolonial and subaltern studies.

## Aims and Objectives of the paper

1. To provide students with a comprehensive introduction to the major traditions and key contributions to contemporary social theory.
2. To enable students to read the work of major authors in some depth.
3. To develop analytical skills and intellectual understanding so that students can engage in an analysis of theoretical debates in an informed and rigorous manner.
4. To explain the relevance of contemporary social theory for substantive problems of social and political analysis.

## Mode of teaching

The paper is taught by lectures, supervisions and revision classes around themes and texts. Lectures will provide an overview of issues and debates and detailed discussions of key texts. Supervision is essential for this paper and should be arranged in consultation with a Director of Studies. Supervisions will be directly concerned with the general concepts, texts and theories that have been covered in the lectures. It is essential for students to have 6 supervisions (plus revision sessions) and to write a minimum of four essays over the course of the year.

There are classes and lectures in the Easter term, both for revision, and to make connections between the different components of the paper. The exam paper is undivided and covers the lecture programme. Students will be required to pick three questions in the exam.

## Supervisions

A wide range of supervisors is available for this paper. Supervisions will be centrally coordinated by the course organiser, Patrick Baert ([pjnb100@cam.ac.uk](mailto:pjnb100@cam.ac.uk)), and the supervision coordinator, Sebastian Raza ([supervisions@sociology.cam.ac.uk](mailto:supervisions@sociology.cam.ac.uk)). If you have any questions, please feel free to contact them. Supervisors will be assigned to you within the first week of the term, with supervisions commencing by week 3 at the latest."

## Student Feedback

Student feedback will be collected via online anonymous questionnaires distributed at the end of the Michaelmas and Lent terms. However, the Paper Convenor and the entire teaching team welcome constructive feedback at all points during the delivery of teaching to enable the best experience for all involved in the lectures, seminars and supervisions

## Assessment

3-hour written exam.

## Lecture Timetable and outline

|                      |                | Tuesdays, 2-4pm, Lecture Theatre A  |                          |
|----------------------|----------------|---|--------------------------|
| Michaelmas Term      |                |   |                          |
| Date                 | Lecture number | Title   | Lecturer                 |
| Tuesday, 29 October  | Lecture 1      | Introduction. American pragmatism, G.H. Mead and symbolic interactionism        | Patrick Baert            |
| Tuesday, 29 October  | Lecture 2      | Erving Goffman and the sociology of everyday life                               | Patrick Baert            |
| Tuesday, 5 November  | Lecture 3      | Existentialism and existentialist feminism: Sartre, de Beauvoir                 | Patrick Baert            |
| Tuesday, 5 November  | Lecture 4      | Phenomenology in Sociology: Alfred Schutz and Beyond                            | Sebastian Raza           |
| Tuesday, 12 November | Lecture 5      | Existentialism, Phenomenology, Colonialism: Frantz Fanon and After              | Sebastian Raza           |
| Tuesday, 12 November | Lecture 6      | Practice theory: Pierre Bourdieu  | Patrick Baert            |
| Tuesday, 19 November | Lecture 7      | Homo economicus and rational choice theory                                      | Patrick Baert            |
| Tuesday, 19 November | Lecture 8      | Michel Foucault: Archaeology, Genealogy, Ethics                                 | Patrick Baert            |
| Tuesday, 26 November | Lecture 9      | Hannah Arendt and the humanist critique of modernity                            | Patrick Baert            |
| Tuesday, 26 November | Lecture 10     | The Frankfurt School, the critique of Enlightenment, and critical theory        | Patrick Baert            |
| Tuesday, 3 December  | Lecture 11-12  | Gender and sexuality  | Shannon Philip           |
| Lent Term            |                |   |                          |
| Date                 | Lecture Number | Title   | Lecturer                 |
| Tuesday, 11 February | Lecture 1-2    | Habermas and critical theory  | Filipe Carreira da Silva |
| Tuesday, 18 February | Lecture 3      | Critical theory today: Honneth and Fraser                                       | Filipe Carreira da Silva |
| Tuesday, 18 February | Lecture 4      | The postmodern turn: Modernity and postmodernity                                | Filipe Carreira da Silva |
| Tuesday, 25 February | Lecture 5-6    | The cultural turn: Rediscovering Marx and Durkheim                              | Filipe Carreira da Silva |
| Tuesday, 4 March     | Lecture 7-8    | The ontological turn: New materialisms  | Filipe Carreira da Silva |
| Tuesday, 11 March    | Lecture 9-10   | Race critical code studies: Theorising Blackness, the Digital and Everyday Life | Isabelle Higgins         |
| Tuesday, 18 March    | Lecture 11-12  | Social theory and the imperial episteme   | Zeina Al Azmeh           |
| Easter Term          |                |   |                          |
| Tuesday, 6 May       |                | Revisions for Michaelmas's Lectures   | Baert, Philip, Raza      |
| Tuesday, 13 May      |                | Revisions for Lent's Lectures   | Silva, Higgins, Al Azmeh |

## General Background Reading

### Core texts

Baert, P. and F.C. Silva 2010. *Social Theory in the Twentieth Century and Beyond*. Cambridge: Polity.

Benzecri, C. E., Krause, M., & Reed, I. (eds) (2017). *Social Theory Now*. Chicago: Chicago University Press

### Further reading

Bhambra, G. K., & Holmwood, J. (2021). *Colonialism and Modern Social Theory*. Cambridge: Polity Press.

Lemieux, C., Berger, L., Mace, M., Salmon, G., & Vidal, C. (2023). *A History of the Social Sciences in 101 Books*. MIT Press.

Giddens, A., & Sutton, P. W. (2021). *Sociology*. Cambridge: Polity Press.

Longhofer, W., & Winchester, D. (2023). *Social theory re-wired: new connections to classical and contemporary perspectives*. London: Routledge

Note: In all cases we have tried to ensure these resources are available online through the Cambridge library system, or otherwise. Please let us know if you have difficulty accessing material and we can also use the course Moodle site [Course: SOC2: Social Theory | Moodle \(cam.ac.uk\)](https://www.moodle.cam.ac.uk/course/view.php?id=1000000) to share resources and make sure any missing items are ordered promptly by the library. You will find extensive information about online resources both in the main University Library and the Seeley Library. Every week more and more open access and e-resources are added to the library collections, so make sure to start your own personal online bookshelf here: <https://www.libraries.cam.ac.uk/eresources/ebooks-ejournals>

## Lecture Details

### MICHAELMAS

#### Lecture 1: Introduction. American pragmatism, G.H. Mead and symbolic interactionism

For someone who was often struck with writer's block, George Herbert Mead's impact on social theory has been substantial. In this lecture, we introduce his theory of social behaviour and his legacy in social theory. We explore how Mead was influenced by German idealist philosophy and why he refuted behaviourism. We focus on *Mind, Self, and Society* to explain key notions including the self, taking the perspective of others, and the generalised other. In this book, self and identity emerge as truly social entities, intertwined with a community and shared symbols. This picture will have a significant effect on the development of symbolic interactionism in American sociology.

#### Supervision essay questions

1. What's distinctive about G.H. Mead's account of the self?
2. For G.H. Mead, in what sense is the self a social self?

#### Core reading

- \*Baert, P. and F.C. Silva 2010. *Social Theory in the Twentieth Century and Beyond*. Cambridge: Polity.
- \*Benzecry, C., M. Krause and I. Reed (eds.) 2017. *Social Theory Now*. Chicago: University of Chicago Press.
- \*Mead, G.H. 1934. *Mind, Self and Society*. Chicago: University of Chicago Press.
- \*Mead, G.H. 2011. *Mead. A Reader*. London/New York: Routledge. (Especially Chapters 1-6)

#### Background reading

- Jones, P. and L. Bradbury. 2017. *Introducing Social Theory*. Cambridge: Polity. (3<sup>rd</sup> edition)
- Stones, R. (ed.) 2017. *Key Sociological Thinkers*, 3rd ed. London: Palgrave Macmillan.
- Turner, B.S. (ed.) 2016. *The New Blackwell Companion to Social Theory*. Oxford: Wiley-Blackwell. (new edition)
- Blumer, H. 1969. *Symbolic Interactionism; Perspectives and Method*. New York: Prentice Hall.
- Joas, H. 1995. *G.H. Mead*. Cambridge: Polity.
- Rock, P. 1979. *The Making of Symbolic Interactionism*. London: MacMillan.
- Silva, F.C. 2007. *G.H. Mead; A Critical Introduction*. Cambridge: Polity.
- Silva, F.C. 2008. *Mead and Modernity; Science, Selfhood, and Democratic Politics*. Lanham, Md: Lexington Books. (Especially Chapters 1, 9-12)

#### Lecture 2: Erving Goffman and the sociology of everyday life

It is difficult to overestimate the impact of Erving Goffman on social theory and on our understanding of contemporary society. A highly prolific and original author renowned for his accessible writing style, Goffman's writings have influenced different types of contemporary research, ranging from media studies to the sociology of deviance. In this lecture, we focus on three of his works: *The Presentation of the Self in Everyday Life*, *Asylums* and *Stigma*. We explore what is distinctive about his dramaturgical approach and in what sense the use of metaphors and analogies from the theatre remain compelling for understanding social life.

#### Supervision essay questions

1. Critically assess Goffman's views on the role of stigma in modern society?
2. How can Goffman's analysis be used to understand power dynamics in society?

#### Core reading

- \*Goffman, E. 1959. *The Presentation of Self in Everyday Life*. Harmondsworth: Penguin.
- \*Goffman, E. 1961. *Asylums*. Harmondsworth: Penguin.
- \*Goffman, E. 1964. *Stigma*. Englewood Cliffs, NJ: Prentice-Hall.
- \*Manning, P. 1992. *Erving Goffman and Modern Sociology*. Cambridge: Polity.

## Background reading

Burns, T. 1992. *Erving Goffman*. London: Routledge.

Giddens, A. 1987. *Social Theory and Modern Sociology*. Cambridge: Polity. (Especially Chapter 5)

Goffman, E. 1979. *Gender Advertisements*. Boston, Mass.: Harvard University Press.

Goffman, E. 1972. *Encounters; Two Studies in the Sociology of Interaction*. London: Penguin.

Goffman, E. (1971). Relations in public: microstudies of the public order. London: Allen Lane (chapter 2: Territories of the Self).

Goffman, E. (1974). Frame analysis: an essay on the organization of experience. Cambridge, Mass.: Harvard University Press. (chapters 1 and 7)

Shulman, D. 2016. *The Presentation of Self in Contemporary Social Life*. London: Sage.

Jenkins, R. 2008. 'Erving Goffman: A Major Theorist of Power?' *Journal of Power* 1 (2): 157–68.

Tyler, I., and T. Slater. 2018. 'Rethinking the Sociology of Stigma'. *The Sociological Review* 66 (4): 721–43.

## Lecture 3: Existentialism and existentialist feminism: Sartre, de Beauvoir

Neither Jean-Paul Sartre nor Simone de Beauvoir could be described as sociologists in the narrow sense of the word. But they did write about issues of a social and political nature. Between 1945 and the early 1960s their existentialist philosophy was regarded by many as a most compelling framework for tackling injustice and making political choices. In this lecture, we introduce key existentialist notions (including freedom and bad faith) and explore to what extent existentialism is useful for analysing political phenomena. In this respect, we focus on Sartre's account of anti-Semitism and Beauvoir's existentialist feminism.

### Supervision essay questions

1. What is the relationship between existentialism and collective political action?
2. How convincing is Sartre's account of racism and antiracism?
3. "De Beauvoir's feminism is more important than her existentialism". Critically discuss with reference to *The Second Sex*.

### Core reading

\*Sartre, J-P. [1948] 1976. *Anti-Semite and Jew*. New York: Schocken.

\*Priest, S. (ed.) 2001. *Jean-Paul Sartre: Basic Writings*. London: Routledge (collection of key writings, see especially chapters 1, 9, 10, 12 and 16).

\*de Beauvoir, S. [1949] 1997. *The Second Sex*. London: Vintage Books (especially 'Introduction' in Volume I, 'Childhood', 'Woman's Situation and Character' and 'The Independent Woman' in Volume II) – Note: the recent translation by Constance Borde and Sheila Malovany-Chevallier is superior to the older translation by H. M. Parshley.

\*Reynolds, J. 2014. *Understanding Existentialism*. London: Routledge (especially chapters 1, 3, 4, and 6) – good, clear introduction.

\*Judaken, J. (ed.). 1997. *Race After Sartre: Antiracism, Africana Existentialism, Postcolonialism*. New York: SUNY Press (Especially chapters 1, 6, 7 and 10).

\*Hengehold, L. and N. Bauer (eds). 2017. *A Companion to Simone de Beauvoir*. Oxford: Wiley (especially chapters 4, 21, and 26).

#### Background reading

Sartre, J-P. 1964-65. Black Orpheus. *The Massachusetts Review*, 6 (1), pp. 13-52.

de Beauvoir, S. 2004. *Philosophical Writings*. Urbana: University of Illinois Press (especially 'Existentialism and Popular Wisdom' and 'What is Existentialism?').

Cox, G. 2008. *The Sartre Dictionary*. London: Continuum (good reference book for key terms).

Tidd, U. 2003. *Simone de Beauvoir*. London: Routledge (especially 1, 3 and 4).

Crowell, S. (ed). 2012. *The Cambridge Companion to Existentialism* Cambridge: Cambridge University Press (especially chapters 11, 12, and 16).

Churchill, S. and J. Reynolds. (eds.) 2014. *Jean-Paul Sartre: Key Concepts*. London: Routledge (especially 16 and 17).

Marcuse, H. 1948. Existentialism. *Philosophy and Phenomenological Research*, 8, 309-36.

Flynn, T. R. 1984. *Sartre and Marxist Existentialism: The Test Case of Collective Responsibility*. Chicago: University of Chicago Press.

Gordon, L. R. 1995. *Bad Faith and Antiracist Racism*. Atlantic Highlands: Humanities Press.

McBride, W. (ed.). 1994. *Existentialist Politics and Political Theory*. New York: Garland (especially 1, 2 and 4).

Baert, P. 2015. *The Existentialist Moment; The Rise of Sartre as a Public Intellectual*. Cambridge: Polity Press.

Di-Capua, Y. 2018. *No Exit: Arab Existentialism, Jean-Paul Sartre, and Decolonization*. Chicago: University of Chicago Press (especially Introduction and chapter 2).

Fallaize, E. 1998. *Simone de Beauvoir: A Critical Reader*. London: Routledge (especially the section 'Reading *The Second Sex*').

Spelman, E. V. 1990. Simone de Beauvoir and Women: Just Who Does She Think "We" Is? In *Inessential Woman: Problems of Exclusion in Feminist Thought*. Boston: Beacon Press, pp. 57-79.

Moi, T. 1994. *Simone de Beauvoir: The Making of an Intellectual Woman*. Oxford: Blackwell (especially chapters 6 and 7).

Simons, M. 2001. *Beauvoir and The Second Sex: Feminism, Race, and the Origins of Existentialism*. Lanham: Rowman & Littlefield (especially chapters 2 and 11).

Kruks, S. 2005. Simone de Beauvoir and the Politics of Privilege. *Hypatia*, 20 (1), 178-205.

Stone, A. 2018. Hegel and Twentieth-Century French Philosophy. In *The Oxford Handbook of Hegel*, ed. D. Moyar. Oxford: Oxford University Press.

#### Lecture 4: Phenomenology in Sociology: Alfred Schutz and Beyond

The lecture introduces the basics of phenomenology and discusses its contributions to social theory. It first focuses on the foundations, scope, and continued influence of Alfred Schutz's phenomenological sociology. It also outlines how the concept of the lifeworld can be mobilized to address abstract theoretical questions and to support concrete empirical research. The lecture then moves beyond Schutz to explore other applications of phenomenology in social theory. In particular, it examines phenomenological concepts of the body and embodiment as developed by Merleau-Ponty. The lecture ends with a discussion of how phenomenology should inform social-scientific theorizing and research.

#### Supervision essay questions

1. What is the value of phenomenology for sociology?
2. Discuss EITHER the concept of embodiment OR the concept of the lifeworld in relation to social theory.

## Core reading

- \*Schutz, A. (1976). The Stranger. In A. Schutz & A. Brodersen (Eds.), *Collected Papers II: Studies in Social Theory* (pp. 91–105). Springer Netherlands. (or the 1944 version in the *American Journal of Sociology*)
- \*Schutz, A. (1976). The Homecomer. In A. Schutz & A. Brodersen (Eds.), *Collected Papers II: Studies in Social Theory* (pp. 106–119). Springer Netherlands. (or the 1945 version in the *American Journal of Sociology*)
- \*Schutz, A. (1976). Tiresias, or Our Knowledge of Future Events. In A. Brodersen (Ed.), *Collected Papers II* (Vol. 15, pp. 277–293). Springer Netherlands.
- \*Schutz, A. (1962). On Multiple Realities. In M. Natanson (Ed.), *Collected Papers I*. Springer Netherlands
- \*Merleau-Ponty, M. (2012). *Phenomenology of perception; translated by Donald A. Landes*. London: Routledge (Translator's Introduction; Part One, Chapter II-IV; Part Two, Chapter II, A, D)

## Background reading

- Barber, M. (2022). *The Anthem Companion to Alfred Schutz* (1st ed.). London: Anthem Press.
- Berger, P. & Luckmann, T. (2011 [1996]). *The social construction of reality: a treatise in the sociology of knowledge*. (Chapter Two, Part 1)
- Crossley, N. (2012). Phenomenology and the Body. In *Routledge Handbook of Body Studies*. London: Routledge.
- Csordas, Thomas (1999). Embodiment and cultural phenomenology. In Gail Weiss & Honi Fern Haber (eds.), *Perspectives on Embodiment: The Intersections of Nature and Culture*. Routledge. pp. 143–62. (alternatively: Csordas, T. J. (1990). Embodiment as a Paradigm for Anthropology. *Ethos*, 18(1), 5–47.)
- Eberle, T. S. (2012). Phenomenology and Sociology: Divergent Interpretations of a Complex Relationship. In H. Nasu, F. C. Waksler, & C. Papadimitriou (Eds.), *Interaction and everyday life: Phenomenological and ethnomethodological essays in honor of George Psathas* (pp. 135–152). Lexington Books.
- Garfinkel, Harold. (1984 [1967]). *Studies in ethnomethodology*. Cambridge: Polity. (esp. pp. 1-4, and chapter 2 and 3)
- Gros, A. (2021). Thomas Luckmann on the Relation Between Phenomenology and Sociology: A Constructive Critical Assessment. *Human Studies*, 44(2), 201–231.
- Heritage, J. (1984). *Garfinkel and ethnomethodology*. Cambridge: Polity. (Chapter: The Phenomenological Input)
- Katz, Jack. (1999). *How emotions work*. Chicago: University of Chicago Press (Chapter 1: Pissed off in LA).
- Mauss, M. (1973). Techniques of the body. *Economy and Society*, 2(1), 70–88.
- Raza, S. (2024). On the Uses of Phenomenology in Sociological Research: A Typology, some Criticisms and a Plea. *Journal for the Theory of Social Behaviour*.
- Schutz, A. (1967). *The Phenomenology of the Social World*. Evanston: Northwestern University Press.
- Schutz, A. & Luckmann, T. (1974). *The Structures of the life-world* (vol I and II). Evanston: Northwestern University Press. (esp. Vol I, Chap. 1, 3, 4; Vol II, Chap. 6)
- Zahavi, Dan. (2003). *Husserl's phenomenology*. Stanford, Calif.: Stanford University Press. (especially, chapter 3)



Zahavi, D. (2018). *Phenomenology: the basics*. London: Routledge.

## Lecture 5: Existentialism, Phenomenology, Colonialism: Frantz Fanon and After

This lecture approaches the anticolonial thought of Frantz Fanon from the perspective of existentialism and phenomenology. It emphasizes the embodied, existential, and lived aspects of Fanon's account of race and colonialism. The lecture then explores various elaborations of Fanon's thought along phenomenological lines and assesses the importance of *in situ* analysis — whether existentialist, phenomenological, or pragmatist — of social structures.

### Supervision essay questions

1. Critically analyse Fanon's conception of Blackness in the context of phenomenology OR existentialism.
2. What *in situ* (i.e. situational, face-to-face, etc.) factors are constitutive of the lived experience of race and racism?

### Core reading

\*Fanon, F. [1952] 2017. *Black Skin, White Masks*. London: Pluto. (Introduction, Chapter 5, 6, and By Way of Conclusion)

\*Al-Saji, A. (2024). Touching the wounds of colonial duration: Fanon's anticolonial critical phenomenology. *The Southern Journal of Philosophy*, 62(1), 2–23. (This piece is an extended version of Al-Saji, Alia (2020). Frantz Fanon. In Hilge Landweer & Thomas Szanto (eds.), *The Routledge Handbook of Phenomenology of Emotion*. London, New York: Routledge. pp. 207-214.)

\*Ngo, H. (2016). Racist habits. *Philosophy & Social Criticism*, 42(9), 847

\*Laubscher, L., Hook, D., & Desai, M. (2022). *Fanon, phenomenology, and psychology*. New York: Routledge (Chapters 8, 9, 12, 13)

\*Timmermans, S., & Tavory, I. (2020). Racist Encounters: A Pragmatist Semiotic Analysis of Interaction. *Sociological Theory*, 38(4), 295-317. <https://doi.org/10.1177/0735275120961414>

\*Weiss, G., Murphy, A. V., & Salamon, G. (2020). *50 Concepts for a Critical Phenomenology*. Evanston: Northwestern University Press (Chapters 2, 10, 14, 22)

### Background reading

Fanon, F. [1961] 2004. *The Wretched of the Earth*. London: Grove. (particularly, chapter I)

Nayar, P. K. 2012. *Frantz Fanon*. London: Routledge.

Gordon, L. R. 2015. *What Fanon Said: A Philosophical Introduction to His Life and Thought*. New York: Fordham University Press.

Alessandrini, A. C. (ed.). 1999. *Frantz Fanon: Critical Perspectives*. London: Routledge (especially chapters 3, 5 and 10).

Al-Saji, A. (2014). A Phenomenology of Hesitation: Interrupting Racializing Habits of Seeing. In *Living Alterities* (pp. 133–172). New York: State University of New York Press.

- Al-Saji, A. (2023). A Debilitating Colonial Duration: Reconfiguring Fanon. *Research in Phenomenology*, 53(3), 279–307.
- Gordon, L. R., T. D. Sharpley-Whiting, and R. T. White. (eds) 1996. *Fanon: A Critical Reader*. Oxford: Blackwell (especially chapters 6, 10, 11)
- Bhabha, H. K. 1994. Interrogating Identity: Frantz Fanon and the Postcolonial Prerogative. In *The Location of Culture*. London: Routledge, pp. 40-65.
- Gates, H. L. 1991. Critical Fanonism. *Critical Inquiry*, 17 (3), 457-470.
- Robinson, C. 1993. The Appropriation of Frantz Fanon. *Race & Class*, 35 (1), 79-91.
- Wynter, S. 2001. Towards the Sociogenic Principle: Fanon, Identity, the Puzzle of Conscious. Experience, and What it is Like to Be “Black”. In *National Identities and Sociopolitical Changes in Latin America*, ed. A. Gomez-Moriana and M. Duran-Cogan. London: Routledge, pp. 30-66.
- Moten, F. 2008. The Case of Blackness. *Criticism*, 50 (2), 177-218.
- Yancy, G. (2008). Elevators, social spaces and racism: A philosophical analysis. *Philosophy & Social Criticism*, 34(8), 843–876

## Lecture 6: Practice theory: Pierre Bourdieu

Reacting against the excesses of both phenomenology and structuralism, Pierre Bourdieu attempted to strike a balance between what he called ‘subjectivism’ and ‘objectivism’. Always keen to link theoretical reflections to empirical research, he developed various fruitful collaborations with other sociological researchers, notably around social class, education and culture. In this lecture we introduce his key notions including habitus, field and capital, and we explore how he employed these notions to explain the reproduction of inequalities in modern societies.

### Supervision essay questions

1. How does Bourdieu explain the role of culture in the reproduction of inequality? Do you agree?
2. Is Bourdieu’s social theory elitist?

### Core reading

- \*Bourdieu, P. and L. Wacquant. 1992. *An Invitation to Reflexive Sociology*. Cambridge: Polity Press.
- \*Bourdieu, P. 1977. Cultural Reproduction and Social Reproduction. In *Power and Ideology in Education*, ed. J. Karabel and A. H. Halsey. Oxford: Oxford University Press, pp. 487-511.
- \*Swartz, David. 1992. *Culture and Power: The Sociology of Pierre Bourdieu*. Chicago: University of Chicago Press.
- \*Sallaz, J. J. (ed.) 2018. *The Oxford Handbook of Pierre Bourdieu*. Oxford: Oxford University Press (especially chapters 16, 18, and 29).

### Background reading

- Bourdieu, P. 1984. *Distinction: A Social Critique of the Judgement of Taste*. London: Routledge (especially Part II).
- Bourdieu, P. [1972] 1977. *Outline of a Theory of Practice*. Cambridge: Cambridge University Press.
- Harker, R., Mahar, C. and C. Wilkes (Eds.) 1990. *An Introduction to the Work of Pierre Bourdieu*. London: MacMillan. (Especially Introduction, Chapters 1-2)

- Grenfell, M. J. (ed.) 2014. *Pierre Bourdieu: Key Concepts*. London: Routledge.
- Jenkins, R. 1992. *Pierre Bourdieu*. London: Routledge.
- Calhoun, C., LiPuma, E. and M. Postone (Eds.) 1993. *Bourdieu: Critical Perspectives*. Cambridge: Polity Press.
- Wacquant, L., and A. Akçaoğlu. 2017. Practice and Symbolic Power in Bourdieu: The View from Berkeley. *Journal of Classical Sociology* 17 (1): 55–69.
- Lamont, M. and A. Lareau. 1988. Cultural Capital: Allusions, Gaps and Glissandos in Recent Theoretical Developments. *Sociological Theory* 6 (2): 153–68.
- Krais, B. 2006. Gender, Sociological Theory and Bourdieu's Sociology of Practice. *Theory, Culture and Society*, 23 (6), 119-134.
- Lovell, T. 2000. Thinking Feminism With and Against Bourdieu. *Feminist Theory*, 1 (1), 11-32.
- Go J. 2013. Decolonizing Bourdieu: Colonial and Postcolonial theory in Pierre Bourdieu's Early Work. *Sociological Theory*, 31 (1), 49-74.
- White, A. I. R. 2022. Who Can lead the Revolution? Re-thinking Anticolonial Revolutionary Consciousness through Frantz Fanon and Pierre Bourdieu. *Theory & Society*, 51, 457-485.
- Singh A. 2022. Exploring the Racial Habitus through John's Story: On Race, Class and Adaptation. *The Sociological Review*, 70 (1), 140-158.
- Willis, P. 1983. Cultural Production and Theories of Reproduction. In *Race, Class and Education*, ed. L. Barton and S. Walker. London: Taylor & Francis, pp. 107-138.
- Rancière, J. [1983] 2004. The Sociologist King. In *The Philosopher and His Poor*. Durham, NC: Duke University Press, pp. 165-202.
- Pelletier, C. 2009. Emancipation, Equality and Education: Rancière's Critique of Bourdieu and the Question of Performativity. *Discourse: Studies in the Cultural Politics of Education*, 30 (2), 137-150
- Lane, J. F. 2006. *Bourdieu's Politics: Problems and Possibilities*. London: Routledge.
- Burawoy, M. 2019. *Symbolic Violence: Conversations with Bourdieu*. Durham, NC: Duke University Press.
- Fowler, B. 2020. Pierre Bourdieu on Social Transformation, with Particular Reference to Political and Symbolic Revolutions. *Theory & Society*, 49, 439-463.
- Desan, M. H. 2013. Bourdieu, Marx, and Capital. *Sociological Theory*, 31 (4), 318-342.

## Lecture 7: Homo economicus and rational choice theory

Can we conceive of people as rational agents who have a clear preference ordering and make a cost-benefit analysis whilst pursuing their interests? If so, what does 'rationality' mean? And what can account for the fact that people may (and indeed often do) deviate from what appears to be a rational decision? In this lecture we introduce rational choice theory and, more generally, the analytic approach in the social sciences, and we discuss the relevance of game theory for analysing social and political phenomena.

### Supervision essay questions

1. What type of rational choice theory is most effective for the social sciences?
2. What are the strengths and limitations of game theory for analyzing social and political phenomena?

### Core reading

- \*Ermakoff, I. 2017. On the frontiers of rational choice. In: *Social Theory Now*, eds. C. Benzecry, M. Krause, I. Reed. Chicago: University of Chicago Press, pp. 162-200.
- \*Hedström, P. 2005. *Dissecting the Social; On the Principles of Analytical Sociology*. Cambridge: Cambridge University Press.

## Background reading

- Coleman, J. 1990. *Foundations of Social Theory*. Cambridge, MA: Harvard University Press.
- Coleman, J. & Fararo, T. (ed.) 1992. *Rational Choice Theory; Advocacy and Critique*. London: Sage
- Elster, J. 1979. *Ulysses and the Sirens; Studies in Rationality and Irrationality*. Cambridge: CUP.
- Elster, J. 1983. *Sour Grapes; Studies in the Subversion of Rationality*. Cambridge: CUP.
- Elster, J. (ed.) 1986. *Rational Choice*. New York: New York University Press.
- Elster, J. 2007. *Explaining Social Behaviour; More Nuts and Bolts for the Social Sciences*. Cambridge: Cambridge University Press.
- Friedman, J. (ed.) 1996. *The Rational Choice Controversy; Economic Models of Politics Considered*. New Haven: Yale University Press.
- Green, D. and Shapiro, I. 1994. *Pathologies of Rational Choice Theory*. New Haven: Yale University Press.
- Herfeld, C. and J. Marx. 2023. Rational choice explanations in political science. In: *The Oxford Handbook of Philosophy of Political Science*. Oxford: Oxford University Press, pp 54-85.
- Wittek, R., T.Snijders, and V.Nee (eds.) 2020. *The Handbook of Rational Choice Social Research*. Stanford: Stanford University Press.

## Lecture 8: Michel Foucault: Surveillance, sexuality, freedom

Such is the widespread significance of Michel Foucault's work that some of his terminology in relation to power in modern societies has entered into the popular lexicon. In this lecture, we discuss the distinctiveness of his 'history of the present' especially in relation to Nietzsche's genealogy. We also explore his distinct notion of power and how it differs from other uses of the same term. We focus on *Discipline and Punish* to introduce Foucault's argument about the emergence of the society of surveillance and disciplinary power.

### Supervision essay questions

1. What can the genealogy of sexuality **or** the prison tell us about modern power relations?
2. Does Foucault's ethics of the self successfully reconcile power and freedom?

### Core reading

- \*Foucault, M. [1975] 1991. *Discipline and Punish: The Birth of the Prison*. London: Penguin (especially Part I, Chapter 1: The body of the condemned and Part III).
- \*Foucault, M. [1976] 1998. *The History of Sexuality, vol. 1*. London: Penguin (especially Part I, Part II, Part IV: Chapter 2, Method, and Part V).
- \*Rabinow, P. (ed.) 1997. *The Essential Works of Michel Foucault 1954-1984: Volume One: Ethics, Subjectivity and Truth*. London: Penguin (especially 'Technologies of the Self', 'On the Genealogy of Ethics: An Overview of Work in Progress', and 'The Ethics of the Concern for Self as a Practice of Freedom').
- \*Mills, S. 2003. *Michel Foucault*. London: Routledge.
- \*Davis, A. Y. 2006. Racialized Punishment and Prison Abolition. In *A Companion to African-American Philosophy*, eds T.L. Lott and J.P. Pittman. Oxford: Blackwell, pp. 360-368.

\*Downing, L. (ed.) 2018. *After Foucault*. Cambridge: Cambridge University Press – overviews of Foucault's relationship with queerness, race and gender (especially chapters 6, 7 and 10).

\*Owen, D. (ed.) 2014. *Michel Foucault*. London: Routledge (especially chapters 1 and 2).

## Background reading

Rabinow, P. (ed.) 1985. *The Foucault Reader*. New York: Pantheon (especially 'What Is Enlightenment?', 'Truth and Power', and 'Nietzsche, Genealogy, History').

Dreyfus, H. and P. Rabinow, 1982. *Michel Foucault: Beyond Structuralism and Hermeneutics*. Chicago: The University of Chicago Press.

McNay, L. 2005. *Foucault: A Critical Introduction*. Cambridge: Polity Press.

Taylor, D. (ed.) 2010. *Michel Foucault: Key Concepts*. New York: Routledge. (Especially Chapters 1-4, 9-12).

May, T. 2014. *The Philosophy of Foucault*. London: Routledge.

Lawlor, L. and J. Nale. 2015. *The Cambridge Foucault Lexicon*. Cambridge: Cambridge University Press.

Taylor, C. 2017. *The Routledge Guidebook to Foucault's The History of Sexuality*. London: Routledge.

Allen, A. 2010. The Entanglement of Power and Validity: Foucault and Critical Theory. In *Foucault and Philosophy*, ed. T. O'Leary and C. Falzon. Oxford: Blackwell, pp. 78-98.

Deleuze, G. 1992. Postscript on societies of control. *October*, 59, 3-7.

Falzon, C., O'Leary, T. and Sawicki, J. (ed.) 2013. *A Companion to Foucault*. Oxford: Wiley-Blackwell (especially Part IV).

Fraser, N. 1985. 'Michel Foucault: A "Young Conservative"?' *Ethics* 96 (1): 165–84.

Hoy, D. 1986. (ed.), *Foucault: A Critical Reader*. London: Blackwell.

Lorenzini, D., and M. Tazzioli. 2018. Confessional Subjects and Conducts of Non-Truth: Foucault, Fanon, and the Making of the Subject. *Theory, Culture & Society*, 35 (1), 71-90.

McNay, L. 2007. *Foucault and Feminism: Power, Gender and the Self*. Cambridge: Polity.

Moss, J. 1998. *The Later Foucault: Politics and Philosophy*. Oxford: Blackwell (especially chapters 1, 2, 6, and 7).

Oksala, J. 2005. *Foucault on Freedom*. Cambridge: Cambridge University Press.

Stoler, A. L. 1995. *Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things*. Durham, NC: Duke University Press.

Wood, D.M. 2007. Beyond the Panopticon? Foucault and Surveillance Studies. In *Space, Knowledge and Power*, ed. J.W. Crampton and S. Elden. Aldershot: Ashgate, pp. 245-264.

## Lecture 9: Hannah Arendt and the humanist critique of modernity

After narrowly escaping the Nazi-regime, Hannah Arendt spent several decades trying to figure out what is or was distinctive about this type of political system. She argued that 'totalitarianism' was very different to anything that had proceeded it, whilst insisting that Stalin's Soviet Union and Nazi-Germany were very similar. In this lecture, we discuss her *Origins of Totalitarianism*, as well as the *Banality of Evil*. The latter is a controversial reflection of the Eichmann trial which took place in 1961 in Israel. We finish the lecture with a discussion of her broader philosophical work *The Human Condition*.

### Supervision essay questions

1. What is valuable about Hannah Arendt's approach to totalitarianism?
2. How useful is the idea of the 'banality of evil'?

### Core reading

\*Baehr, P. (ed.) 2000. *The Portable Hannah Arendt*. London: Penguin (especially Parts III and V).

- \*Baehr, P. and P. Walsh. eds. 2018. *The Anthem Companion to Hannah Arendt*. London: Anthem Press.  
(Especially Introduction, Chapters 1-4)
- \*Benhabib, S. 1990. Hannah Arendt and the Redemptive Power of Narrative. *Social Research*, 57 (1): 167-196.
- \*Rothberg, M. 2009. At the Limits of Eurocentrism: Hannah Arendt's *The Origins of Totalitarianism*. In *Multidirectional Memory*. Stanford: Stanford University Press, pp. 33-65.

#### Background reading

- Arendt, H. 1958. *The Human Condition*. Chicago: University of Chicago Press.
- Arendt, H. 1951. *The Origins of Totalitarianism*. New York: Harcourt.
- Arendt, H. 1961. *Eichmann in Jerusalem: A Report on the Banality of Evil*. London: Faber & Faber.
- Bernstein, R. 2018. *Why Read Hannah Arendt Now?* Cambridge: Polity.
- Bowring, F. 2011. *Hannah Arendt. A Critical Introduction*. London: Pluto Press. (Especially Chapters 1-2, 5)
- Villa, D. ed. 2000. *The Cambridge Companion to Hannah Arendt*. Cambridge: Cambridge University Press.  
(Especially Chapters 1, 3-4).
- Baehr, P. 2002. Identifying the Unprecedented: Hannah Arendt, Totalitarianism, and the Critique of Sociology. *American Sociological Review*, 67 (6), 804-831.
- Benhabib, S. (ed.) 2010. *Politics in Dark Times: Encounters with Hannah Arendt*. Cambridge: Cambridge University Press (especially chapters by Bernstein, Neiman, and Kateb).
- Benhabib, S. 2000. *The Reluctant Modernism of Hannah Arendt*. Latham: Rowman & Littlefield (especially chapter 3).
- Birmingham, P. 2003. Holes of Oblivion: The Banality of Radical Evil. *Hypatia*, 18 (1): 80-103.
- Castoriadis, C. 1983. The Destinies of Totalitarianism. *Salmagundi*, 60, 107-122.
- Grosse, P. 2006. From Colonialism to National Socialism to Postcolonialism: Hannah Arendt's *Origins of Totalitarianism*. *Postcolonial Studies* 9 (1): 35-52.
- "Hannah Arendt's *The Origins of Totalitarianism*: Fifty Years Later", special issue of *Social Research*, 2002, 69, 2 (especially articles by Lefort, Taminiaux, and Benhabib).
- King, R. H. (ed.) 2007. *Hannah Arendt and the Uses of History: Imperialism, Nation, Race, and Genocide*. New York: Berghahn (especially chapters by Gines, Bernasconi, and Shorten).
- Kristeva, J. 2001. *Hannah Arendt*. New York: Columbia University Press.
- Losurdo, D. 2004. Towards a Critique of the Category of Totalitarianism. *Historical Materialism*, 12 (2): 25-55.
- Vázquez, R. 2006. Thinking the Event with Hannah Arendt. *European Journal of Social Theory*, 9 (1), 43-57.
- Villa, D. R. 1999. *Politics, Philosophy, Terror: Essays on the Thought of Hannah Arendt*. Stanford: Stanford University Press (especially chapters 1 and 8).

#### Lecture 10: The Frankfurt School, critique of Enlightenment and the notion of critical theory

From the 1920s onwards, a group of neo-Marxist scholars, initially based in Frankfurt, embarked upon interdisciplinary research to investigate new developments in capitalism, especially around the use of profit-making in the entertainment or cultural industry. Adorno and Horkheimer's analysis of the 'culture industry' was part of their broader critique of the Enlightenment. In this lecture, we discuss their seminal text *Dialectics of Enlightenment* about the so-called dark side of modernity.

#### Supervision essay questions

1. Is the Frankfurt School's account of enlightenment too pessimistic?
2. "The purpose of critical theory is emancipation". Assess this claim with reference to the first generation of the Frankfurt School.

## Core reading

- \*Horkheimer, M. and T. Adorno. [1944] 2002. *Dialectic of Enlightenment: Philosophical Fragments*. Stanford: Stanford University Press.
- \*Horkheimer, M. 1972. Traditional and Critical Theory. In *Critical Theory: Selected Essays*. New York: Continuum, pp. 188-243.
- \*O'Connor, B. 2012. *Adorno*. London: Routledge (especially chapter 2).
- \*Wilson, R. 2007. *Theodor Adorno*. London: Routledge, especially chapter 1.
- \*Allen, A. 2014. Reason, Power and History: Re-reading the *Dialectic of Enlightenment*. *Thesis Eleven* 120 (1): 10-25.
- \*Habermas, Jürgen. 1982. The Entwinement of Myth and Enlightenment: Re-Reading *Dialectic of Enlightenment*. *New German Critique* 26: 13-30.

## Background reading

- Horkheimer, M. [1947] 2005. *The Eclipse of Reason*. London: Continuum.
- O'Connor, B. (ed.) 2000. *The Adorno Reader*. Oxford: Wiley-Blackwell (especially chapters 3, 8 and 11).
- Geuss, R. 1981. *The Idea of a Critical Theory*. Cambridge: Cambridge University Press. (Especially Introduction, chapter 3)
- Held, D. 1990. *Introduction to Critical Theory*. Cambridge: Polity Press (especially chapters 6, 7 and 8).
- Rush, F. 2003. Conceptual Foundations of Early Critical Theory. In *The Cambridge Companion to Critical Theory*, ed. Fred Rush. Cambridge: Cambridge University Press, pp. 6-39.
- Bhambra, G. K. 2021. Decolonizing Critical Theory?: Epistemological Justice, Progress, Reparations. *Critical Times*, 4 (1), 73-89.
- Brunkhorst, H. 2000. Enlightenment of Rationality: Remarks on Horkheimer and Adorno's *Dialectic of Enlightenment*. *Constellations*, 7, 133-140.
- Dubiel, Helmut. 1985. *Theory and Politics: Studies in the Development of Critical Theory*. Cambridge, MA: Harvard University Press, especially Part I.
- Heberle, R. (ed.) 2006. *Feminist Interpretations of Theodor Adorno*. University Park: Penn State University Press, especially chapters 3, 4 and 7.
- Rocco, C. 1994. Between Modernity and Postmodernity: Reading *Dialectic of Enlightenment* against the Grain. *Political Theory*, 22 (1), 71-97.
- Rose, G. 1978. *The Melancholy Science: An Introduction to the Thought of Theodor W. Adorno*. London: Macmillan.
- Stone A. 2006. Adorno and the Disenchantment of Nature. *Philosophy & Social Criticism*, 32 (2), 231-25.
- Vázquez-Arroyo, A. Y. 2008. Universal History Disavowed: On Critical Theory and Postcolonialism. *Postcolonial Studies*, 11 (4), 451-473.

## Lecture 11-12: Gender and sexuality

In this lecture we explore how the Sociology of Gender and Sexuality has shaped the broader field of Social Theory. In particular, the assumptions around gender and sexuality, as well as 'man' and 'woman' or 'heterosexuality' and 'homosexuality' are critically unpacked in this lecture to explore how they complicate some theoretical and conceptual approaches to Social Theory and provide important theoretical and conceptual nuances.

### Supervision essay questions

1. Critically assess the relationship between gender and sexuality.
2. To what extent are contemporary conceptions of sexuality and gender rooted in European modernity?
3. To what extent are gender and sexuality technologies of control?

### Core reading

\*Butler, J, 1990, *Gender Trouble*, Routledge (Section 1: Subjects of Sex, Gender and Desire)

\*Lugones, M. 2007. 'Heterosexualism and the Colonial/Modern Gender System'. *Hypatia* 22 (1): 186–219.

### Background reading

Davis, Angela, Chapter 13 of *Women, Race and Class* (1981), available here:

<https://www.marxists.org/subject/women/authors/davis-angela/housework.htm>

Ahmed, S. 2006. *Queer Phenomenology: Orientations, Objects, Others*. Durham, NC: Duke University Press.

Allen, Paula Gunn. 1986/1992. *The sacred hoop: Recovering the feminine in American Indian traditions*. Boston: Beacon Press.

Butler, J. 2011. *Gender Trouble: Feminism and the Subversion of Identity*. New York, NY: Routledge.

Collins, P.H. 2004. *Black Sexual Politics: African Americans, Gender, and the New Racism*. New York, NY: Routledge.

Connell, R.W., 1995. *Masculinities*. Routledge.

Glenn, E.N. 2015. 'Settler Colonialism as Structure: A Framework for Comparative Studies of U.S. Race and Gender Formation'. *Sociology of Race and Ethnicity* 1 (1): 52–72.

Halberstam, J. J. 2005. *In a Queer Time and Place: Transgender Bodies, Subcultural Lives*. New York: NYU Press. <https://nyupress.org/9780814735855/in-a-queer-time-and-place>.

Kong, T.S.K. 2016. 'The Sexual in Chinese Sociology: Homosexuality Studies in Contemporary China'. *The Sociological Review* 64 (3): 495–514.

Lugones, María. 2010. 'Toward a Decolonial Feminism'. *Hypatia* 25 (4): 742–59.

McClintock, Anne. 1995. *Imperial leather: Race, gender, and sexuality in the colonial contest*. New York: Routledge.

McRobbie, A., 2009. *The aftermath of feminism: Gender, culture and social change*. Sage.

Mohanty, C.T. 1988. 'Under Western Eyes: Feminist Scholarship and Colonial Discourses' *Feminist Review* Autumn 30: 61-88

Noble, S.U. 2018. *Algorithms of Oppression: How Search Engines Reinforce Racism*. NYU Press. (Especially Chapter 2).

Oyewùmí, Oyérónké. 1997. *The invention of women: Making an African sense of Western gender discourses*. Minneapolis: University of Minnesota Press.

Philip, S., 2022. *Becoming Young Men in a New India: Masculinities, Gender Relations and Violence in the Postcolony*. Cambridge University Press.

Stein, Arlene, and Ken Plummer. "" I can't even think straight"" queer" theory and the missing sexual revolution in sociology." *Sociological theory* 12, no. 2 (1994): 178-187.



## LENT

### Lecture 1-2: Habermas and critical theory

Lectures 1 and 2 focus on Jürgen Habermas's major contributions to critical theory. These sessions focus on his seminal work *Knowledge and Human Interests*, which reshapes the epistemological foundations of critical theory by categorising knowledge into empirical-analytical, hermeneutic and critical forms. Each category corresponds to specific human interests - control, understanding and emancipation - and highlights Habermas's move away from traditional positivist methodologies towards a more integrative and purposive approach.

In addition, the lectures explore Habermas's seminal analysis of the public sphere in *The Structural Transformation of the Public Sphere*. This work examines the evolution of public discourse from a space of active civic engagement to one dominated by media and commercial forces, which Habermas argues undermines the democratic process. Linking the degradation of the public sphere to contemporary social and political issues, Habermas critiques the role of modern media in diluting genuine democratic deliberation and public participation.

#### Supervision essay questions

1. What are the main shortcomings of Habermas' notion of the public sphere?
2. Is deliberative democracy effective in countering political disaffection?

#### Core reading

- \*Habermas, J. 1989. *The Structural Transformation of the Public Sphere*. Cambridge, Mass.: MIT Press. (originally: 1962)
- \*Habermas, J. 1979. 'What is Universal Pragmatics?', in *Communication and the Evolution of Society*. Boston: Beacon Press, 1-68. (originally: 1976)
- \*Habermas, J. 1990. 'Discourse Ethics', in *Moral Consciousness and Communicative Action*. Cambridge, Mass.: MIT Press, 43-115. (originally: 1983)
- \*Habermas, J. 1987. "The Concept of the Lifeworld and the Hermeneutic Idealism of Interpretive Sociology", in *The Theory of Communicative Action. Volume 2: Lifeworld and System: A Critique of Functionalist Reason*. Cambridge: Polity Press, 119-152. (originally: 1981)
- \*Habermas, J. 1987. 'The Uncoupling of System and Lifeworld', in *The Theory of Communicative Action. Volume 2: Lifeworld and System: A Critique of Functionalist Reason*. Cambridge: Polity Press, 153-198. (originally: 1981)
- \*Habermas, J. 1987. 'Marx and the Thesis of Internal Colonization', in *The Theory of Communicative Action. Volume 2: Lifeworld and System: A Critique of Functionalist Reason*. Cambridge: Polity Press, 332-373. (originally: 1981)
- \*Habermas, J. 1996. 'Modernity: An Unfinished Project', in S. Benhabib & M. Passerin D'Entrèves (eds.), *Habermas and the Unfinished Project of Modernity*. Cambridge: Polity Press, 38-58. (originally: 1981)
- \*Habermas, J. 1996. *Between Facts and Norms*. Cambridge: Polity Press. (originally: 1992)
- \*McCarthy, T. 1991. 'Practical Discourse: On the Relation of Morality to Politics', in *Ideals and Illusions: On Reconstruction and Deconstruction in Contemporary Critical Theory*. Cambridge, MA: MIT Press, 181-199.
- \*Outhwaite, W. 2009. *Habermas: A Critical Introduction*. Cambridge: Polity Press.

## Background reading

- Habermas, J. 1975. *Legitimation Crisis*. Boston: Beacon Press. (originally: 1973)  
Habermas, J. 1988. 'Law and Morality', *The Tanner Lectures on Human Values, VIII*. Salt Lake City, pp. 217-299.  
Habermas, J. 1994. 'Three Normative Models of Democracy', *Constellations*, 1(1): 1-10.  
Habermas, J. 2008. *Between Naturalism and Religion*. Cambridge: Polity Press. (originally: 2006)  
Calhoun, C. ed. 1992. *Habermas and the Public Sphere*. Cambridge, MA: MIT Press.  
McCarthy, T. 1978. *The Critical Theory of Jürgen Habermas*. Cambridge, MA: MIT Press.  
Thompson J. and D. Held (eds), 1982. *Habermas: Critical Debates*. Cambridge, MA: MIT Press. (Especially Chapters 6, 10, 12)

## Lecture 3: Critical theory today: Honneth and Fraser

Lecture 3 explores advances in critical theory, focusing on the contributions of Jürgen Habermas in the 1980s and 1990s. Habermas moved away from earlier definitive notions of the 'good' or 'progress' towards a procedural approach to politics and ethics, encapsulated in his *Between Facts and Norms*. He developed the discourse theory of deliberative democracy, arguing for rational public discourse as the basis of democratic legitimacy. This lecture also highlights the theories of Axel Honneth and Nancy Fraser from the third generation of the Frankfurt School, discussing recognition and redistribution in social contexts.

### Supervision essay questions

1. What, if any, are the tasks of a critical theory of society today?
2. Can redistributive politics be reconciled with the politics of recognition?

### Core reading

- \*Habermas, J. 1987. 'The Tasks of a Critical Theory of Society', *The Theory of Communicative Action. Volume 2: Lifeworld and System: A Critique of Functionalist Reason*. Cambridge: Polity Press, 374-404. (originally: 1981)  
\*Honneth, A. 2005. *The Struggle for Recognition*. Cambridge: Polity Press. (Especially Chapters 4-9) (originally: 1992)  
\*Fraser, N. 1989. *Unruly Practices: Power, Discourse and Gender in Contemporary Social Theory*. Minneapolis: University of Minnesota Press. (Especially Chapters 6-8)  
\*Fraser, N. and A. Honneth. 2003. *Redistribution or Recognition? A Political-Philosophical Exchange*, London: Verso.

## Background reading

- Habermas, J. 1998. 'The Normative Content of Modernity', in *The Philosophical Discourse of Modernity*. Cambridge, MA: MIT Press, 336-367. (originally: 1985)  
Honneth, A. 1991. *The Critique of Power*. Cambridge, MA: MIT Press. (Especially Part II 'The Rediscovery of the Social: Foucault and Habermas') (originally: 1985)  
Honneth, A. 2007. *Disrespect: The Normative Foundations of Critical Theory*. Cambridge: Polity Press. (originally: 2000)

Fraser, N. 2007. 'Transnationalizing the Public Sphere: On the Legitimacy and Efficacy of Public Opinion in a Post-Westphalian World', *Theory, Culture & Society*, 24(4): 7-30.

#### Lecture 4: The postmodern turn: Modernity and postmodernity

Lecture 4 explores the themes of modernity and postmodernity, particularly through the perspectives of Jean-François Lyotard and Zygmunt Bauman. Lyotard's 'postmodern condition' critiques the grand narratives of science and technology, suggesting that, in the postmodern era, knowledge and its legitimacy depend on language games and performance. Bauman's concept of 'liquid modernity' is also discussed, which describes the present as a continuation of modernity in which social forms are constantly changing, emphasising how individual and collective identities are increasingly fluid and impermanent.

#### Supervision essay questions

1. Is Lyotard's incredulity toward metanarratives justified?
2. Critically evaluate Bauman's concept of liquid modernity.

#### Core reading

- \*Lyotard, J.-F. 2004. *The Postmodern Condition*. Manchester: Manchester University Press. (originally: 1979)
- \*Bauman, Z. 1993. *Modernity and Ambivalence*. Cambridge: Polity Press.
- \*Bauman, Z. 1989. *Modernity and the Holocaust*. Cambridge: Polity Press.
- \*Bauman, Z. 2000. *Liquid Modernity*. Cambridge: Polity Press.
- \*Beck, U. 1992. *Risk Society. Towards a New Modernity*. London: SAGE. (originally: 1986)

#### Background reading

- Rorty, R. 1979. *Philosophy and the Mirror of Nature*. Princeton, NJ: Princeton University Press. (Especially Chapters 7-8)
- Harvey, D. 1989. *The Condition of Postmodernity*. London: Wiley-Blackwell.
- Bauman, Z. 1998. *Globalization: The Human Consequences*. Cambridge: Polity Press.
- Bauman, Z. 2007. *Liquid Times: Living in an Age of Uncertainty*. Cambridge: Polity Press.
- Beck, U. 1999. *World Risk Society*. Cambridge: Polity.
- Smith, D. 1999. *Zygmunt Bauman: Prophet of Postmodernity*. Cambridge: Polity Press.
- Connor, S. 1989. *Postmodernist Culture*. London: Blackwell.
- Best, S. and D. Kellner. 1991. *Postmodern Theory: Critical Interrogations*. New York: The Guilford Press.
- Callinicos, A. 1990. *Against Postmodernism: A Marxist Critique*. Cambridge: Polity Press.

#### Lecture 5-6: The Cultural Turn: Rediscovering Marx and Durkheim

Lectures 5 and 6 discuss contemporary reappraisals of Marx and Durkheim. The first explores the development of cultural Marxism, highlighting Antonio Gramsci's theory of hegemony and its influence on British cultural studies and postcolonial critique. This approach examines how cultural norms are not only produced and reinforced by dominant groups, but also contested and renegotiated by

marginalised communities. The second session focuses on the rediscovery of Durkheim's sociological insights, emphasising the relevance of his ideas to contemporary cultural sociology, which explores the symbolic and collective aspects of social life and how these shape individual identities and social cohesion.

#### Supervision essay questions

1. Why, according to Spivak, are western efforts to speak for the other bound to fail? Do you agree?
2. In which respects, if any, is cultural sociology superior to the sociology of culture?

#### Core reading

- \*Silva, F.C. and M.B. Vieira. 2019. 'Introduction', in *The Politics of the Book. A Study on the Materiality of Ideas*. University Park, PA: Penn State University Press, 1-16. (see also Chapters 1, 3)
- \*Gramsci, A. 2005. *Selections from the Prison Notebooks*. London: Lawrence & Wishart. (Especially Part I, Chapter 1; Part II, Chapter 2) (originally: 1971)
- \*Said, E. 2003. *Orientalism*. London: Penguin. (Especially Chapter 1, Afterword) (originally: 1978)
- \*Hall, S. 1994. 'Cultural identity and diaspora', in *Colonial discourse and post-colonial theory: A Reader*. New York: Columbia University Press, 227-237.
- \*Spivak, G. 1988. 'Can the subaltern speak?', in *Marxism and the Interpretation of Culture*. Champaign, IL: University of Illinois Press, 271-313.
- \*Durkheim, E. 1995. *Elementary Forms of Religious Life*. Translated by K. Fields. New York: The Free Press. (originally: 1912) (Especially 'Translator's Introduction'; Book III, Chapter 5, section IV, Conclusion)
- \*Alexander, J.C. 2003. *The Meanings of Social Life: A Cultural Sociology*. Oxford: Oxford University Press.
- \*Alexander, J.C. and P. Smith (eds.). 2005. *The Cambridge Companion to Durkheim*. Cambridge: Cambridge University Press. (Especially Introduction, Chapter 6)

#### Background reading

- Merton, R.K. 1967. 'On the 'History' and 'Systematics' of Sociological Theory', in *On Theoretical Sociology*. New York: Free Press, 1-37.
- Levine, D. 1995. *Visions of the Sociological Tradition*. Chicago, IL: The University of Chicago Press. (Especially Chapters 1, 13, Epilogue)
- Anderson, P. 1976. *Considerations on Western Marxism*. London: New Left Books.
- Chakrabarty, D. 2000. *Provincializing Europe: Postcolonial Thought and Historical Difference*. Princeton, NJ: Princeton University Press. (Especially Introduction, Chapters 1, 4-5)
- Durham, M. and D. Kellner. (eds.) 2006. *Media and Cultural Studies. Keywords*. 2<sup>nd</sup> edition. London: Wiley-Blackwell.
- Kellner, D. 2005. 'Western Marxism', in *Modern Social Theory: An Introduction*, edited by Austin Harrington. Oxford: Oxford University Press, 154-174.
- Go, J. 2018. "Postcolonial Thought as Social Theory", in *Social Theory Now*, eds. C. Benzecry, M. Krause, I. Reed. Chicago: University of Chicago Press, pp. 130-161.
- Turner, V. 1969. *The Ritual Process*. New York: Aladine De Gruyter.
- Geertz, C. 1973. *The Interpretation of Cultures*. New York: Basic Books.
- Clifford, J. and G. Marcus. (eds.) 1986. *Writing Culture: The Poetics and Politics of Ethnography*. Berkeley, CA: University of California Press.
- Alexander, J.C. 2006. *The Civil Sphere*. Oxford: Oxford University Press. (Especially Chapter 4).

Reed, I.A. 2018. "On the Very Idea of Cultural Sociology", in *Social Theory Now*, eds. C. Benzecry, M. Krause, I. Reed. Chicago: University of Chicago Press, pp. 18-41.

Alexander, J.C. 2012. *Iconic Power: Materiality and Meaning in Social Life*. London: Palgrave.

Magnani, R. and Watt, D. 2018. 'Toward a Queer Philology', *Postmedieval*, 9(3): 252–268.

## Lecture 7-8: The ontological turn: New materialisms

Lectures 7 and 8 explore the ontological turn, highlighting 'new materialisms' that challenge traditional distinctions between humans and objects. These sessions emphasise the agency of material objects and their significant role in shaping social relations and cultural practices. Key thinkers such as Daniel Miller and Arjun Appadurai will be discussed, with Miller focusing on the active role of objects such as the Indian sari in social structures, and Appadurai analysing the functions of objects within global cultural flows. The work of Donna Haraway will also be explored, particularly her ideas on companion species and cyborgs, which further challenge the boundaries between humans, animals and machines, suggesting a more intertwined existence. The lectures argue for a reconsideration of the impact of materiality on social dynamics and individual identities, positioning objects as active participants in the social world.

### Supervision essay questions

1. Do things have agency?
2. 'By the late twentieth century, our time, a mythic time, we are all chimeras, theorized and fabricated hybrids of machine and organism; in short, we are cyborgs.' (HARAWAY) Discuss.

### Core reading

\*Appadurai, A. (ed.). 1986. *The Social Life of Things: Commodities in Cultural Perspective*. Cambridge: Cambridge University Press. (Especially Chapters 1-2)

\*Sullivan, L. 1986. 'Sound and senses: Toward a Hermeneutics of Performance', *History of Religions* 26: 1-33.

\*Miller, D. (ed.), 2005. *Materiality*. Durham, NC: Duke University Press.

\*Boivin, N. 2008. *Material Cultures, Material Minds: The Impact of Things on Human Thought*. Oxford: Oxford University Press.

\*Haraway, D. 1994. 'A Manifesto for Cyborgs: Science, Technology, and Socialist Feminism in the 1980s', in *The Postmodern Turn: New Perspectives on Social Theory*. Edited by S. Seidman. Cambridge: Cambridge University Press, pp. 82-116. (originally: 1984)

\*Hayles, K. 1999. *How We Became Posthuman*. Chicago: The University of Chicago Press.

\*Barad, K. 2003. 'Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter', *Signs* 28: 801-831.

\*Braidotti, R. 2013. *The Posthuman*. Cambridge: Polity Press.

### Background reading

Miller, D. 2009. *Stuff*. Cambridge: Polity Press.

Hodder, I. 2012. *Entangled: An Archaeology of the Relationships between Humans and Things*. London: Wiley-Blackwell. (Especially Chapters 1, 5, 8, 10)

Bennett, J. 2009. *Vibrant Matter: A Political Ecology of Things*. Durham, NC: Duke University Press.

Mol, A. 2002. *The Body Multiple: Ontology in Medical Practice*. Durham, NC: Duke University Press. (Especially Chapter 6)

Braidotti, R. 2019. *Posthuman Knowledge*. Cambridge: Polity Press. (Especially Chapters 1-3)

Zerilli, L. 2005. *Feminism and the Abyss of Freedom*. Chicago: The University of Chicago Press. (Especially Introduction, Chapters 1, 4)

Haraway, D. 2016. 'Playing string figures with companion species', in *Staying with the Trouble*. Durham, NC: Duke University Press, pp. 9-29.

Ahmed, S. 2010. 'Orientations Matter', in D. Coole, S. Frost (eds.) *New Materialisms: Ontology, Agency, and Politics*. Durham, NC: Duke University Press, pp. 237-257. (See also Introduction)

Roden, D. 2015. *Posthuman Life: Philosophy at the Edge of the Human*. London: Routledge. (Especially Chapter 1).

## Lecture 9-10: Race critical code studies: Theorising Blackness, the Digital and Everyday Life

This lecture will focus on the intersection of three strands of social theory: theorisations of Blackness, of digital technology and of everyday life. We'll look most closely at scholarship that emerges from this intersection, turning to scholars who are broadly situated in the field of 'race critical code studies' or 'critical race and digital studies'. We'll situate this recent research by drawing on pre-digital theorisations of Blackness and the everyday. Such an approach will allow us to consider both structural forms of contemporary social inequalities and experiences of racial identity as multiplicitous and complex, expressed in, through and with everyday technological design and use. This lecture will focus on the intersection of three strands of social theory: theorisations of Blackness, of digital technology and of everyday life. We'll look most closely at scholarship that emerges from this intersection, turning to scholars who are broadly situated in the field of 'race critical code studies' or 'critical race and digital studies'. We'll situate this recent research by drawing on pre-digital theorisations of Blackness and the everyday. Such an approach will allow us to consider both structural forms of contemporary social inequalities and experiences of racial identity as multiplicitous and complex, expressed in, through and with everyday technological design and use.

### Supervision essay questions

1. Critically assess some of the contributions that 'race critical code studies' brings to the study of contemporary social inequalities and their expression in everyday life.
2. We must engage with 'multiplicities of Blackness' (Browne) when theorising 'race' and everyday life in the digital age. Discuss.
3. In what ways do theories of 'Blackness and the digital' draw on, extend and/or disrupt pre-digital theorisations of 'race' and everyday life?

### Core reading

\*Benjamin, Ruha, ed. 2019. 'Introduction: Discriminatory Design, Liberating Imagination' in *Captivating Technology: Race, Carceral Technoscience, and Liberatory Imagination in Everyday Life*. Durham, NC: Duke University Press.

- \*Brock, André Jr. 2020. *Distributed Blackness: African American Cybercultures*. New York University Press.  
[Introduction and/or Chapters 1, 4]
- \*Browne, Simone. 2015. *Dark Matters: On the Surveillance of Blackness*. Durham, NC: Duke University Press.  
[Introduction and/or Chapter 3]
- \*Steele, Catherine Knight. 2021. *Digital Black Feminism*. New York University Press. [Introduction and/or  
Chapter 2]

## Background reading

- Alexander, Elizabeth. 1994. "'Can You Be Black and Look at This?': Reading the Rodney King Video(s)". *Public Culture* 7 (1): 77–94
- Boom, Kesiena. 2019. 'But Some of Us Are Tired: Black Women's "Personal Feminist Essays" in the Digital Sphere'. In *To Exist Is to Resist*, edited by Akwugo Emejulu and Francesca Sobande, 245–58. Black Feminism in Europe. Pluto Press.
- Chun, Wendy Hui Kyong. 2009. 'Introduction: Race and/as Technology; or, How to Do Things to Race'. *Camera Obscura: Feminism, Culture, and Media Studies* 24 (1): 7–35.
- Daniels, Jessie. 2013. 'Race and Racism in Internet Studies: A Review and Critique'. *New Media & Society* 15 (5): 695–719
- Everett, Anna. 2002. 'The Revolution Will Be Digitized: Afrocentricity and the Digital Public Sphere'. *Social Text* 20 (2): 125–46.
- Hall, Stuart. 1993. 'What Is This "Black" in Black Popular Culture?'. *Social Justice* 20 (1/2 (51-52)): 104–14.
- Hamilton, Amber M. 2020. 'A Genealogy of Critical Race and Digital Studies: Past, Present, and Future'. *Sociology of Race and Ethnicity* 6 (3): 292–301.
- Higgins, Isabelle. 2023. 'Classified Children: A Critical Analysis of the Digital Interfaces and Representations That Mediate Adoption in the United States'. *New Media & Society*, March, 14614448231156852.
- hooks, bell. 2014. 'Representations of Whiteness in the Black Imagination'. In *Black Looks*, 2nd ed. Routledge.
- Lu, Jessica H., and Catherine Knight Steele. 2019. "'Joy Is Resistance": Cross-Platform Resilience and (Re)Invention of Black Oral Culture Online'. *Information, Communication & Society* 22 (6): 823–37
- Luna, Zakiya, and Whitney Pirtle. 2021. *Black Feminist Sociology: Perspectives and Praxis*. New York: Routledge
- McIlwain, Charlton D. 2019. *Black Software: The Internet and Racial Justice, from the AfroNet to Black Lives Matter*. Oxford University Press
- McMillan Cottom, Tressie. 2016. 'Black Cyberfeminism: Intersectionality, Institutions and Digital Sociology'. SSRN Scholarly Paper. Rochester, NY.
- Moss, Sonita R., and Dorothy E. Roberts. 2020. "'It Is Likely a White Gene": Racial Voyeurism and Consumption of Black Mothers and "White" Babies in Online News Media'. *Humanity & Society* 44 (1): 131–45.
- Nakamura, Lisa, and Peter Chow-White, eds. 2013. *Race After the Internet*. 1st ed. Routledge.
- Nelson, Alondra, Thuy Linh N. Tu, and Headlam Hines, Alicia. 2001. *Technicolor: Race, Technology and Everyday Life*. New York University Press.

- Nelson, Alondra. 2002. 'Introduction: Future Texts'. *Social Text* 20 (2): 1–15.
- Noble, Safiya Umoja. 2018. Chapter 2: 'Searching for Black Girls'. In *Algorithms of Oppression*, 64–109. How Search Engines Reinforce Racism. NYU Press
- Richardson, Allissa V. 2020. 'The Origins of Bearing Witness While Black'. In *Bearing Witness While Black: African Americans, Smartphones, and the New Protest #Journalism*,
- Roberts, Sarah T. 'Commercial Content Moderation: Digital Laborers' Dirty Work', in Noble, Safiya Umoja, and Brendesha M. Tynes. 2016. *The Intersectional Internet: Race, Sex, Class, and Culture Online*. Peter Lang International Academic Publishers.
- Sobande, Francesca. 2021. 'Spectacularized and Branded Digital (Re)Presentations of Black People and Blackness'. *Television & New Media* 22 (2): 131–46.
- Squires, Catherine R. 2002. 'Rethinking the Black Public Sphere: An Alternative Vocabulary for Multiple Public Spheres'. *Communication Theory* 12 (4): 446–68.

## Lecture 11-12: Social theory and the imperial episteme

This lecture examines how social theory has historically shaped and justified imperial projects and colonial relations. Drawing from postcolonial critiques and decolonial perspectives, we will explore key theoretical contributions that challenge Eurocentric narratives and analyze the enduring legacies of colonialism. We will critically examine how social theory has perpetuated Eurocentrism and how imperial logics continue to operate within contemporary theoretical frameworks. The lecture aims to equip students with a deeper appreciation of the colonial roots of global inequalities and the challenges posed by decolonial thought in rethinking sociological paradigms. By engaging critically with these texts, students will explore alternative epistemologies and theoretical tools that can contribute to a more inclusive and nuanced understanding of social theory in a postcolonial world.

### Supervision essay questions

1. To what extent is canonical social theory guilty of 'analytical bifurcation' (Go), or 'abyssal thinking' (de Sousa Santos)?
2. Discuss the concept of coloniality in social theory. How does it shape our understanding of power, knowledge production, and societal hierarchies?
3. To what extent do decolonial perspectives challenge and transform traditional sociological frameworks?

### Core reading

- \*Bhabra, Gurinder K. 2014. *Connected Sociologies*. London: Bloomsbury Publishing.
- \*Connell, R. W. 1997. 'Why Is Classical Theory Classical?' *American Journal of Sociology* 102 (6): 1511–57. <https://doi.org/10.1086/231125>.
- \*Go, Julian 2016. *Postcolonial Thought and Social Theory*. New York, NY: Oxford University Press.
- \*Meghji, Ali. 2020. *Decolonizing Sociology*. Cambridge: Polity.
- \*Stoler, Ann Laura. 2016. *Duress: Imperial Durabilities in Our Times*. Durham: Duke University Press.



## Background reading

- Mignolo, Walter D. 2007. 'Delinking: The Rhetoric of Modernity, the Logic of Coloniality and the Grammar of de-Coloniality'. *Cultural Studies* 21 (2–3): 449–514.
- Alatas, Syed Farid, and Vineeta Sinha. 2001. 'Teaching Classical Sociological Theory in Singapore: The Context of Eurocentrism'. *Teaching Sociology* 29 (3): 316–31. <https://doi.org/10.2307/1319190>.
- Bhambra, G. 2007. *Rethinking Modernity: Postcolonialism and the Sociological Imagination*. London: Palgrave Macmillan.
- Edward Said, *Orientalism* (Routledge, 1978), pp. 1-112.
- 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.
- Achille Mbembe, *On the Postcolony* (UC Press, 2001), pp. 1-23, 66-102, 173-211.
- Achille Mbembe, "At the Edge of the World: Boundaries, Territoriality, and Sovereignty in Africa," trans. Steven Rendall. *Public Culture*, Vol. 12, No. 1, Winter 2000:259-284.
- Grosfoguel, R. 2017. 'Decolonizing Western Universalisms: Decolonial Pluri-Versalism from Aime Cesaire to the Zapatistas'. In *Towards a Just Curriculum Theory: The Epistemicide*, edited by João M Paraskeva, 147–64. New York, NY: Routledge.
- Go, J. 2013. 'The Emergence of American Sociology in the Context of Empire'. In *Sociology & Empire: The Imperial Entanglements of a Discipline*, edited by George Steinmetz, 83–103. Durham, NC: Duke University Press.
- Go, J. 2017. Postcolonial thought and social theory. Brown University Symposium. <https://www.youtube.com/watch?v=Y4RmaYRt6pM>
- Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. The University of Minnesota Press, 2014. Introduction; Ch 1; 131-133; 139-149; Conclusion. Purchase or Gauchospace.
- Puar, J. K. (2015). Homonationalism as assemblage: Viral travels, affective sexualities. *Revista lusófona de estudos culturais*, 3(1), 319-337.
- Puar, J. K., "Abu Ghraib and US Sexual Exceptionalism" and "Conclusion" from *Terrorist Assemblages: Homonationalism in Queer Times* (Duke U. Press, 2007), pp. 79-113, 203-228.
- Alexander, M. J. (1994). Not just (any) body can be a citizen: The politics of law, sexuality and postcoloniality in Trinidad and Tobago and the Bahamas. *Feminist Review*, 48(1), 5-23.
- Sadia Abbas, *At Freedom's Limit: Islam and the Postcolonial Predicament* (Fordham, 2014), pp. 1-40; 97-148.
- Meghji, A. 2019. Histories of sociology and decolonising education. Surviving Society podcast. <https://soundcloud.com/user-622675754/e052-ali-meghji-histories-of-sociology-and-decolonising>