

# Human, Social and Political Science Tripos 2024-5

## Part II SOC6: ADVANCED SOCIAL THEORY

### Key information

Lectures day, time, and place

Wednesday, 11-1pm, Board Room

### Key People

Paper Convenor: Professor Filipe Carreira da Silva, [fcs23@cam.ac.uk](mailto:fcs23@cam.ac.uk)

Supervision Co-ordinator: Dr Sebastian Raza-Mejia, [slr75@cam.ac.uk](mailto:slr75@cam.ac.uk)

### Lecturers

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

Dr Charlotte Ramble [cdr43@cam.ac.uk](mailto:cdr43@cam.ac.uk)

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

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

Dr Ali Meghji [am2059@cam.ac.uk](mailto:am2059@cam.ac.uk)

Professor Véronique Mottier [vm10004@cam.ac.uk](mailto:vm10004@cam.ac.uk)

Dr Joe Davidson [jpld2@cam.ac.uk](mailto:jpld2@cam.ac.uk)

### Paper Description

This course offers students the opportunity to pursue their interests in contemporary social theory at an advanced level. The course encourages students to use social theory in order to think creatively, constructively, and critically about the ways in which the social and political world is changing today. The course takes for granted an intermediate level of knowledge of classical and contemporary social theory; students are expected to develop and extend their knowledge of key thinkers by reading their work in greater depth. However, the course itself is organized around problems and issues, not around thinkers and texts. The emphasis is on encouraging students to practice social theory by thinking theoretically about particular problems and issues. The course seeks to bring social theory alive by getting students to draw on the resources of social theory in order to understand the world of the 21st century and how it is changing.

## Aims and Objectives of the paper

- 1 To enable students to pursue their interests in social theory at an advanced level.
- 2 To enable students to read a selection of theoretical texts in detail.
- 3 To encourage students to use social theory to analyse particular aspects or characteristics of contemporary societies.
- 4 To encourage students to think creatively, constructively, and critically about how the social and political world is changing today.
- 5 To integrate interdisciplinary approaches in the study of social theory, encouraging students to draw on insights from related fields such as political science, ethics, technology studies, and environmental studies to enrich their understanding and application of social theory.

## Mode of teaching

The course is organised into six discrete modules – i.e. clusters of lectures. Each module consists of approximately four hours of lectures or seminars, often divided into two two-hour sessions. The modules focus on particular problems or themes and are taught by leading practitioners of social theory today. The content of the modules varies from year to year depending on the availability of staff.

## Supervisions

Supervision will be provided either by the individuals teaching the modules or by other supervisors who have agreed to supervise for this paper. One or two contacts are given for each module and they will either do the supervision or help arrange it. Each student is to pick 3 modules to have supervisions on. If students or Directors of Studies encounter difficulties, they should contact the Course Organiser, Professor Filipe Carreira da Silva (fcs23@cam.ac.uk). You should aim to do this in the first two weeks of the paper if not earlier.

## Revision

A two-hour session is scheduled at the beginning of Easter Term.

## 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

The course will be assessed by means of an examination paper with three questions. All exam scripts will be submitted through Turnitin to ensure texts do not contain plagiarized material.

## Lecture Timetable and outline

### Michaelmas Term 2024

Professor Filipe Carreira da Silva 'Decolonising the Human' (weeks 1-2)

Dr Charlotte Ramble 'Beyond the 'total institution'' (weeks 3-4)

Professor Patrick Baert, Dr Sebastian Raza-Mejia 'Cultural Trauma and Politics' (weeks 5-6)

### Lent Term 2025

Dr Ali Meghji 'From Black sociology to Du Boisian sociology' (weeks 1-2)

Professor Véronique Mottier 'Reparatory Justice' (weeks 3-4)

Dr Joe Davidson 'The Apocalypse as Critical Theory' (weeks 5-6)

### Easter Term 2025

Professor Filipe Carreira da Silva Revision Session

		<b>Wed, 11-1pm, Board Room</b>	
<b>Michaelmas Term</b>			
<b>Date</b>	<b>Lecture number</b>	<b>Title</b>	<b>Lecturer</b>
16.10.2024	Lecture 1	Decolonising the Human	Prof Filipe Carreira da Silva
23.10.2024	Lecture 2	Decolonising the Human	Prof Filipe Carreira da Silva
30.10.2024	Lecture 3	Beyond the 'total institution'	Dr Charlotte Ramble
06.11.2024	Lecture 4	Beyond the 'total institution'	Dr Charlotte Ramble
13.11.2024	Lecture 5	Cultural trauma and politics	Prof Patrick Baert
20.11.2024	Lecture 6	Cultural trauma and politics	Dr Sebastian Raza-Mejia
<b>Lent Term</b>			
<b>Date</b>	<b>Lecture Number</b>	<b>Title</b>	<b>Lecturer</b>
29.01.2025	Lecture 7	From Black sociology to Du Boisian sociology	Dr Ali Meghji
05.02.2025	Lecture 8	From Black sociology to Du Boisian sociology	Dr Ali Meghji
12.02.2025	Lecture 9	Reparatory Justice	Prof Véronique Mottier
19.02.2025	Lecture 10	Reparatory Justice	Prof Véronique Mottier
26.02.2025	Lecture 11	The apocalypse as critical theory	Dr Joe Davidson
05.03.2025	Lecture 12	The apocalypse as critical theory	Dr Joe Davidson
<b>Easter Term</b>			
<b>Revision sessions information</b>			
07 May 2025			

## Lecture Details

### Lecture 1: Decolonising the Human – Prof Filipe Carreira da Silva

#### Information about lecture 1

This module explores how the category of the “human,” which underpins modern social and human sciences, has become the focus of critique in anticolonial, decolonial and postcolonial theories. The target of these critiques is the traditional Western humanist perspective, which positions humans as central creators of meaning while being subject to a greater truth. The module examines how this transcendental view has been challenged and reshaped by anticolonial, decolonial and postcolonial thinkers who seek to historicise and politicise the concept of the “human” and, in the process, reclaim their own humanity. This module invites a critical re-examination of what it means to be human in a world grappling with the legacies of colonialism, the challenges of climate change and the rise of artificial intelligence.

The first session begins with an introduction to the structure of the course. The module begins with a discussion of who counts as human from the perspective of those who have been excluded from the category of human. I begin by introducing the humanist tradition in Western discourse and its transcendental view of the human as the centre of all things and the sole source of meaning. I then discuss the ways in which post-war anticolonial thinkers targeted this anthropocentric view of the human and made it central to their critique of colonialism and empire. The focus is on how figures such as Amílcar Cabral, Aimé Césaire, Leopold Senghor and Frantz Fanon sought to “detranscendentalise” the human, framing it not as the ultimate source of meaning in the universe, but as a concept shaped by concrete historical, political and sociological forces.

#### Core reading

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

Césaire, A. 2013. *Notebook of a Return to the Native Land: The Original 1939 Text*. Translated and edited by A. James Arnold and Clayton Eshleman. Middletown, CT: Wesleyan University Press. Orig. pub. 1939.

Césaire, A. 2000. *Discourse on Colonialism*. New York: NYU Press. Orig. pub. 1950.

#### Background reading

César, F. 2018. Meteorisations. *Third Text* 32, 254-272.

Kitonga, N. 2020. Anti-colonialism and Humanism. *New Politics* 68: 1-19. Available at: [https://newpol.org/issue\\_post/anti-colonialism-and-humanism/](https://newpol.org/issue_post/anti-colonialism-and-humanism/)

Kliger, G. 2018. Humanism and the Ends of Empire, 1945–1960. *Modern Intellectual History* 15(3): 773-800. Available at: <https://doi.org/10.1017/S1479244317000282>

Silva, F.C. & Vieira, M.B. 2024. Amílcar Cabral, Colonial Soil and the Politics of Insubordination. *Theory, Culture & Society*

Davidson, J.P.L. & Silva, F.C. 2024. Decolonising the Earth: Anticolonial Environmentalism and the Soil of Empire. *Theory, Culture & Society*. Available at: <https://doi.org/10.1177/02632764241242380>

## Lecture 2: Decolonising the Human – Prof Filipe Carreira da Silva

### Information about lecture 2

The second session discusses postcolonial and decolonial critiques of the “human.” It examines whether the “human” can withstand these critiques and explores contemporary responses, ranging from more-than-human entanglements to efforts to salvage the “human.” This sets the stage for decolonising posthumanism, i.e. assessing the extent to which posthumanist discourse operates within the Western humanist parameters it seeks to dismantle. The module concludes by briefly considering how the humanities and social sciences can respond to such fundamental questions, drawing on the insights of Edward Said, Walter D. Mignolo, Sylvia Wynter and Daniel Chernilo.

### Core reading

Said, Edward. 2004. *Humanism and Democratic Criticism*. New York: Columbia University Press.

Mignolo, Walter. 2000. ‘The Many Faces of Cosmo-polis: Border Thinking and Critical Cosmopolitanism’, *Public Culture*, vol. 12, no. 3, pp. 721-48.

Maldonado Torres, Nelson. 2007. On the Coloniality of Being. *Cultural Studies* 21: 240-270, DOI: 10.1080/09502380601162548

Wynter, Sylvia. 1995. ‘1492: A New World View’. In *Race, Discourse, and the Origin of the Americas: A New World View*, ed. Vera Lawrence Hyatt and Rex Nettleford, Washington, D.C.: Smithsonian Institution Press, pp. 5-57.

\_\_\_\_\_. (2003) ‘Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation An Argument’, *The New Centennial Review*, vol. 3, no. 3, pp. 257-337.

Dussel, Enrique. 1996. (1996) ‘Modernity, Eurocentrism, and Trans-Modernity: In Dialogue with Charles Taylor’, in *The Underside of Modernity: Apel, Ricoeur, Rorty, Taylor, and the Philosophy of Liberation*, ed. Eduardo Mendieta, Atlantic Highlands, NJ: Humanities, pp. 129-59.

Chernilo, Daniel. 2017. *Debating Humanity: Towards a Philosophical Sociology*. Cambridge: Cambridge University Press.

Tsing, Anna. L. (2015). *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*, Princeton University Press.

### Background reading

Bird-Rose, D. 2017. Shimmer: When all you love is being trashed. In *Arts of Living on a Damaged Planet: Stories from the Anthropocene*, Tsing, A., Swanson, H., Gan, E. and Bubandt, N. (Eds.), University of Minnesota Press, pp. G51-G63.

Haraway, D. J. 2016. Tentacular Thinking: Anthropocene, Capitalocene, Chthulucene. In *Staying with the Trouble: Making Kin in the Chthulucene*, Duke University Press, pp. 30-57.

Kimmerer, R. W. 2020. The honorable harvest. In *Braiding Sweetgrass: Indigenous wisdom, Scientific Knowledge and the Teachings of Plants*, Penguin Books, pp. 175-201.

Sundberg, J. 2014. Decolonizing posthumanist geographies. *Cultural Geographies*, 21(1): 33–47.

Weisberg, Z. 2009. The broken promises of monsters: Haraway, animals and the humanist legacy, *Journal for Critical Animal Studies*, 7(2): 22-62.

Tsing, A., Deger, J., Keleman Saxena, A., and Zhou, F. (Eds.). 2020. *Feral Atlas: The More-than-Human Anthropocene*, Stanford University Press. Available at <https://feralatlas.supdigital.org/index?text=feral-atlas-and-the-more-than-human-anthropocene&ttype=essay&cd=true>

#### Supervision essay questions

1. Can we apply Amílcar Cabral's concept of "insubmission" to current global issues, and if so, how?
2. Critically evaluate Maldonado Torres' concept of *damné* or condemned of the earth.
3. In what ways could the integration of more-than-human entities reshape the theories and methodologies in sociology?

#### Supervision

Contact Sebastian Raza-Mejia at [slr75@cam.ac.uk](mailto:slr75@cam.ac.uk)

#### Lecture 3: Beyond the 'total institution' – Dr Charlotte Ramble

In this lecture, we will consider what empirical research can contribute to our understanding of the forms and functions of imprisonment. Perspectives on the prison tend to rely on an abstract idea of a highly stratified and securitised institution of confinement and segregation from society aimed at punishing, reforming, deterring, and protecting. But empirical research has done much to complicate this view. For example, emphasising the relational aspect of imprisonment rather than the structural leads us to consider how the prison is enmeshed in wider economic and social networks. The permeability of the walls in some respects suggests the prison is both a mirror of the world outside, and exists in a dialogic relationship with it. A growing body of work on prisons in the 'Global South' has made a convincing case for shifting the discussion from the domination of the exceptional, albeit salient, example of North American and western European prisons. More or less formalised spaces of staff-inmate co-governance point to a wide variety of penal organisational systems. Through this scholarship, the prison emerges not as a monolithic 'total institution' (Goffman 1961), but as a varied and dynamic place premised on continued negotiations of power between a range of actors.

#### Core reading

Darke, Sacha. 2014. 'Managing without guards in a Brazilian police lockup'. *Focaal* 68 (1): 55–67.

Fassin, Didier. 2016. *Prison Worlds: An Ethnography of the Carceral Condition*. Read Introduction and Chapter 3. Polity Press.

#### Further reading

Comfort, Megan. 2002. 'Papa's House': the prison as domestic and social satellite'. *Ethnography* 3 (4): 467–99.

Lecomte-Tilouine, Marie and Mohan Singh Rana. 2017. 'Understanding prisons' inner organisation: an ethnographic study in Nepal'. *Contributions to Indian Sociology* 51 (2): 1–27.

Schneider, Luisa T. 2020. 'Degrees of permeability: confinement, power and resistance in Freetown's Central Prison'. *The Cambridge Journal of Anthropology* 38 (1): 88–104.

Martin, Tomas Max, Andrew M. Jefferson and Mahuya Bandyopadhyay. 2014. 'Sensing prison climates: governance, survival, and transition'. *Focaal* 68: 3–17.

Jefferson, Andrew, and Thomas Max Martin. 2019. 'Prison Ethnography in Africa: Reflections on a Maturing Field'. *Politique Africaine* 3 (155): 131–52.

#### Lecture 4: Beyond the 'total institution' – Dr Charlotte Ramble

Foucault argued that carceral 'circles' can be identified beyond the prison and into society: the further one moves away from the prison, the less its form is visible, though the same mechanisms occur. The scholarship on carceral geography uses this expansive definition to propose to see the carceral as a 'condition' and focus first and foremost on the qualities of the prison (confinement, punishment, control) over a study of the prison itself. The carceral becomes more something that is internalised and embodied, allowing for greater emphasis on the subjective experience of individuals. But if the carceral is everywhere, and nowhere at once, at what point does it lose its analytic purchase? What, if anything is 'prison-like' about a range of conditions beyond imprisonment? Questioning the limits of 'carcerality' can in turn provide fruitful reflection on the defining characteristics of the prison itself. We will end with a broader discussion on how we can think with and beyond 'big' concepts we inherit from critical thinkers, be it carcerality, the panoptic prison, or the total institution.

#### Core reading

Moran, Dominique, Jennifer Turner and Anna Schliehe. 2018. 'Conceptualizing the carceral in carceral geography'. *Progress in Human Geography* 42 (5): 666–86.

Schliehe, Anna K. 2015. 'Locking up children and young people: secure care in Scotland'. In Bethan Evans, John Horton and Tracey Skelton (eds), *Play and Recreation, Health and Wellbeing*, 601–19. Singapore: Springer.

Bruslé, Tristan. 2012. 'What kind of place is this?': Daily life, privacy and the inmate metaphor in a Nepalese workers' labour camp (Qatar)'. *South Asia Multidisciplinary Academic Journal* 6: 1–28.

#### Further reading



Andersson, Ruben. 2016. Hardwiring the Frontier? The Politics of Security Technology in Europe's 'Fight Against Illegal Migration'. *Security Dialogue* 47(1): 22–39.

De León, Jason. 2019. "“Como Me Duele”: Central American Bodies and the Moral Economy of Undocumented Migration". *The Border and Its Bodies: The Corporeality of Risk in the U.S.-Mexico Borderlands*, pp. 99–123, edited by T. Sheridan and R. McGuire. University of Arizona Press.

Moran, Dominique. 2013. 'Leaving Behind the 'Total Institution'? Teeth, Transcarceral Spaces and (Re)inscription of the Formerly Incarcerated Body. *Gender, Place & Culture* 21(1): 35–51.

Shah, Alpa. 2006. 'The Labour of Love: Seasonal Migration from Jharkhand to the Brick Kilns of Other States in India'. *Contributions to Indian Sociology* 40 (1): 91–118.

Wacquant, Loïc. 2001. 'Deadly symbiosis: when ghetto and prison meet and mesh'. *Punishment & Society* 3 (1): 95–133.

#### Supervision essay questions

1. Is Goffman's characterisation of the prison as a 'total institution' proven wrong by empirical research?
2. How useful is the concept of 'carcerality' in explaining a range of forms of coercion, control, and/or constraint?
3. 'The mechanisms of the modern prison can be found in a number of other places.' Critically assess this statement in relation to two or more of the following: a) labour camps; b) the body; c) secure care facilities; d) border security; e) the ghetto.

#### Supervisions

Contact Charlotte Ramble at [cdr43@cam.ac.uk](mailto:cdr43@cam.ac.uk)

#### Lecture 5: Cultural trauma and politics – Professor Patrick Baert

##### Information about lecture

We study the intersection between politics and culture by exploring how various groups invoke cultural trauma and how this phenomenon has distinct political implications. We introduce key concepts surrounding cultural sociology and the theory of cultural trauma (e.g. carrier groups, narratives, performances, etc.) and then explore specific examples, which include the Holocaust, slavery and colonisation, and the Nanjing massacre.

##### Core reading

Alexander, Jeffrey, et. al. (eds.) 2004. *Cultural Trauma and Cultural Identity*. Los Angeles: University of California Press.

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

Eyerman, Ron. 2001. *Cultural Trauma; Slavery and the Formation of African American Identity*. Cambridge: Cambridge University Press.

Eyerman, Ron. 2012. Cultural trauma: emotion and narration. In: *The Oxford Handbook of Cultural Sociology*, eds. Jeffrey Alexander, Ronald Jacobs and Philip Smith, pp. 232-256.

Eyerman, Ron. 2015. *Is this America? Katrina as Cultural Trauma*. Austin: University of Texas Press.

Demertzis, Nicolas, and Ron Eyerman. 2019. Covid-19 as cultural trauma. *American Journal of Cultural Sociology* 8 (3), pp. 428-450.

Schwartz, Barry. 2012. Rethinking conflict and collective memory. In: *The Oxford Handbook of Cultural Sociology*, eds. Jeffrey Alexander, Ronald Jacobs and Philip Smith, pp. 529-563.

Gao, Rui. 2015. The paradoxes of solidarity: cultural trauma and collective identity in Mao's China. *Chinese Journal of Sociology* 1(1), pp. 108-135.

Gao, Rui, and Jeffrey Alexander. 2012. Remembrance of things past: cultural trauma, the 'Nanking' massacre, and Chinese identity. In: *The Oxford Handbook of Cultural Sociology*, eds. Jeffrey Alexander, Ronald Jacobs and Philip Smith, pp. 583-610.

Stratton, Jon. 2019. The language of leaving: Brexit, the second world war and cultural trauma. *Journal of cultural research*. 23 (3), pp. 225-2551.

Woods, Eric Taylor. 2019. Cultural trauma: Ron Eyerman and the founding of a new paradigm. *American Journal of Cultural Sociology* 7 (2), pp. 260-274.

Zhukova, Ekatherina. 2022. How cultural traumas occur on social media: the case of the Ukrainian famine. 1932-1933. *International Journal of Politics, Culture, and Society*.35, pp. 1-25.

## Lecture 6: Cultural trauma and politics – Seminar with Dr Sebastian Raza-Mejia

### Information about lecture

This is a 2-hour session in a seminar-style format. The topic of discussion is cultural sociology and the theory of cultural trauma. Examples to be discussed in the seminar include the Holocaust, slavery and colonisation, and the Nanjing massacre. Students are encouraged to discuss these and other topics with the help of concepts such as carrier groups, narratives, and performances.

### Supervision essay questions

1. Do horrific events naturally become cultural traumas?
2. In what sense is the process of cultural trauma political?

### Supervisions

Contact Sebastian Raza-Mejia at [slr75@cam.ac.uk](mailto:slr75@cam.ac.uk)

## Lectures 7-8: From Black sociology to Du Boisian sociology- Dr Ali Meghji

## Information about lectures 7-8

In this module, we will consider recent overviews of the Black sociological tradition before proceeding to excavate the Du Boisian tradition. Beginning the course by focusing on secondary commentaries on Black sociology, and 'ethnographic classics' of this Black sociological tradition, we will then question whether the members of the 'Black sociological tradition' were actually much more global, historical, and anticolonial than first thought. The second half of the module thus pushes us away from thinking with the Black sociological tradition, and pushes us towards theorizing the Du Boisian tradition. In this class, I will also be able to share with you rarely seen archival pieces written by figures of the Du Boisian tradition, the pdfs of which will be uploaded onto Moodle.

### Lecture 1. Black sociology: ethnographic classics

#### Core reading

\*Drake, St Clair, and Horace R. Cayton. 1970. *Black Metropolis: A Study of Negro Life in a Northern City*. Chicago, IL: University of Chicago Press. (at least chapters: introduction, 6, 7, 8, 14, 23, appendix: Bronzeville 1961; ideally the whole book)

\*Drake, St Clair. *In the mirror of Black scholarship: W. Allison Davis and Deep South* (archival: uploaded onto moodle)

\*Du Bois, W. E. B. 1967. *The Philadelphia Negro: A Social Study*. New York, NY: Schocken Books (at least Parts 1, 2, and another part of your choice; ideally the whole book)

\*Frazier, Franklin. 1957[1949]. *The Negro in the United States: revised edition*. New York, NY: MacMillan (at least Part 3)

#### Background reading

Blackman, Shane. 2023. 'Black Ethnographic Activists: Exploring Robert Park, Scientific Racism, The Chicago School, and FBI Files Through the Black Sociological Experience of Charles S. Johnson and E. Franklin Frazier'. *Symbolic Interaction* 46 (3): 287–310. <https://doi.org/10.1002/symb.628>.

Du Bois, W. E. Burghardt. 1898. 'The Study of the Negro Problems'. *The Annals of the American Academy of Political and Social Science* 11:1–23.

Frazier, E. Franklin. 1950. Review of *Review of Race and Culture*, by Robert E. Park. *American Journal of Sociology* 55 (4): 413–15.

Hunter, Marcus Anthony. 2014. 'Black Philly After The Philadelphia Negro'. *Contexts* 13 (1): 26–31. <https://doi.org/10.1177/1536504214522005>.

Hunter, Marcus Anthony, and Zandria F. Robinson. 2016. 'The Sociology of Urban Black America'. *Annual Review of Sociology* 42 (Volume 42, 2016): 385–405. <https://doi.org/10.1146/annurev-soc-081715-074356>.

Ladner, Joyce A., ed. 1973. *The Death of White Sociology: Essays on Race and Culture*. Baltimore, MD: Black Classic Press. (Intro)

Ojeh, Kalasia. 2023. 'Black Sociology: Toward a Theoretical Analysis of Systems of Oppression and Social Power'. *The American Sociologist*, December. <https://doi.org/10.1007/s12108-023-09601-3>.

Staples, Robert. 1973. 'What Is Black Sociology? Toward a Sociology of Black Liberation'. In *The Death of White Sociology: Essays on Race and Culture*, edited by Ladner, Joyce A., 161–72. Baltimore, MD: Black Classic Press.

Zuberi, Tukufu. 2004. 'W. E. B. Du Bois's Sociology: The Philadelphia Negro and Social Science'. *The Annals of the American Academy of Political and Social Science* 595:146–56.

Wacquant, Loïc. 2005. 'A Black City within a White City. US Ghettos Revisited'. *Actes de la recherche en sciences sociales* 160 (5): 22–31.

Wright II, Earl. 2002. 'The Atlanta Sociological Laboratory 1896-1924: A Historical Account of the First American School of Sociology'. *Western Journal of Black Studies* 26 (3): 165–74.

———. 2020. *Jim Crow Sociology – The Black and Southern Roots of American Sociology*. Cincinnati: University of Cincinnati Press.

Wright II, Earl, and Thomas C. Calhoun. 2006. 'Jim Crow Sociology: Toward an Understanding of the Origin and Principles of Black Sociology via the Atlanta Sociological Laboratory'. *Sociological Focus* 39 (1): 1–18.

<https://doi.org/10.1080/00380237.2006.10571274>.

Wyse, Jennifer Padilla. 2015. 'Black Sociology: The Sociology of Knowledge, Racialized Power Relations of Knowledge and Humanistic Liberation'. In *The Ashgate Research Companion to Black Sociology*, edited by Earl Wright II and Edward V. Wallace, 15–29. New York, NY: Routledge.

#### Supervision essay questions

1. To what extent did sociologists develop a distinctive Black sociological tradition?
2. Does Black sociology need to be ethnographic?

#### Lecture 2. From Black sociology to Du Boisian social thought

##### Core reading

\*Meghji, Ali. 2024. 'Du Boisian sociology after Du Bois: Frazier, St Clair Drake, and the global and comparative study of race and empire'. *Sociological Forum*.

\*Meghji, Ali. Forthcoming. Du Boisian sociology after Du Bois: experiments in theorizing the global colorline. Princeton, NJ: Princeton University Press (overview uploaded on Moodle)

##### **Then at least one from:**

\* Drake, St. Clair. 1951. 'The International Implications of Race and Race Relations'. *The Journal of Negro Education* 20 (3): 261–78. <https://doi.org/10.2307/2966002>.

\*Du Bois, W.E.B. 1955. Africa and Afro-America: <https://credo.library.umass.edu/view/full/mums312-b205-i022>

\* Frazier, Franklin. 1968b. 'The Present State of Sociological Knowledge Concerning Race Relations'. In *E. Franklin Frazier on Race Relations: Selected Writings*, edited by G Franklin Edwards, 65–74. Chicago, IL: University of Chicago Press.

##### Background reading (read as widely as possible)

##### *Secondary sources*

Itzigsohn, José, and Karida L. Brown. 2020. *The Sociology of W. E. B. Du Bois Racialized Modernity and the Global Color Line*. New York, NY: NYU Press.

Magubane, Zine. 2017. 'Following "the Deeds of Men": Race, "the Global," and International Relations'. In *Global Historical Sociology*, edited by George Lawson and Julian Go, 99–100. Cambridge: Cambridge University Press. <https://doi.org/10.1017/9781316711248.005>.

Meghji, A, Gocek, F.M, Burawoy, M, Itzigsohn, J, Morris, A. (2024). Why now? Thoughts on the Du Boisian revolution. *Sociology Compass* (Editorial)

Morris, Aldon. 2015. *The Scholar Denied: W. E. B. Du Bois and the Birth of Modern Sociology*. Berkeley, CA: University of California Press.

Quisumbing King, Katrina. 2019. 'Recentering U.S. Empire: A Structural Perspective on the Color Line'. *Sociology of Race and Ethnicity* 5 (1): 11–25.

*Drake, St Clair:*

Drake, St Clair. N.D. Summary of the dissertation (uploaded to moodle)

Drake, St. Clair. 1959. 'Pan Africanism: What Is It?' *Africa Today* 6 (1): 6–10.

Drake, St Clair. 1957. 'Some Observations on Interethnic Conflict as One Type of Intergroup Conflict'. *Conflict Resolution* 1 (2): 155–78.

Afro-American history in pan-African perspective (uploaded to moodle)

Drake, St Clair. 1966. 'Negro Americans and the Africa Interest'. In *The American Negro Reference Book*, edited by John Preston Davis, 662–705. Prentice-Hall: Englewood Cliffs, N.J.

<http://archive.org/details/americannegroref00davi>.

Drake, St. Clair. 1975. 'The Black Diaspora in Pan-African Perspective'. *The Black Scholar* 7 (1): 2–13.

Drake, St Clair. 1978. 'Reflections on Anthropology and the Black Experience'. *Anthropology & Education Quarterly* 9 (2): 85–109.

Drake, St. Clair. 1984. 'Black Studies and Global Perspectives: An Essay'. *The Journal of Negro Education* 53 (3): 226–42. <https://doi.org/10.2307/2294860>.

Drake, St. Clair. 1986. 'Dr. W. E. B. Du Bois: A Life Lived Experimentally and Self-Documented'. *Contributions in Black Studies* 8 (1): 111–34.

*Du Bois*

The first Universal Races Congress, August 24, 1911: <https://credo.library.umass.edu/view/full/mums312-b215-i238>

The races congress, April 1911 (from crisis): <https://credo.library.umass.edu/view/full/mums312-b216-i037>

Early beginnings of pan African movements: <https://credo.library.umass.edu/view/pageturn/mums312-b206-i013/#page/1/mode/1up>

Du Bois, W. E. Burghardt. 1936. 'The African Roots of War'. Special Collections and University Archives, University of Massachusetts Amherst Libraries. MS 312. Special Collections and University Archives, University of Massachusetts Amherst Libraries. <https://credo.library.umass.edu/view/full/mums312-b213-i048>.

Du Bois, W. E. Burghardt. 1954. 'The Status of Colonialism'. <https://credo.library.umass.edu/view/full/mums312-b204-i042>.

Du Bois, W. E. Burghardt. 2014. *Black Reconstruction in America: An Essay Toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880*. Oxford, New York: Oxford University Press.

Du Bois, W.E.B. 2014. *The Suppression of the African Slave-Trade to the United States of America*. Oxford University Press.

Du Bois, W. E. Burghardt. 2007. *The World and Africa: An Inquiry Into the Part Which Africa Has Played in World History and Color and Democracy*. OUP USA.

*Frazier, Franklin*

Frazier, Franklin. 1942. 'Some Aspects of Race Relations in Brazil'. *Phylon* 3 (3): 287–249. <https://doi.org/10.2307/271327>.

Frazier, Franklin. 1947. 'Sociological Theory and Race Relations'. *American Sociological Review* 12 (3): 265. <https://doi.org/10.2307/2086515>.

Frazier, Franklin. 1949. 'Race Contacts and the Social Structure'. *American Sociological Review* 14 (1): 1–11. <https://doi.org/10.2307/2086439>.

Frazier, Franklin. 1953. 'Theoretical Structure of Sociology and Sociological Research'. *The British Journal of Sociology* 4 (4): 293–311. <https://doi.org/10.2307/587106>.

Frazier, Franklin. 1973. 'The Failure of the Negro Intellectual'. In *The Death of White Sociology: Essays on Race and Culture*, edited by Ladner, Joyce A., 52–66. Baltimore, MD: Black Classic Press.

Frazier, Franklin. 1957. *Race and Culture Contacts in the Modern World*. Boston, MA: Beacon.

Frazier, Franklin. 1968a. 'Racial Problems in World Society'. In *E. Franklin Frazier on Race Relations: Selected Writings*, edited by G Franklin Edwards, 103–16. Chicago, IL: University of Chicago Press.

Frazier, Franklin. 2004. 'Race Relations in the Caribbean'. In *The Economic Future of the Caribbean*, edited by E. Franklin Frazier and Eric Williams, 27–32. Dover, MA: The Majority Press.

Frazier – race relations as affecting international relations (uploaded to moodle)  
Frazier – areas of research in race relations (uploaded to moodle)  
Frazier - Potential American negro contributions to African social development (uploaded to moodle)  
Frazier - The influence of the negro on the foreign policy of the US (uploaded to moodle)

Supervision essay questions

1. Was Du Bois a Du Boisian sociologist?
2. Is the Du Boisian tradition of sociology any different to postcolonial sociology?

#### Supervision

Contact Dr Ali Meghji at [am2059@cam.ac.uk](mailto:am2059@cam.ac.uk)

### Lecture 9: Reparatory Justice – Prof Véronique Mottier

Information about lecture 9

This module focuses on reparatory justice and its limits. We shall explore attempts at practical implementation of this theoretical concept in different settings, raising issues of oppositional storytelling, acknowledgement, memorialisation, compensation, reconciliation and transitional justice. In the first session, we shall approach reparatory justice from the angle of victims of institutional abuse, identifying resistance and activist tactics through case studies of the treatment of Travellers. Taking the example of the Yenish (Traveller) ethnic minority, we shall start with examining the effects of racial and eugenic theories on the reproductive rights of this group in the Swiss context. The reproductive bodies of Yenish women became a privileged target of policies of forced child placements and coerced sterilisations that aimed to destroy Traveller culture between the 1920s and 1970s. Victims of these cumulative repressions of reproductive rights have since made claims for recognition and compensation which have been only partly successful. Against this backdrop, we shall ask: how can the powerless make their voices heard? We will examine the activist repertoire that ‘victim-activists’ have used to push their political claims, from personal storytelling to collective action, and reflect upon the difficulties of campaigns for reparative justice for those whose voices continue to be marginalised within the nation.

#### Core reading

Gerodetti, N. 2016. Whose Reparation Claims Count? Gender, History and (In)justice, *Australian Feminist Law Journal*, 42:1, 97-118.

Mottier, V. 2008. Eugenics, Politics and the State: Social Democracy and the Swiss ‘Gardening State’, *Studies in History and Philosophy of Biological and Biomedical Science*, pp. 363-269.

#### Background reading

Alexander, J. 2012. *Trauma: A Social Theory*, “Chapter 1. Cultural Trauma: A Social Theory”. Cambridge, Polity Press, pp.345-360.

Bakiner, O. 2015. One truth among others? Truth commissions’ struggle for truth and memory. *Memory Studies*, 8(3), 345-360.

Gill, A. 1998. *Orphans of the Empire*. "Chapter 5: Boys to be farmers – the Fairbridge Scheme" & "Chapter 8: Wild Women - Female Child Migrants." Sydney, Random House, pp.158-188, 244-290.

Plummer, K. 2019. *Narrative Power*. "Chapter 1: Narratives of Suffering: Six Stories in Search of a Better World." Cambridge, Polity Press, pp.3-18.

## Lecture 10: Reparatory Justice - Prof Véronique Mottier

### Information about lecture 10

The second session of this module will examine reparative justice from the angle of (potential) institutional transformation, focusing on case studies of legacies of enslavement inquiries. Many British educational institutions including Oxbridge Colleges were historically intertwined with imperial and colonial networks of trade and industry. For example, they helped to train and recruit personnel for colonial industries and administration, benefitted from donations derived from the slave trade, or contributed to racial science which served to justify colonial rule. These entanglements have also left deep traces on the material environment of some educational spaces, from the funding of historic buildings to statues and memorials. We will discuss examples of recent legacies of enslavement inquiries to, firstly, reflect upon the scope for institutional change and reparatory justice in elite institutions in the UK; secondly, we will analyse the repertoire of tactics used by 'backlash activists' *against* (potential) acknowledgement, critical memorialisation and reparation.

Overall, the lectures in this module will primarily focus on empirical examples taken from Switzerland, the UK and Australia. However, students are encouraged to pick case studies from different contexts or on different topics of reparative justice for their essays. Students need to be aware that this module covers topics which may be triggering for some individuals, given its focus on responses to institutional violence including sexual and racial abuse.

### Core reading

Biko, A. (2021) Reparative justice: the final stage of decolonisation. *Punishment and Society*, pp. 613-630.

CARICOM (2014) "Ten point plan for reparatory justice." <https://caricom.org/caricom-ten-point-plan-for-reparatory-justice/>

### Background reading

Coombes, A.E. 1994. "Material Culture at the Crossroads of Knowledge", in *Reinventing Africa. Museums, Material Culture and Popular Imagination*. New Haven, Yale University Press.

Hall, C. (2014) "Reconfiguring race: the stories the slave-owners told", in Hall, C. et al. (eds.) *Legacies of British Slave-Ownership. Colonial slavery and the formation of Victorian Britain*, Cambridge, C.U.P.

Pettigrew, W. A. 2013. *Freedom's Debt. The Royal African Company and the Politics of the Atlantic Slave Trade 1672-1752*, "Epilogue: Confused Commemorations," Chapel Hill, University of North Carolina Press, pp. 211-218.

Tamala, Sylvia 2020. *Decolonisation and Afro-Feminism*, "Chapter 1: Of Counter-Narratives". Daraja Press, pp.1-9.

#### Supervision essay questions

1. Is reparative justice gendered?
2. Can reparative justice ever be fully achieved?
3. What is the role of narrativisation in processes of reparative justice?

#### Supervisions

Contact Véronique Mottier at [vm10004@cam.ac.uk](mailto:vm10004@cam.ac.uk)

### Lecture 11: The apocalypse as critical theory – Dr Joe Davidson

#### Information about lecture 11

Across many different societies, people have expected the end of the world, predicting that the familiar social relations of the present will be destroyed by a future catastrophe. Whether via the intervention of other-worldly forces (particularly spiritual ones) or the development of this-worldly crises (namely nuclear war and climate catastrophe), the apocalypse is a perennial feature of the cultural consciousness. This module focuses on the value of apocalypticism for developing critical social theory. It is concerned with the following questions: Do apocalyptic narratives reveal what is wrong with society by imagining its collapse? Can the end of this world inform thinking about the beginning of another, more liberated one? Or, alternatively, does apocalyptic consciousness reinforce some of the troubling tendencies of the contemporary moment, including feelings of depression, pessimism and passivity?

The first session examines these questions by reflecting on the different ways in which the apocalypse has been deployed by political movements and social thinkers. In particular, we will examine the long-standing relationship between the apocalypse and oppression. From the millenarian peasant movements of early modern Europe to the rise of Rastafarianism in the postcolonial Caribbean, visions of the end of the world critique the injustice of actually existing society and posit an emancipated society in the future. W. E. B. Du Bois's short story "The Comet" (1920), which imagines that a comet strike almost entirely eliminates New York, leaving only two survivors (a Black man and a white woman), is the foundational text for the session. By examining the tensions in Du Bois's story, we will draw out the broader potentialities and risks of apocalyptic thinking for the oppressed.

#### Core reading

Davidson, J. P. L. 2024. "The Apocalypse from Below: The Dangerous Idea of the End of the World, the Politics of the Oppressed, and Anti-Anti-Apocalypticism." *American Political Science Review*. Advance online publication.

Du Bois, W. E. B. 1920. "The Comet". In *Darkwater: Voices from Within the Veil*. New York: Harcourt, Brace and Howe, pp. 253-274.



### Background reading

Armstrong, Amaryah Shaye. 2022. "The Apocalyptic Theology of W.E.B. Du Bois: Black Culture at the End of the World." *Black Theology* 20 (1): 25-40.

Davidson, Joe P. L., and Filipe Carreira da Silva. 2022. "Fear of a Black Planet." *European Journal of Social Theory* 25 (4): 521-38

Drabinski, John E. 2016. "Césaire's Apocalyptic Word." *South Atlantic Quarterly* 115 (3): 567-84.

Hall, John R. 2009. *Apocalypse: From Antiquity to the Empire of Modernity*. Cambridge: Polity

Hobson, Christopher Z. 2012. *The Mount of Vision: African American Prophetic Tradition, 1800-1950*. Oxford: Oxford University Press, Chapter 4.

Hurley, Jessica, and N. K. Jemisin. 2018. "An Apocalypse is a Relative Thing: An Interview with N. K. Jemisin." *ASAP/Journal* 3 (3): 467-77.

Keller, Catherine. 1996. *Apocalypse Now and Then: A Feminist Guide to the End of the World*. Boston: Beacon Press.

Lothian, Alexis. 2018. *Old Futures: Speculative Fiction and Queer Possibility*. New York: New York University Press, Chapter 3.

Mitchell, Audra, and Aadita Chaudhury. 2020. "Worlding Beyond 'the' 'End' of 'the World.: White Apocalyptic Visions and BIPOC futurisms"" *International Relations* 34 (3): 309-32.

Munro, Martin. 2015. *Tropical Apocalypse*. Charlottesville: University of Virginia Press.

## Lecture 12: The apocalypse as critical theory – Dr Joe Davidson

### Information about lecture

The second session considers the relationship between the apocalypse and critical theory by considering the current climate crisis. The latter is enveloped with a sense of doom, with many activists, scientists and writers warning that, unless drastic action is taken immediately, disaster will consume the world in the form of wild weather, extreme temperatures, and unprecedented floods. We will consider some of the tensions of contemporary climate apocalypticism by critically reading a text by a group of so-called collapsologists, or environmentalists who believe the apocalypse is nigh. Several themes will be highlighted, including the danger that imagining the worst-case scenarios of climate change will produce a state of fatalism, in which it appears that there is nothing that can be done to prevent the disaster on the horizon. Furthermore, there is a danger of flattening the threat posed by climate change, making it appear that everybody is equally vulnerable and ignoring inequalities (particularly between the Global North and the Global South). Given this, should climate apocalypticism be abandoned? Or, is it possible to recuperate a critical form of climate apocalypticism that negotiates and overcomes these risks?

### Core reading

Davidson, J. P. L. 2023. "Two Cheers for Collapse? On the Uses and Abuses of the Societal Collapse Thesis for Imagining Anthropocene Futures." *Environmental Politics* 32(6): 969-987.

Servigne, Pablo, Raphaël Stevens, Gauthier Chapelle, Daniel Rodary. 2021. "Reasons for Anticipating Societal Collapse." In *Deep Adaptation*, edited by Jem Bendell and Rupert Read. Cambridge: Polity, 87–101.

#### Background reading

Alt, Suvi. 2023. "Environmental Apocalypse and Space." *Environmental Politics* 32 (5): 903–22.

Cassegård, Carl, and Håkan Thörn. 2022. *Post-apocalyptic Environmentalism*. Cham, UK: Palgrave Macmillan

Gergan, Mabel, Sara Smith, and Pavithra Vasudevan. 2020. "Earth beyond Repair: Race and Apocalypse in Collective Imagination." *Environment and Planning D* 38 (1): 91–110.

Katz, Cindi. 1995. "Under a Falling Sky: Apocalyptic Environmentalism and the Production of Nature." In *Marxism in the Postmodern Age*, eds. Antonio Callari, Stephen Cullenberg, and Carole Biewener. New York: Guilford, pp. 276–82.

Malm, Andreas. 2021. *How to Blow Up a Pipeline*. London: Verso, Chapter 3.

Rothe, Delf. 2020. "Governing the End Times? Planet Politics and the Secular Eschatology of the Anthropocene" *Millennium* 48 (2): 143–64.

Skrimshire, Stefan. 2019. "Activism for End Times: Millenarian Belief in an Age of Climate Emergency." *Political Theology* 20 (6): 518–536.

Swyngedouw, Erik. 2010. "Apocalypse Forever?" *Theory Culture & Society* 27 (2–3): 213–32.

Thaler, Mathias. 2024. "Eco-Miserabilism and Radical Hope: On the Utopian Vision of Post-Apocalyptic Environmentalism." *American Political Science Review* 118 (1): 318–331.

Tsing, Anna L. 2015. *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*. Princeton: Princeton University Press.

Whyte, Kyle P. 2018. "Indigenous Science (Fiction) for the Anthropocene." *Environment and Planning E* 1 (1–2): 224–42.

#### Supervision essay questions

1. Has the apocalypse proved particularly valuable for the oppressed? If so, why? Discuss with reference to a particular political movement or social thinker.
2. "Apocalypticism is damaging to struggles around climate change". Critically discuss.
3. What is the relationship between race and the apocalypse? Is the latter racist, anti-racist or both?