**Soc12 – Empire, colonialism, imperialism**

**Course organiser**

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

**Brief description**

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

While each of these topics has a suggested reading list, you are also advised to make use of digital archives and online resources should you be interested in doing so. These include, but are not limited to, the [Du Bois papers](https://credo.library.umass.edu/view/collection/mums312) (University of Massachusetts Amherst Libraries), [Global Social Theory](https://globalsocialtheory.org/), and [The Internet Archive](https://archive.org/).

You will also see that most of the readings have recommended videos too; please do send any more videos my way if you think they will be useful (am2059@cam.ac.uk).

**Aims and objectives**

Upon taking this paper, students are intended to:

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

**Assessment**

This paper will be examined by a substantive piece of coursework, and a two-question exam. The coursework will involve a 5,000 word written essay; possible titles for the coursework will be provided by the course organiser and uploaded to Moodle. The exam will be two-hours long, and you will be asked to choose one question from Section A and one from Section B.

**Teaching team**

The lectures on this course are provided by Dr Ali Meghji, Dr Jeff Miley, and Dr Shannon Phillip. A list of supervisors for this paper is uploaded onto Moodle and will be emailed to everyone at the beginning of Michaelmas and Lent term. It is your responsibility to contact your supervisor, and you are welcome to contact different supervisors for different topics (if you would like to). Supervisions for the coursework will be arranged by Ali Meghji, who will email you at the beginning of Michaelmas. Please direct questions about the paper to the course organiser, Dr Meghji (am2059@cam.ac.uk).

**Mode of Teaching**

The paper is taught through a combination of lectures, supervisions, and workshops. Students will be expected to have six supervisions on the Section A and Section B topics, and up to two supervisions dedicated to the coursework essay. Individual supervisors can decide to use some supervision sessions to assess essay plans, read and discuss an article, or ask students to present on a topic. Four workshops will be held across Michaelmas and Lent terms for students to receive feedback from the class on their coursework topic. A separate document is uploaded onto Moodle describing the coursework and workshops.

**Topic list**

***Section A: key concepts (Michaelmas)***

Sociology and the imperial episteme

Modernity/coloniality

Imperialism, Marxism, and anti-colonialism

Struggles for self-determination in the 21st century

Autonomous and indigenous sociology

Coloniality, humanism, and the climate crisis

***Section B: thinkers behind the colonial veil***

Du Bois and racialised modernity

Lugones and the coloniality of gender

Shari’ati and religious sociology

C.L.R James and anticolonial agency

Between anti-colonialism and nationalism: the tradition of Indian sociologyIndigenous methodologies

**Required course reading**

Connell, R., 2007. Southern theory: the global dynamics of knowledge in social science. Polity, Cambridge (Part 1)

Go, J., 2016. Postcolonial Thought and Social Theory. Oxford University Press, New York, NY (Introduction)

Lentin, A. 2019. [Decolonial Thought: A lecture for the Institute for Culture and Society Key Thinkers & Concepts series](https://www.alanalentin.net/2019/10/16/decolonial-thought-a-lecture-for-the-institute-for-culture-and-society-key-thinkers-concepts-series/)

Mignolo, W., 2011. Epistemic Disobedience and the Decolonial Option: A Manifesto. TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World 1, 44–66.

**Reading list**

**Section A**

**Week 1. Sociology and the imperial episteme (Dr Meghji)**

\*Connell RW (1997) Why Is Classical Theory Classical? *American Journal of Sociology* 102(6): 1511–1557. DOI: [10.1086/231125](https://doi.org/10.1086/231125).

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

Alatas SF and Sinha V (2001) Teaching Classical Sociological Theory in Singapore: The Context of Eurocentrism. *Teaching Sociology* 29(3): 316–331. DOI: [10.2307/1319190](https://doi.org/10.2307/1319190).

Bhambra GK (2007) Sociology and Postcolonialism: Another `Missing’ Revolution? *Sociology* 41(5): 871–884. DOI: [10.1177/0038038507080442](https://doi.org/10.1177/0038038507080442).

Bhambra GK (2014) *Connected Sociologies*. London: Bloomsbury.

Connell R (2007) The Northern Theory of Globalization. *Sociological Theory* 25(4): 368–385. DOI: [10.1111/j.1467-9558.2007.00314.x](https://doi.org/10.1111/j.1467-9558.2007.00314.x).

Go J (2014) Beyond metrocentrism: From empire to globalism in early US sociology. *Journal of Classical Sociology* 14(2): 178–202. DOI: [10.1177/1468795X13491647](https://doi.org/10.1177/1468795X13491647).

Go J (2020) Race, Empire, and Epistemic Exclusion: Or the Structures of Sociological Thought. *Sociological Theory* 38(2). SAGE Publications Inc: 79–100. DOI: [10.1177/0735275120926213](https://doi.org/10.1177/0735275120926213).

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

Meghji, A. Decolonizing Sociology. Cambridge: Polity.

Mignolo W (2002) The Geopolitics of Knowledge and the Colonial Difference. *The South Atlantic Quarterly* 101(1): 57–96.

Patel S (2006) Beyond Binaries: A Case for Self-Reflexive Sociologies. *Current Sociology* 54(3): 381–395. DOI: [10.1177/0011392106063187](https://doi.org/10.1177/0011392106063187).

Patel S (2017) Colonial Modernity and Methodological Nationalism: The Structuring of Sociological Traditions of India. *Sociological Bulletin* 66(2): 125–144. DOI: [10.1177/0038022917708383](https://doi.org/10.1177/0038022917708383).

[Decolonising Europe #1: Decentering Europe](https://www.youtube.com/watch?v=uDJQ_XUZp9w)

[Connected Sociologies](https://www.youtube.com/watch?v=-sX-JsrhOIA)

[Postcolonial thought and social theory.](https://www.youtube.com/watch?v=Y4RmaYRt6pM)

1. Is the history of sociology important for understanding its logic today?
2. Does sociology continue to reproduce an imperial episteme?
3. Can decolonial thought transform sociology?

**Week 2. Modernity/coloniality (Dr Meghji)**

\*Du Bois WEB (1954) The status of colonialism. Special Collections and University Archives, University of Massachusetts Amherst Libraries. Available at: <https://credo.library.umass.edu/view/full/mums312-b204-i042> (accessed 11 July 2019).

\*Mignolo WD (2007) Delinking: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality. *Cultural Studies* 21(2–3): 449–514. DOI: [10.1080/09502380601162647](https://doi.org/10.1080/09502380601162647).

\*Mignolo WD and Walsh C (2018) *On Decoloniality: Concepts, Analytics, Praxis*. Durham, NC: Duke University Press.

Grosfoguel R (2011) Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality. *TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World* 1(1). Available at: <https://escholarship.org/uc/item/21k6t3fq> (accessed 22 May 2019).

[An Evening With Ramon Grosfoguel - Postcolonial or Decolonial?](https://www.youtube.com/watch?v=3WUZTFIkb_4)

Lugones M (2007) Heterosexualism and the Colonial / Modern Gender System. *Hypatia* 22(1): 186–209.

Maldonado-Torres N (2007) On the Coloniality of Being. *Cultural Studies* 21(2–3): 240–270. DOI: [10.1080/09502380601162548](https://doi.org/10.1080/09502380601162548).

Maldonado-Torres R (2017) Against Coloniality: On the Meaning and Significance of the Decolonial Turn. In: Paraskeva JM (ed.) *Towards a Just Curriculum Theory: The Epistemicide*. New York, NY: Routledge, pp. 165–180.

[Symposium: Walter Mignolo on Coloniality and Western Modernity](https://www.youtube.com/watch?v=ap3nqffXK3Y)

Quijano A (2007) Coloniality and Modernity/Rationality. *Cultural Studies* 21(2–3): 168–178. DOI: [10.1080/09502380601164353](https://doi.org/10.1080/09502380601164353).

Slabodsky S (2016) In Network: the Case for Decolonial Jewish Thought. *Politics and Religion Journal* 10(2): 151–171.

Wynter S (2003) Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument. *CR: The New Centennial Review* 3(3): 257–337.

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

**Week 3. Imperialism, Marxism, and anti-colonialism**

**Essential Readings:**

Césaire, A. (2000). [*Discourse on Colonialism*](https://libcom.org/files/zz_aime_cesaire_robin_d.g._kelley_discourse_on_colbook4me.org_.pdf)(New York: Monthly Review Press).

Parry, B. (2011). [“Liberation Theory: Variations on Themes of Marxism and Modernity,”](https://www.cambridge.org/core/books/marxism-modernity-and-postcolonial-studies/liberation-theory-variations-on-themes-of-marxism-and-modernity/087BA4A31BE5B4618A26D166C2E2E46B) in C. Bartolovitch and N. Lazarus, *Marxism, Modernity and Postcolonial Studies* (Cambridge University Press), pp.125-149.

Sinha, S. and R. Varma. (2017). [“Marxism and Postcolonial Theory: What’s Left of the Debate,”](https://journals.sagepub.com/doi/pdf/10.1177/0896920515616263) *Critical Sociology*, Vol. 43, No. 4-5, pp.545-558.

Young, R. (2016). [*Postcolonialism. An Historical Introduction*](https://onlinelibrary.wiley.com/doi/book/10.1002/9781119316817)(Wiley Blackwell).

**Additional Readings:**

Anderson, K. (2010). “Introduction,” “Colonial Encounters in the 1850s: The European Impact on India, Indonesia, and China,” and “Conclusion,” [*Marx at the Margins. On Nationalism, Ethnicity, and Non-Western Societies*](http://abahlali.org/files/Anderson%20-%20Marx%20at%20the%20Margins.pdf) (The University of Chicago Press), pp.1-41, 237-246.

Brenner, E. [“Rescuing Internationalism,”](https://www.oxfordscholarship.com/view/10.1093/0198279590.001.0001/acprof-9780198279594-chapter-6) *Really Existing Nationalisms* (London: Verso), pp.171-208.

Césaire, A. (2012). [“Letter to Maurice Thorez,”](https://diversity.wustl.edu/wp-content/uploads/2012/08/Hassan_Documenta-Notebook_91.pdf) *100 Notes – 100 Thoughts*, No. 91, pp.30-47.

Chakrabarty, D. (2000). [“Universalism and Belonging in the Logic of Capital,”](https://libcom.org/files/Capital.pdf) *Public Culture 12(3)*: 653–678.

Dhawan, N. (2018). [“Post-Colonial Critique of Marxism,”](https://krisis.eu/wp-content/uploads/2018/07/Krisis-2018-2-Nikita-Dhawan-Post-colonial-Critique-of-Marxism.pdf?) *Krisis*, Issue 2, 2018.

Gibson, N. (2020). [“Fanon and Marx Revisited,”](https://www.tandfonline.com/doi/abs/10.1080/00071773.2020.1732570?needAccess=true&journalCode=rbsp20) *Journal of the British Society for Phenomenology*.

Grosfoguel, R. (2011). [“Decolonizing Postcolonial Studies and Paradigms of Political Economy: Transmodernity, Global Colonial Thinking, and Global Coloniality,”](https://dialogoglobal.com/texts/grosfoguel/Grosfoguel-Decolonizing-Pol-Econ-and-Postcolonial.pdf) *TRANSMODERNITY*. *Journal of Peripheral Cultural Production of the Luso-Hispanic World*,Vol. 1, No. 1.

Grosfoguel, R. (2012). [“Decolonizing Western Uni-versalisms. Decolonial Pluriversalism from Aimé Césaire to the Zapatistas,”](https://escholarship.org/content/qt01w7163v/qt01w7163v.pdf) *Transmodernity*, pp.88-102.

Hassan, S. (2012). [“How to Liberate Marx from his Eurocentrism: Notes on African/Black Marxism,”](https://diversity.wustl.edu/wp-content/uploads/2012/08/Hassan_Documenta-Notebook_91.pdf) *100 Notes – 100 Thoughts*, No. 91, pp.3-8.

Jan, A. (2018). [“In the Shadow of Ghadar: Marxism and Anti-Colonialism in Colonial Punjab,”](https://socialiststudies.com/index.php/sss/article/view/27202/20153) *Socialist Studies*, Vol. 13, No. 2, pp.58-80.

Kelley, R. (2000). “A Poetics of Anticolonialism,” [*Discourse on Colonialism*](https://libcom.org/files/zz_aime_cesaire_robin_d.g._kelley_discourse_on_colbook4me.org_.pdf)(New York: Monthly Review Press), pp.7-28.

Lindner, K. (2010). [“Marx’s Eurocentrism. Postcolonial Studies and Marx Scholarship,”](https://halshs.archives-ouvertes.fr/halshs-00504102/document) *Radical Philosophy*, Vol. 161, pp.27-41.

Maldonado Torres, F. (2006). [“Césaire’s Gift and the Decolonial Turn,”](https://read.dukeupress.edu/books/book/2237/chapter/280978/Cesaire-s-Gift-and-the-Decolonial-Turn) *Radical Philosophy Review*, Vol. 9, No. 2.

Nesbitt, N. (2015). [“From Louverture to Lenin: Aimé Césaire and Anti-Colonial Marxism,”](https://read.dukeupress.edu/small-axe/article-abstract/19/3%20(48)/129/33415/From-Louverture-to-Lenin-Aime-Cesaire-and?redirectedFrom=fulltext) *small axe* 48, Nov. 2015, pp.129-144.

Pradella, L. (2013). [“Imperialism and Capitalist Development in Marx’s *Capital*,”](https://brill.com/view/journals/hima/21/2/article-p117_5.xml) *Historical Materialism*, Vol. 21, No. 2, pp.117-147.

Prashad, V. (2007). [*The Darker Nations. A People’s History of the Third World*](https://docs.google.com/file/d/0B7trXEFcZimVSUZuOXhFYjdMZHc/edit)(New York: The New Press).

Rao, R. (2017). [“Recovering Reparative Readings of Postcolonialism and Marxism,”](https://journals.sagepub.com/doi/full/10.1177/0896920516630798) *Critical Sociology*, Vol. 43, No. 4-5, pp.587-598.

Robinson, R. (2019). [“Decolonization, Decoloniality, Marxism.”](https://onkwehonwerising.wordpress.com/2019/04/24/decolonization-decoloniality-marxism/)

Robinson, R. (2019). [“Marxism, Coloniality, ‘Man’, and Euromodern Science.”](https://onkwehonwerising.wordpress.com/2019/08/28/marxism-coloniality-man-euromodern-science/)

Said, E. (1979). “Oriental Residence and Scholarship: The Requirements of Lexicography and Imagination,” [*Orientalism*](https://monoskop.org/images/4/4e/Said_Edward_Orientalism_1979.pdf) (New York: Vintage Books), pp.153-156.

Salem, S. (2019). [“‘Stretching’ Marxism in the Postcolonial World. Egyptian Decolonization and the Contradictions of National Sovereignty,”](https://brill.com/view/journals/hima/27/4/article-p3_1.xml?language=en) *Historical Materialism*, Vol. 27, No. 4, pp.3-28.

Wolfe, P. (1997). [“History and Imperialism. A Century of Theory: From Marx to Postcolonialism,”](https://academic.oup.com/ahr/article/102/2/388/28210) *American Historical Review*, pp.388-420.

**Supplementary Videos**

Adi, H. (2015). [“Pan-Africanism and Communism.”](https://www.youtube.com/watch?v=055lweZ5W_I)

Anderson, K. (2010). [“Marx and the Global South.”](https://www.youtube.com/watch?v=05gDpEywXHg)

Cabral, A. (2015). [“Cabralista.”](https://www.youtube.com/watch?v=KJab5uePfyk)

Cabral, A. (2018). [“Amilcar Cabral and Fidel Castro.”](https://www.youtube.com/watch?v=IbDAmOdpgmQ)

Chakrabarty, D. (2014). [“Rethinking Working Class.”](https://www.youtube.com/watch?v=iqmkldsIxkI)

Chibber, V., et. al. (2013). [“Debate: Marxism and the Legacy of Subaltern Studies.”](https://www.youtube.com/watch?v=xbM8HJrxSJ4)

Goswami, M. (2018). [“Revising the Geography of Modern World Histories.”](https://www.youtube.com/watch?v=SKWqvuKV1ME)

Majumdar, N. (2020). [“Why Marxism Is Not Eurocentric.”](https://www.youtube.com/watch?v=wHHF9m71uPc)

Nkrumah, K. (2012). [“Africa’s Black Star: The Rise and Fall of Kwame Nkrumah.”](https://www.youtube.com/watch?v=2qazB9d-csg)

Olende, K. (2018). [“Marxism and Race: A Eurocentric Analysis?”](https://www.youtube.com/watch?v=rPlPvOn4iYE)

Prashad, V. (2010). [“Marx and the Global South.”](https://www.youtube.com/watch?v=CdJxt6S2SSI)

Spivak, G. (2018). [“How Can We Use Marxism Today?](https://www.youtube.com/watch?v=cIQ00OHEyFw)

**Supervision Questions:**

1. What is the relevance of the recuperation of “liberation theory” in relation to postcolonial (and/or decolonial) critiques of Marxism?

2. Critically evaluate the claim that Marxism constitutes “the fundamental framework of postcolonial thinking.”

**Week 4. Struggles for Self-Determination in the 21st Century**

**Essential Readings:**

Ciccariello-Maher, G. (2017). “Towards a New Dialectics of Race,” and “The Decolonial Nation in Motion,” [*Decolonizing Dialectics*](https://onkwehonwerising.files.wordpress.com/2019/07/george-ciccariello-maher-decolonizing-dialectics.pdf)(Duke University Press), pp.47-102.

Coulthard, G. (2014). ““The Plunge into the Chasm of the Past: Fanon, Self-Recognition, and Decolonization,” and “Conclusion. Lessons from Idle No More. The Future of Indigenous Activism,” [*Red Skin, White Masks*](https://static1.squarespace.com/static/5ad0d247af209613040b9ceb/t/5dffba8a27eac52da18efcd3/1577040525580/%5BCoulthard%2C_Glen_Sean%5D_Red_Skin%2C_White_Masks___Rej%28z-lib.org%29.pdf) (University of Minnesota Press), pp.131-180.

Getachew, A. (2019). “A Political Theory of Decolonization,” “The Counterrevolutionary Moment. Preserving Racial Hierarchy in the League of Nations,” “From Principle to Right: The Anticolonial Reinvention of Self-Determination,” and “The Fall of Self-Determination,” *Worldmaking after Empire. The Rise and Fall of Self-Determination* (Princeton, N.J.: Princeton University Press, 2019), pp. pp.14-106, 176-182.

Scott, D. (1999). “Fanonian Futures?,” and “After Bandung: From the Politics of Postcolonial Representation to a Theory of Postcolonial Politics,” *Refashioning Futures. Criticism after Postcoloniality* (Princeton University Press), pp.190-224.

Wilder, G. (2015). “Unthinking France, Rethinking Decolonization,” and “Decolonization and Postnational Democracy,” [*Freedom Time. Negritude, Decolonization, and the Future of the World*](https://read.dukeupress.edu/books/book/193/Freedom-TimeNegritude-Decolonization-and-the) (Duke University Press), pp.1-16, 241-259.

**Additional Readings**

Bhabha, H. (1987). [“Remembering Fanon,”](https://frenchtheorysheffield.files.wordpress.com/2014/02/bhabha-on-fanon.pdf) *New Formations*, No. 1, pp.118-124.

Dirik, D. (2018). “The Revolution of Smiling Women. Stateless Democracy and Power in Rojava,” in O. Rutizibwa and R. Shilliam, eds., *Routledge Handbook of Postcolonial Politics* (Routledge), pp.222-238.

Fanon, F. (1986). [*Black Skin, White Masks*](https://monoskop.org/images/a/a5/Fanon_Frantz_Black_Skin_White_Masks_1986.pdf)(Pluto Press).

Fanon, F. (1963). [*The Wretched of the Earth*](https://libcom.org/files/%5bFrantz_Fanon%5d_Wretched_of_the_earth_(tran(BookZZ.org).pdf)(Grove Press).

Kauanui, J. (2019). [“Decolonial Self-Determination and No-State Solutions,”](http://humanityjournal.org/blog/decolonial-self-determination-and-no-state-solutions/) *Humanity Journal*.

Lazarus, N. (1999). [“Disavowing Decolonization: Fanon, Nationalism, and the Question of Representation in Postcolonial Theory,”](https://warwick.ac.uk/fac/arts/english/currentstudents/postgraduate/masters/modules/postcol_theory/lazarus_disavowing.pdf) in A. Alessandrini, ed., *Fanon: Critical Perspectives* (Routledge), pp.69-98.

Marriott, D. (2018). [“Introduction. Whither Fanon?,”](https://www.sup.org/books/extra/?id=27225&i=Excerpt%20from%20the%20Introduction.html) *Whither Fanon? Studies in the Blackness of Being* (Stanford University Press).

Massad, J. (2018). [“Against Self-Determination,”](http://humanityjournal.org/issue9-2/against-self-determination/) *Humanity Journal*.

Mbembe, A. (2017). “The Clinic of the Subject,” [*Critique of Black Reason*](https://criticaltheory.berkeley.edu/wp-content/uploads/2019/09/achille-mbembe-critique-of-black-reason.pdf)(Duke University Press), pp.151-178.

Mignolo, W. (2011). [“The Zapatistas’ Theoretical Revolution: Its Historical, Ethical, and Political Consequences,”](https://read.dukeupress.edu/books/book/1582/chapter-abstract/175704/The-Zapatistas-Theoretical-RevolutionIts?redirectedFrom=fulltext) *The Darker Side of Western Modernity. Global Futures, Decolonial Options* (Duke University Press), pp.213-251.

Rabaka, R. (2011). [“Revolutionary Fanonism: On Frantz Fanon's Modification of Marxism and Decolonization of Democratic Socialism,”](https://www.tandfonline.com/doi/abs/10.1080/08854300.2011.541180) *Socialism and Democracy*, Vol. 25, No. 1, pp.126-145.

Rabaka, R. (2014). *Concepts of Cabralism: Amilcar Cabral and Africana Critical Theory* (Lexington Books).

Sekyi-Otu, A. (1996). [*Fanon’s Dialectic of Experience*](https://libcom.org/files/ato-sekyiotu-fanons-dialectic-of-experience.pdf) (Harvard University Press).

Taylor, P. (1989). “Frantz Fanon and the Narrative of Liberation,” *The Narrative of Liberation: Perspectives on Afro-Caribbean Literature, Popular Culture, and Politics* (Cornell University Press).

Tuck, E. and K. Yang. (2012). [“Decolonization is Not a Metaphor,”](file:///C:\Users\tjm52\Documents\Tuck,%20Eve,%20and%20K.%20Wayne%20Yang.%202012) *Decolonization: Indigeneity, Education and Society* Vol. 1, No. 1, pp.1-40.

Walia*,* H.(2013).“Journeys toward Decolonization” in [*Undoing Border Imperialism*](https://s3.amazonaws.com/arena-attachments/770323/6a088e6a4baa083e1f720982c0bff8b9.pdf)(AK Press).

Weitz, E. (2015). [“Self-Determination: How a German Enlightenment Idea Became the Slogan of National Liberation and a Human Right,”](https://academic.oup.com/ahr/article/120/2/462/45571)The American Historical Review, Vol. 120, No. 2, pp.462–496.

**Supplementary Videos**

Ahmed, S. and D. Scott. (2018). [“Colonial Repercussions.”](https://www.youtube.com/watch?v=OlzDe2rgfzs)

Busch, M. with A. Getachew. (2020). [“Book Salon with Michael Busch, with Dr. Adom Getachew.”](https://www.youtube.com/watch?v=mF2E0rdegLM)

Ciccariello-Maher, G. (2016). [“Decolonizing Dialectics.”](https://www.youtube.com/watch?v=oKz8ZC3H6Ts)

Coulthard, G., et. al. (2016). [“Panel Discussion. Red Skins, White Masks. Rejecting the Colonial Politics of Recognition.”](https://www.youtube.com/watch?v=RUoM_H2wnhU&t=5897s)

Mbembe, A. (2016). [“Frantz Fanon and the Politics of Viscerality.”](https://www.youtube.com/watch?v=lg_BEodNaEA&t=6s)

Scott, D. (2011). [“Transcolonial Fanon.”](https://www.youtube.com/watch?v=2yUSwyMdZY8&t=584s)

Wilder, G., et. al. (2015). [“Freedom Time: Negritude, Decolonization, and the Future of the World.”](https://www.youtube.com/watch?v=wsF_ROrAKbw)

**Supervision Questions:**

1. In what ways do the lessons and legacy of “anticolonial worldmaking” continue to influence and inform contemporary struggles for decolonization and/or self-determination?

2. Is the narrative of liberation associated with the radical projects of anti-imperialist self-determination by now hopelessly passé?

**Week 5. Autonomous and indigenous sociology (Dr Meghji)**

\*Alatas SH (2006) The Autonomous, the Universal and the Future of Sociology. *Current Sociology* 54(1): 7–23.

\*Onwuzuruigbo I (2018) Indigenising Eurocentric sociology: The ‘captive mind’ and five decades of sociology in Nigeria. *Current Sociology* 66(6): 831–848. DOI: [10.1177/0011392117704242](https://doi.org/10.1177/0011392117704242).

[A conversation between Syed Farid Alatas and Boaventura de Sousa Santos](https://www.youtube.com/watch?v=svX_RkXf3vY)

Adésínà JO (2006) Sociology beyond despair: Recovery of nerve, endogeneity, and epistemic intervention. *South African Review of Sociology* 37(2): 241–259. DOI: [10.1080/21528586.2006.10419157](https://doi.org/10.1080/21528586.2006.10419157).

Alatas SH (2002) The Development of an Autonomous Social Science Tradition in Asia: Problems and Prospects. *Asian Journal of Social Science* 30(1): 150–157.

[Alatas SF Like coffee, sociology too has multicultural origins, says Farid Alatas](https://www.youtube.com/watch?v=OZkiqHcrlVg)

[Syed Farid Alatas on Contemporary Significance of Ibn Khaldun](https://www.youtube.com/watch?v=xI_cmlwyXNA)

Akiwowo A (1999) Indigenous Sociologies: Extending the Scope of the Argument. *International*

*Sociology* 14(2): 115–138. DOI: [10.1177/0268580999014002001](https://doi.org/10.1177/0268580999014002001).

Connell R (2018) Decolonizing Sociology. *Contemporary Sociology* 47(4): 399–407. DOI: [10.1177/0094306118779811](https://doi.org/10.1177/0094306118779811).

Connell R, Pearse R, Collyer F, et al. (2018) Negotiating with the North: How Southern-tier intellectual workers deal with the global economy of knowledge. *The Sociological Review* 66(1): 41–57. DOI: [10.1177/0038026117705038](https://doi.org/10.1177/0038026117705038).

Gamage S (2018) Indigenous and postcolonial sociology in South Asia: challenges and possibilities. *Sri Lanka Journal of Social Sciences* 41(2): 83–99. DOI: <https://dx.doi.org/10.4038/sljss.v41i2.7696>.

Olutayo AO (2014) ‘Verstehen’, Everyday Sociology and Development: Incorporating African Indigenous Knowledge. *Critical Sociology* 40(2): 229–238. DOI: [10.1177/0896920512446094](https://doi.org/10.1177/0896920512446094).

Maia JM (2014) History of sociology and the quest for intellectual autonomy in the Global South: The cases of Alberto Guerreiro Ramos and Syed Hussein Alatas. *Current Sociology* 62(7): 1097–1115. DOI: [10.1177/0011392114534422](https://doi.org/10.1177/0011392114534422).

Meghji, A. Decolonizing Sociology. Cambridge: Polity: Chapter 3.

Sall E and Ouedraogo J-B (2010) Sociology in West Africa: Challenges and Obstacles to Academic Autonomy. In: Patel S (ed.) *The ISA Handbook of Diverse Sociological Traditions*. Los Angeles, CA: SAGE, pp. 225–234.

1. Critically assess why various authors have called for indigenous and autonomous sociologies.
2. Can we have indigenous and autonomous sociologies without having epistemic relativism?
3. Do you find the call for indigenous and autonomous sociologies convincing?

**Week 6. Coloniality, humanism, and the climate crisis (Dr Meghji)**

\*Meghji, A. Decolonizing Sociology. Cambridge: Polity: Conclusion.

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

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

Chakrabarty D (2009) The Climate of History: Four Theses. *Critical Inquiry* 35(2): 197–222.

[Climate Change, Decolonization, and Ways of Seeing](https://www.youtube.com/watch?v=Txtoe06ypY4)

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

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

Klein, N. (2015). This changes everything: Capitalism vs. the climate, Simon and Schuster.

Norgaard KM, Reed R and Bacon JM (2018) How Environmental Decline Restructures Indigenous Gender Practices: What Happens to Karuk Masculinity When There Are No Fish? *Sociology of Race and Ethnicity* 4(1). SAGE Publications Inc: 98–113. DOI: [10.1177/2332649217706518](https://doi.org/10.1177/2332649217706518).

Pulido, Laura. (2018). “Racism and the Anthropocene.” In Future Remains: A Cabinet of Curiosities for the Anthropocene, edited by Gregg Mitman, Marco Armiero and Robert Emmett, 116-128. Chicago University Press.

Satgar, V., ed. 2018. *The Climate Crisis. South Africa and Global Democratic Eco-Socialist Alternatives*(Johannesburg: Wits University Press), chapters 1-3.

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

Whyte KP (2018) Indigenous science (fiction) for the Anthropocene: Ancestral dystopias and fantasies of climate change crises. *Environment and Planning E: Nature and Space* 1(1–2). SAGE Publications Ltd STM: 224–242. DOI: [10.1177/2514848618777621](https://doi.org/10.1177/2514848618777621).

Yusoff, K. (2018). A billion black Anthropocenes or none. University of Minnesota Press.

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

**Week 7-8: Long essay workshops (Dr Meghji)**

***Section B***

**Week 1. Du Bois and racialised modernity (Dr Meghji)**

\*Du Bois WEB (2014) *Black Reconstruction in America (The Oxford W. E. B. Du Bois): 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.

\*Meghji, A. Decolonizing sociology. Cambridge: Polity. Chapter 4.

\*Itzigsohn J and Brown KL (2020) *The Sociology of W. E. B. Du Bois Racialized Modernity and the Global Color Line*. New York, NY: NYU Press.

Du Bois WEB (1954) The status of colonialism. Special Collections and University Archives, University of Massachusetts Amherst Libraries. Available at: <https://credo.library.umass.edu/view/full/mums312-b204-i042> (accessed 11 July 2019).

Du Bois WEB (2007a) *Dusk of Dawn: An Essay Toward an Autobiography of a Race Concept*. Oxford: Oxford University Press.

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

Du Bois papers, University of Massachusetts Amherst Libraries <https://credo.library.umass.edu/view/collection/mums312>

[Itzigsohn J and Brown K The Sociology of W. E. B. Du Bois: Racialized Modernity and the Global Color Line](https://www.youtube.com/watch?v=rZHR9AgtcmU)

[The Souls of Sociology: Articulating a Du Boisian Sociology](https://www.youtube.com/watch?v=KYf4UymL_78)

[Julian Go (Boston): Globalizing Social Theory (15.39-23.00)](https://www.youtube.com/watch?v=oBMIAQM4fo0)

[W.E.B. DuBois Speaks! Socialism and the American Negro](https://www.youtube.com/watch?v=kKXglS90qn4)

1. ‘The problem of the twentieth century is the problem of the colour line’. Discuss.
2. Are you convinced by Du Bois’ argument that Black Labour is ‘the foundation stone not only of the Southern social structure, but of Northern manufacture and commerce, of the English factory system, of European commerce, of buying and selling on a world-wide scale.’

**Week 2. Lugones and the coloniality of gender (Dr Phillip)**

\*Lugones, María (2007) "Heterosexualism and the colonial/modern gender system." Hypatia 22.1 (2007)186-219.

Lugones, Maria. (2008) "Coloniality and gender." Tabula rasa 9 (2008): 73-102.

\*Oyěwùmí, Oyèrónkẹ́ (1997) The invention of women: Making an African sense of western gender discourses. University of Minnesota Press, 1997.

\*Connell, RW (2011) Gender And Social Justice: Southern Perspectives, South African Review of Sociology, 42:3, 103-115, DOI: 10.1080/21528586.2011.621242

Magubane, Z. (2004). Bringing the empire home: Race, class, and gender in Britain and colonial South Africa. University of Chicago Press.

Mignolo, W. (2016) Decolonial Body-Geo-Politics at Large, in Decolonizing Sexualities: Transnational Perspectives, Critical Interventions (eds). Bakshi, S. Jivraj, S. and Posocco, S. by Counterpress

Dutta, A, and Roy, R (2014) "Decolonizing transgender in India: Some reflections." Transgender Studies Quarterly 1.3 (2014): 320-337

Collins, P. H. (2002). Black feminist thought: Knowledge, consciousness, and the politics of empowerment. Routledge.

[Connell, R. Decolonizing Gender.](https://www.youtube.com/watch?v=bgOXXqR09RU)

Bacchetta, Paola (2016) “QTPOC Critiques of ‘Post-Raciality,’ Segregationality, Coloniality and Capitalism in France.” in Decolonizing Sexualities: Transnational Perspectives, Critical Interventions (eds) Bakshi, S. Jivraj, S. and Posocco, S. by Counterpress

Waites, M (2019) Decolonizing the boomerang effect in global queer politics: A new critical framework for sociological analysis of human rights contestation, International Sociology, 34(4), 382-401.

1. Do you find the idea of the ‘invention of women’ convincing?

2. ‘Patriarchal heterosexuality is central to the reproduction of modern gender regimes’ – critically discuss.

3. Is there a need for Southern perspectives in gender analysis within sociology?

**Week 3. Shari’ati and religious sociology (Dr Meghji)**

\*Connell R (2007) *Southern Theory: The Global Dynamics of Knowledge in Social Science*. Cambridge: Polity. (Chapter 6).

\*Meghji, A. Decolonizing sociology. Cambridge: Polity. Chapter 4.

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

[Ali Shariati on Role of Leadership in West vs. Role of Leadership in Shi'ism](https://www.youtube.com/watch?v=l-oyTPxaiAY)

Al-Saif BM (2017) Musulman-e Marksisti: The Islamic Modernism of Ali Shariati in Religion vs. Religion. Bryd DJ and Miri SJ (eds) *Ali Shariati and the Future of Social Theory*: 271–276. DOI: [10.1163/9789004353732\_006](https://doi.org/10.1163/9789004353732_006).

Byrd DJ and Miri SJ (EDS) (2017) *Ali Shariati and the Future of Social Theory: Religion, Revolution, and the Role of the Intellectual*. Leiden: BRILL.

Ghamari-Tabrizi B (2004) Contentious Public Religion: Two Conceptions of Islam in Revolutionary Iran: Ali Shari`ati and Abdolkarim Soroush. *International Sociology* 19(4). SAGE Publications Ltd: 504–523. DOI: [10.1177/0268580904047371](https://doi.org/10.1177/0268580904047371).

Hanson B (1983) The “Westoxication” of Iran: Depictions and Reactions of Behrangi, Āl-e Ahmad, and Shariʿati. *International Journal of Middle East Studies* 15(1). Cambridge University Press: 1–23. DOI: [10.1017/S0020743800052387](https://doi.org/10.1017/S0020743800052387).

Saffari S (2015) Rethinking the Islam/Modernity Binary: Ali Shariati and Religiously Mediated Discourse of Sociopolitical Development. *Middle East Critique* 24(3): 231–250. DOI: [10.1080/19436149.2015.1046708](https://doi.org/10.1080/19436149.2015.1046708).

[Seyfeddin Kara and Amina Inloes discuss Ali Shari’ati’s book "On the Sociology of Islam".](https://www.youtube.com/watch?v=iT_4skNkiL0)

Shari’ati A (1986) *What Is to Be Done: The Enlightened Thinkers and as Islamic Renaissance*. Rajaee F (ed.). Houston, TX: The Institute for Research and Islamic Studies.

Shariati DA (2014) *Fatima Is Fatima*. Lulu Press, Inc.

Zeiny E (2017) Spokesmen of Intellectual Decolonization: Shariati in Dialogue with Alatas. Bryd DJ and Miri SJ (eds) *Ali Shariati and the Future of Social Theory*: 64–84. DOI: [10.1163/9789004353732\_005](https://doi.org/10.1163/9789004353732_005).

1. How convincing is Shari’ati’s critique of Marxism?
2. Critically assess the possibility of a religious sociology.

**Week 4. C.L.R James and anticolonial agency (Dr Meghji)**

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

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

\*James CLR (2001) *The Black Jacobins: Toussaint L’ouverture and the San Domingo Revolution*. London: Penguin UK.

[Bayyinah Bello The Haitian Revolution of 1791 Pt. 1](https://www.youtube.com/watch?v=iSbgvXJ9f9M)

[C.L.R. James interview on his book "Black Jacobins" (1970)](https://www.youtube.com/watch?v=aUnO8lfoVBk)

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

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

Dubois L (2004) *Avengers of the New World: The Story of the Haitian Revolution*. Cambridge, MA: Harvard University Press.

Dubois L (2012) *Haiti: The Aftershocks of History*. New York, NY: Henry Holt and Company.

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

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

[Gopal P Insurgent Empire | Priyamvada Gopal in conversation with Verso Books](https://www.youtube.com/watch?v=eKccB6rOadg)

Hammer R and White AIR (2018) Toward a Sociology of Colonial Subjectivity: Political Agency in Haiti and Liberia: *Sociology of Race and Ethnicity*. DOI: [10.1177/2332649218799369](https://doi.org/10.1177/2332649218799369).

[Laurent Dubois: The Haitian Revolution](https://www.youtube.com/watch?v=fll-z1oUfyo)

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

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

1. Critically assess the importance of anticolonial agency to the making of the modern world.
2. How has subaltern agency shaped the modern world?
3. Critically assess the relationship between anticolonial agency and Western humanism.

**Week 5. Between anti-colonialism and nationalism: the tradition of Indian sociology (Dr Meghji)**

\*Alatas SF and Sinha V (2017) *Sociological Theory Beyond the Canon*. London: Palgrave. (entry on Benoy Sarkar).

\*Sarkar BK (1912) *The Science of History and the Hope of Mankind*. Miami, FL: HardPress.

\*Patel S (2006) Beyond Binaries: A Case for Self-Reflexive Sociologies. *Current Sociology* 54(3): 381–395. DOI: [10.1177/0011392106063187](https://doi.org/10.1177/0011392106063187).

Joshi PC (1986) Lucknow School of Economics and Sociology and its relevance To-Day : Some Reflections. *Sociological Bulletin* 35(1). SAGE Publications India: 1–28. DOI: [10.1177/0038022919860101](https://doi.org/10.1177/0038022919860101).

Mukherjee R (1977) Trends in Indian Sociology. *Current Sociology* 25(3). SAGE Publications Ltd: 1–147. DOI: [10.1177/001139217702500302](https://doi.org/10.1177/001139217702500302).

Patel S (2010) At Crossroads: Sociology in India. In: Patel S (ed.) *The ISA Handbook of Diverse Sociological Traditions*. Los Angeles, CA: SAGE, pp. 280–291.

Patel S (2016) The Profession and its Association: Five Decades of the Indian Sociological Society. *International Sociology*. DOI: [10.1177/0268580902017002008](https://doi.org/10.1177/0268580902017002008).

Patel S (2017) Colonial Modernity and Methodological Nationalism: The Structuring of Sociological Traditions of India. *Sociological Bulletin* 66(2): 125–144. DOI: [10.1177/0038022917708383](https://doi.org/10.1177/0038022917708383).

Patel S (2015) [The Global Transition and the Challenge to Social Sciences](https://www.youtube.com/watch?v=34fCMphpDpE)

Sarkar BK (1919) Hindu Theory of International Relations. *The American Political Science Review* 13(3). [American Political Science Association, Cambridge University Press]: 400–414. DOI: [10.2307/1945958](https://doi.org/10.2307/1945958).

Thakur MK (2012) Radhakamal Mukerjee and the Quest for an Indian Sociology. *Sociological Bulletin* 61(1). SAGE Publications India: 89–108. DOI: [10.1177/0038022920120104](https://doi.org/10.1177/0038022920120104).

Vasavi AR (2011) Pluralising the sociology of India. *Contributions to Indian Sociology* 45(3): 399–426. DOI: [10.1177/006996671104500304](https://doi.org/10.1177/006996671104500304).

1. To what extent has the tradition of Indian sociology escaped Eurocentrism?
2. What is methodological nationalism, and to what extent has it influenced Indian sociology?
3. Is it useful to have national traditions of sociology?

**Week 6. Indigenous methodologies (Dr Meghji)**

\*Smith LT (2007) *Decolonizing Methodologies: Research and Indigeneous Peoples*. London: Zed Books.

\*Walter M and Andersen C (2013) *Indigenous Statistics: A Quantitative Research Methodology*. Walnut Creek, CA: Left Coast Press.

Denzin NK, Lincoln YS and Smith LT (2008) *Handbook of Critical and Indigenous Methodologies*. London: SAGE.

Kauanui JK (2016) "A structure, not an event”: Settler colonialism and enduring indigeneity. *Lateral, Journal of the Cultural Studies Association* 5(1). Available at: <http://csalateral.org/issue/5-1/forum-alt-humanities-settler-colonialism-enduring-indigeneity-kauanui/> (accessed 22 May 2019).

Kovach M (2010) *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. Toronto: University of Toronto Press.

[Linda Tuhiwai Smith and Eve Tuck - "Decolonizing Methodologies"](https://www.youtube.com/watch?v=rIZXQC27tvg)

Olutayo AO (2014) ‘Verstehen’, Everyday Sociology and Development: Incorporating African Indigenous Knowledge. *Critical Sociology* 40(2). SAGE Publications Ltd: 229–238. DOI: [10.1177/0896920512446094](https://doi.org/10.1177/0896920512446094).

[Smith LT. (2019) *Decolonizing Methodologies, 20 years on.*](https://www.youtube.com/watch?v=YSX_4FnqXwQ)

Tuck E and Yang KW (2012) Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society* 1(1): 40.

1. Critically assess the calls for indigenous statistics.
2. Is the concept of indigenous methodologies sociologically useful?
3. In what ways would embracing indigenous methodologies transform sociological research?

**Week 7-8**: **Long essay** **workshops (Dr Meghji)**