

SOC12 Paper Guide

Soc12 – Empire, colonialism, imperialism

Course organiser

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Teaching team

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Brief description

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

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

You will also see that most of the readings have recommended videos too; please do send any more videos my way if you think they will be useful (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. There will be twelve possible coursework essay titles, each corresponding to one of the SOC12 lecture topics. You ***CANNOT** answer the same topic for your coursework and exam*. A list of the possible coursework questions is provided in a separate document. The exam will require you to

answer *two questions*, you will be asked to choose one question from Section A and one from Section B.

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, ask the students to write an op-ed or an author/concept biography, 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.

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).

Topic list

Section A: Foundations

1. Modernity/coloniality (Dr Meghji)
 2. Imperialism, Marxism, and anti-colonialism (Dr Meghji)
 3. Pluriversality and the decolonial turn (Dr Meghji)
 4. Struggles for self-determination in the 21st century (Dr Kudaibergenova)
 5. Indigenous methodologies (Dr Kudaibergenova)
 6. The coloniality of gender (Dr Phillip)
- Weeks 7-8: Coursework workshops (Dr Meghji)

Section B: Empirical Developments

1. From the Haitian revolution to anti-colonial agency (Dr Meghji)
 2. Eugenics and genocide (Simina Dragos)
 3. Hindu nationalism (Dr Desai)
 4. Sexualities and bodies in the peripheries (Dr Phillip)
 5. Climate crisis (Dr Meghji)
 6. Decolonizing Sociology and Academia (Everyone)
- Weeks 7-8: Coursework workshops (Dr Meghji)

SECTION A. FOUNDATIONS

Lecture 1. Modernity/Coloniality

- *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?](#)
- 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.
- 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](#)
- 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.

Lecture 2. Imperialism, Marxism, and anti-colonialism

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

*Sinha, S. and R. Varma. (2017). [“Marxism and Postcolonial Theory: What’s Left of the Debate.”](#) *Critical Sociology*, Vol. 43, No. 4-5, pp.545-558.

Cabral A (1966) The weapon of theory. In: Tricontinental Conference of the Peoples of Asia, Africa and Latin America, Havana, Cuba, 1966.

Césaire, A. (2012). [“Letter to Maurice Thorez,”](#) *100 Notes – 100 Thoughts*, No. 91, pp.30-47.

Dhawan, N. (2018). [“Post-Colonial Critique of Marxism,”](#) *Krisis*, Issue 2, 2018.

Grosfoguel, R. (2012). [“Decolonizing Western Uni-versalisms. Decolonial Pluriversalism from Aimé Césaire to the Zapatistas,”](#) *Transmodernity*, pp.88-102.

Kelley, R. (2000). “A Poetics of Anticolonialism,” [Discourse on Colonialism](#) (New York: Monthly Review Press), pp.7-28.

Maldonado Torres, F. (2006). [“Césaire’s Gift and the Decolonial Turn,”](#) *Radical Philosophy Review*, Vol. 9, No. 2.

Meghji, A. (2020). *Decolonizing Sociology*. Cambridge: Polity (Chapter 3: ‘On Your Marx’).

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

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

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

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

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

From Karl Marx to Kwame Nkrumah

Towards a decolonial political economy *By Paul Emiljanowicz [ordered by SPS library]*

Useful Videos

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

Cabral, A. (2015). [“Cabralista.”](#)

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

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

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

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

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

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

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

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

1. What does it mean to ‘stretch’ Marxism, and why did anti-colonial figures find this appealing?

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

Lecture 3. Pluriversality and the decolonial turn

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

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

Allimant IH and Demuro E (2020) Reading the world anew: Zapatista stories, the denial of singularity, and the creation of a plural world. *Journal of Postcolonial Writing* 56(6). Routledge: 830–844. DOI: [10.1080/17449855.2020.1838318](https://doi.org/10.1080/17449855.2020.1838318).

Bernd Reiter (Ed.) (2018) *Constructing the Pluriverse*. Duke University Press.

Escobar A (2020) *Pluriversal Politics*. Duke University Press.

Khasnabish A (2013) *Zapatistas: Rebellion from the Grassroots to the Global*. Zed Books Ltd. (Chapter 4).

Mora M (2017) *Kuxlejal Politics: Indigenous Autonomy, Race, and Decolonizing Research in Zapatista Communities*. University of Texas Press. (Especially Chapter 2).

Olesen T (2004) Globalising the Zapatistas: from Third World solidarity to global solidarity? *Third World Quarterly* 25(1). Routledge: 255–267. DOI: [10.1080/0143659042000185435](https://doi.org/10.1080/0143659042000185435).

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

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

Vizcaíno R (2021) Did You Listen? Zapatismo and Epistemic Decolonization. *TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World* 9(6). DOI: [10.5070/T49653484](https://doi.org/10.5070/T49653484).

1. What are the central differences, if there are any, between universalism and pluriversality?
2. Critically assess the application of pluriversalism in praxis.

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

*Coulthard, G. (2014). *Red Skin, White Masks* (University of Minnesota Press, 2014).

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

*Massad, J. (2018). “Against Self-Determination,” *Humanity: An International Journal of Human Rights, Humanitarianism, and Development*, 9(2), 161-191.

*Mignolo, W. (2011). “The Zapatistas’ Theoretical Revolution: Its Historical, Ethical, and Political Consequences in *The Darker Side of Western Modernity. Global Futures, Decolonial Options* (Duke University Press), pp.213-251.

*Mignolo, W. (2002). The geopolitics of knowledge and the colonial difference. *South Atlantic Quarterly*, 101(1), 57-96.

Djagalov, R. (2020). *From Internationalism to Postcolonialism: Literature and cinema between the Second and the Third Worlds*. (McGill-Queen's Press-MQUP).

Fanon, F. (1986) *Black Skins, White Masks*. (Pluto Press).

Fanon, F. (1963). [*The Wretched of the Earth*](#)(Grove Press).

Kauanui, J. (2019). [“Decolonial Self-Determination and No-State Solutions,”](#) *Humanity Journal*.

Merson, E. (2020). *Creative Presence: Settler Colonialism, Indigenous Self-determination and Decolonial Artwork*. (Rowman & Littlefield Publishers).

- Lazarus, N. (1999). "Disavowing Decolonization: Fanon, Nationalism, and the Question of Representation in Postcolonial Theory," in A. Alessandrini, ed., *Fanon: Critical Perspectives* (Routledge), pp.69-98.
- Martin, T. (2001) *Affirmative Action Empire. Nations and Nationalism in the Soviet Union, 1932-1939*. (Cornell University Press).

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

Lecture 5. Indigenous Methodologies

- Adesina, J. O. (2002). 'Sociology and Yoruba Studies: Epistemic Intervention or Doing Sociology in the "Vernacular"?' *African Sociological Review* 6 (1): 91-114.
- Akiwowo, A. A. 1999. 'Indigenous Sociologies: Extending the Scope of the Argument,' *International Sociology* 14 (20): 115-138.
- Akiwowo, A. A. 1988. 'Universalism and Indigenisation in Sociological Theory: Introduction,' *International Sociology* 3 (2): 155-160.
- Akiwowo, A. A. 1986. 'Contributions to the Sociology of Knowledge from an African Oral Poetry,' *International Sociology* 1 (4): 343-358.
- Alatas SH (2006) The Autonomous, the Universal and the Future of Sociology. *Current Sociology* 54(1): 7–23.
- de Sousa Santos, B. (2015) *Epistemologies of the South: Justice against epistemicide*. London: Routledge.
- Lugones, M. (2007) 'Heterosexualism and the Colonial / Modern Gender System,' *Hypatia* 22 (1): 186-209.
- Meghji, A. (2020) *Decolonizing Sociology*. Cambridge: Polity.
- Mignolo, W. D. & Tlostanova, M. V. (2006) "Theorizing from the Borders: Shifting to Geo- and Body-Politics of Knowledge," *European Journal of Social Theory*, 9 (2): 205–221.
- Smith, L.T. (2012) *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books.
- Smith, L.T. (2007). 'Getting the Story Right – Telling the Story Well: Indigenous activism – Indigenous research.' In Mead and Ratuva (eds.), *Pacific Genes and Life Patents: Pacific Indigenous Experiences & Analysis of the Commodification and Ownership of Life*. Wellington, NZ: Call of the Earth Llamado de la Tierra, pp.74-81
- Smith, L.T. (2006). 'Researching in the margins: Issues for māori researchers – a discussion paper,' *AlterNative: An International Journal of Indigenous Peoples*, 2(1).
- Tlostanova, M., 2018. The Postcolonial and the Postsocialist: A Deferred Coalition? Brothers Forever? *Postcolonial Interventions: An Interdisciplinary Journal of Postcolonial Studies* III, 1–37.

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

Lecture 6. The coloniality of gender

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

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

*Bakare-Yusuf, B., 2003. 'Yorubas Don't Do Gender': A critical review of Oyeronke Oyewumi's. *The Invention of Women: Making an African sense of western gender discourse*.

Lugones, M., 2010. Toward a decolonial feminism. *Hypatia*, 25(4), pp.742-759.

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

Walsh, C. (2016). On gender and its 'Otherwise' In W. Harcourt, *The Palgrave handbook of gender and development: critical engagements in feminist theory and practice*. Macmillan Publishers Ltd. Credo

Icaza, R. and Vázquez, R., 2016. The coloniality of gender as a radical critique of developmentalism. In *The Palgrave Handbook of Gender and Development* (pp. 62-73). Palgrave Macmillan, London.

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

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

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.

Terrefe, S.D., 2020. The Pornotrope of Decolonial Feminism. *Critical Philosophy of Race*, 8(1-2), pp.134-164.

1. Do you find the idea of the 'invention of women' convincing?
2. Is there a need for Southern perspectives in gender analysis within sociology?
3. Is 'Gender' a colonial construct? Explain with examples

SECTION B. EMPIRICAL DEVELOPMENTS

Bodies and sexualities in the peripheries

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

*Bakshi, S., Jivraj, S. and Posocco, S. eds., 2016. *Decolonizing sexualities: Transnational perspectives, critical interventions* Oxford: Counterpress. (Introduction and Chapter 1)

*Tamale, S. ed., 2011. *African sexualities: A reader*. Fahamu/Pambazuka (Introduction, Chapter 1 and 21)

Ahmed, I., 2019. *Decolonising Queer Bangladesh: Neoliberalism Against LGBTQ+ Emancipation*. *Sexuality and Translation in World Politics*, p.101.

Aniruddha Dutta, 'An Epistemology of Collusion: Hijras, Kothis and the Historical (Dis)continuity of Gender/Sexual Identities in Eastern India'

Bacchetta, P., 2010. *Decolonial praxis: Enabling intranational and queer coalition building*. *Qui Parle: Critical Humanities and Social Sciences*, 18(2), pp.147-192.

Bacchetta, P (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

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

Pérez, Emma, et al. *Decolonial border queers: Case studies of Chicana/o lesbians, gay men, and transgender folks in El Paso/Juárez*. In *Performing the US Latina and Latino borderlands* (2012): 192-211.

Picq, M.L. and Tikuna, J.O.S.I., 2019. *Indigenous sexualities: Resisting conquest and translation*. *Sexuality and Translation in World Politics*, 57.

1. 'Patriarchal heterosexuality is central to the reproduction of modern gender regimes' – critically discuss.
2. Is LGBTQI+ a colonial construct? Discuss with examples
3. How does the analytic of coloniality complicate understandings of sexuality and sexual rights?

Coloniality and the climate crisis

*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](#)
- 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 social thought equipped to deal with the climate crisis?

From the Haitian revolution to anti-colonial agency

- *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](#) [C.L.R. James interview on his book "Black Jacobins" \(1970\)](#)

- 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](#)
- 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](#)
- 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. Has subaltern agency shaped the modern world?
3. Critically assess the argument that the Haitian revolution was about much more than Haiti.

Eugenics and genocide

*Collins, P. H. (2019). *Intersectionality as Critical Social Theory*. (ch 8 Intersectionality without Social Justice?)

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

*Mbembe, A. (2019). *Necropolitics*. Duke University Press.

<https://doi.org/10.1215/9781478007227> (ch 2 The Society of Enmity; ch 3 Necropolitics)

*Moses, D. & Stone, D. (2010). 'Eugenics and genocide.' In: *The Oxford Handbook of the History of Eugenics*. Oxford University Press

Achim, V. (2013). *The Roma in Romanian History*. Central European University Press.

<http://books.openedition.org/ceup/1532>

Austin, J.L. (1975). *How to do things with words*. Second Edition. Harvard University Press. (for discussion on performativity of knowledge, especially Lecture I)

Bacevic, J. (2021). No such thing as sociological excuses? Performativity, rationality and social scientific expertise in late liberalism. *European Journal of Social Theory*.

<https://doi.org/10.1177/13684310211018939> (for discussion on performativity of knowledge)

Bacevic, J. (2019). Knowing Neoliberalism. *Social Epistemology* 33(4): 380-392. (for discussion on performativity of knowledge)

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

Carey J. (2011). 'Wanted! A Real White Australia': The Women's Movement, Whiteness and the Settler Colonial Project, 1900–1940. In: Bateman F., Pilkington L. (eds) *Studies in Settler Colonialism*. Palgrave Macmillan, London.

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

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

Videos

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

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

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

Other resources

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

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

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

Supervision questions:

1. Discuss the role of 'race science' **and/or** eugenics in the nation-state. Draw on a historical or contemporary case study to build your argument.
2. In what ways, if at all, does 'race science' **and/or** eugenics impact the social world? Discuss in relation to a historical or contemporary case study.

3. Some historians claim that eugenicists cannot be blamed for genocide (see discussions in Levine & Bashford, 2010). To what extent do you agree with this argument?
4. To what extent can we understand eugenics as a manifestation of ‘modernity/coloniality’?

Hindu Nationalism

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Decolonizing Sociology and Academia

*Bhambra GK, Gebrial D and Nişancıoğlu K (2018) *Decolonising the University*. London: Pluto Press.

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