

**HSPS Part IIB Soc 6
Advanced Social Theory
2021-22**

Course Organizer: Professor Jennifer Gabrys

Aims and objectives

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.

Course aims:

- To enable students to pursue their interests in social theory at an advanced level.
- To enable students to read a selection of theoretical texts in detail.
- To encourage students to use social theory to analyse particular aspects or characteristics of contemporary societies.
- To encourage students to think creatively, constructively and critically about how the social and political world is changing today.

Course organization

The course is organized in terms of discrete modules – i.e., clusters of lectures or seminars. Each module consists of around four hours of lectures or seminar-based teaching, often scheduled as two two-hour sessions. The modules are focused on particular problems or themes and are taught by leading practitioners of social theory today. The content of the modules will vary from year to year, depending on the availability of members of staff. In 2021-22 the modules listed below will be offered:

Michaelmas 2021

Prof Jennifer Gabrys, 'Introduction to Advanced Social Theory: Pluralizing Social Theory' (13 and 20 October)

Dr Filipe Carreira da Silva, 'Rethinking Populism' (27 October and 3 November)

Dr Michiel van Oudheusden 'Citizens and Collectives' (10 and 17 November)

Dr Max Ritts, 'Indigeneity' (24 November and 1 December)

Lent 2021

Dr Ali Meghji, 'Critical Race Theory, Decoloniality, and Contemporary Nationalisms: Towards a Theoretical Synergy' (26 January and 2 February)

Dr Mónica Moreno-Figueroa, 'Domination, Resistance and Internalized Racism' (9 and 16 February)

Dr Michelle Westerlaken, 'Thinking With More-than-Human Entities' (23 February and 2 March)

Dr Danilo Urzedo, 'Environmental Futures' (9 and 16 March)

Easter 2022

Prof Jennifer Gabrys, Revision Session (4 May)

Covid-19

Because we will be continuing to respond to Covid-19 during the 2021-22 academic year, we will typically be holding lectures online, with accompanying seminars that may be scheduled for in-person or online meetings depending upon conditions. The usual lecture format will include a presentation of approximately 1 hour in length that you will be able to view in advance of course discussion, and 1 hour of course discussion and related activities. All session formats will be recorded and made available on the course moodle on the VLE, along with slides and/or related material for each lecture.

When consulting these materials and recordings, please be sure to read the University of Cambridge's policy on the '[use of recordings for remote teaching and learning](#),' which notes that the copyright for course materials including videos belong to its lecturer. Course videos are only to be used by the cohort of students enrolled in this course and only for the current academic year (2021-22). These materials may not be shared more widely. Please refer to the Department and University guidance on Covid-19 adaptations on a regular basis for updates.

Supervision

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. There is a central SOC 6 sign-up sheet for supervisions that you will be able to access from the course moodle. You can sign up for 6 total lectures, with 3 in Michaelmas and 3 in Lent terms. If students or Directors of Studies encounter difficulties with supervision arrangements they should contact the Course Organizer.

Revision

A one-hour revision class is scheduled at the beginning of Easter Term. You will have the option of signing up for 2 revision lectures in Easter term in preparation for your examination.

Assessment

The course will be assessed by means of a three-hour examination paper.

Brief description of modules and reading lists

MICHAELMAS TERM 2021

1. Introduction to Advanced Social Theory -- Prof Jennifer Gabrys

Session 1: Introduction to Social Theory and Social Problems

How does the study of social theory change when engaging with social problems, even more than distinct writers or theories? We will discuss how social problems are constituted, the ways in which social theory variously engages with the formation of social problems, and different ways in which theory can address social problems. Through an overview of the course contents, we will look the multiple social problems and topics to be address in this course, and consider how this approach might reorient customary approaches to social theory.

Session 2: Pluralizing Social Theory

Building on the introductory session to this course, we will engage in more depth with questions of how to pluralize social theory when studying and engaging with social problems. We will analyse how diverse and multiple formations of epistemology and ontology generate and inform different ways of engaging with social life. We will look at how social theory as developed within indigenous, Black, postcolonial, decolonial, feminist and queer scholarship provides alternative approaches to ways of knowing and being that also make the political implications of different ways of doing social theory more apparent. This second lecture will continue themes addressed in the introductory lecture while providing a map for the overall course, where lecture and discussion topics will engage with questions of truth and authority, community and political agency, inequality and social justice. How do more pluralistic approaches to social theory and social life enable researchers to create other ways of practicing theory and producing knowledge?

Required Reading

- Bhambra, G. (2014). *Connected Sociologies*. London: Bloomsbury. [especially Chapter 4: "Global Sociology: Indigenous, Subversive, Autonomous?" and Chapter 5: "Global Sociology: Multiple, Southern, Provincial?"]
- Haraway, Donna. 1991. "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective," In *Simians, Cyborgs, and Women: The Reinvention of Nature*. New York: Routledge, 183-201.
- Mignolo, Walter de. 2010. "Epistemic Disobedience, Independent Thought and Decolonial Freedom. *Theory, Culture & Society*, 26(7–8), 159–181.
<https://doi.org/10.1177/0263276409349275>
- Tuck, Eve and K. Wayne Yang. 2012. "Decolonization is Not a Metaphor." *Decolonization: Indigeneity, Education and Society* 1, 1-40.

Recommended Reading

- de la Cadena, Marisol, and Mario Blaser, eds. *A World of Many Worlds*. Duke University Press, 2018.
- Escobar, Arturo. *Designs for the Pluriverse*. Duke University Press, 2018.
- Gabrys, Jennifer. "Atmospheric Citizens: How to Make Breathable Worlds," in *Citizens of Worlds: Open-Air Toolkits for Environmental Struggle*. Minneapolis: University of Minnesota Press, forthcoming.
- Global Social Theory, <https://globalsocialtheory.org/>
- Harding, Sandra. 2008. *Sciences from Below: Feminisms, Postcolonialities, and Modernities*. Duke University Press. [Especially "Introduction: Why Focus on Modernity?" and

Chapter 5: "Postcolonial Science and Technology Studies: Are There Multiple Sciences?"

James, William. *A Pluralistic Universe*. Lincoln, NE: University of Nebraska Press, 1996 [1909].

Law, John. 2015. "What's Wrong with a One-World World?" *Distinktion: Journal of Social Theory* 16, no. 1, 126-139, DOI: 10.1080/1600910X.2015.1020066.

Mignolo, Walter. 2013. "On Pluriversality." <http://waltermignolo.com/on-pluriversality>.

Muñoz, José Esteban et al. 2015. "Theorizing Queer Inhumanisms." *GLQ* 21, nos. 2-3, 209–248.

Seitz, David K. Interview with Lauren Berlant. "On Citizenship and Optimism." *Society + Space*. March 22, 2013. <http://societyandspace.org/2013/03/22/on-citizenship-and-optimism>.

Sundberg, Juanita. (2014). "Decolonizing Posthumanist Geographies." *Cultural Geographies*, 21, no. 1, 33–47.

Zapatista Army of National Liberation. (1996). Fourth Declaration of the Lacandon Jungle. <http://struggle.ws/mexico/ezln/jung4.html>.

Essay questions

1. How do different approaches to social life create different social practices?
2. Explain how 'situated knowledges' could change approaches to objectivity
3. Does global sociology contribute to more pluralistic social theory?

Supervision

Contact Prof Jennifer Gabrys at jg899@cam.ac.uk

2. Rethinking Populism – Dr Filipe Carreira da Silva

Especially after the 2008 financial crisis, the term 'populism' has become one of the buzzwords of our time. Journalists, politicians, pundits and scholars alike have come to apply the term to a vast array of phenomena across the political spectrum: from anti-establishment political movements on both left and right (Greece's Syriza, Spain's Podemos, Italy's Five Stars, the Tea Party and Occupy Wall Street movements in the United States), through political leaders (e.g., Erdogan in Turkey, and Orban in Hungary) and candidates (e.g., Donald Trump and Bernie Sanders in the US), to parties and currents within parties challenging the traditional political mainstream from the inside (e.g., the National Front in France). Yet, amongst socio-political concepts, populism has pride of place as one of the most contentious, being variously characterized as ideology, logic, discursive frame, strategy/organization, a mode of political practice, or, for those privileging its performative aspects, political style.

In this module, I take one step back, and call this labelling into question. What unites and disunites the above mentioned phenomena? Does the 'populist' theoretical/ conceptual framework help us make sense and explain these phenomena, or, on the contrary, does such a framework inhibit our understanding of what these phenomena are and what they are about? Do the different understandings of populism itself, both conceptually and methodologically allow for significantly different levels of understanding and scientific analysis of the phenomena in question? In the first session, I discuss the rise of 'populist politics' in Europe and in the United States and examine different conceptualizations of 'populism' and their operationalization for the purpose of analysis. In the second session, I consider how populism has characteristics of utopian thinking: populist leaders use highly moralized images of the past to castigate the present and promise the eminent advent of a new future.

Session 1:*Required Reading*

Laclau, E. 2005. *On Populist Reason*. London: Verso.

Silva, F.C and M.B. Vieira. 2018. "Populism as Logic of Political Action", *European Journal of Social Theory*.

Recommended Reading

Abst, K. and S. Rummens. 2007. "Populism versus Democracy." *Political Studies* 55: 405-424.

Arditi, B. 2008. *Politics on the Edges of Liberalism*. Edinburgh: Edinburgh University Press.

Canovan, M. 2002. "Taking Politics to the People: Populism as the Ideology of Democracy", in Y. Mény and Y. Surel (eds.), *Democracies and the Populist Challenge*. New York: Palgrave, pp. 25–44.

Mudde, C. and C.R. Kaltwasser. 2015. "Populism", in M. Freeden et al. (eds.), *The Oxford Handbook of Political Ideologies*. Oxford: Oxford University Press, pp. 493-512.

Rooduijn, M. 2019. "State of the Field: How to Study Populism and Adjacent Topics? A Plea for both More and Less Focus." *European Journal of Political Research* 58, no. 1: 362-372. (<https://doi.org/10.1111/1475-6765.12314>)

Wejnert, B. and D. Woods, 2014. *The Many Faces of Populism: Current Perspectives* (especially chapters 2, 3). Emerald Publishing.

Session 2:*Required Reading*

Canovan, M. 1999. "Trust the People! Populism and the Two Faces of Democracy". *Political Studies* 43: 2-16.

Silva, F.C. and M.B. Vieira. 2018. "Populism and the Politics of Redemption", *Thesis Eleven*.

Recommended Reading

Engels, F. 2015. *The Politics of Resentment*. University Park: Penn State University Press. Esp. Chap. 3.

Mihai, M. 2016. *Negative Emotions and Transitional Justice*. New York: Columbia University Press. Esp. Chap. 2.

Muller, J.-W. 2016. *What is Populism?* Philadelphia: University of Pennsylvania Press.

Wegner, P.E. 1993. "On Zamyatin's We: A Critical Map of Utopia's 'Possible Worlds'." *Utopian Studies* 4, no. 2: 94-116.

Essay questions

1. What factors led to the rise of populism in recent years?
2. Is populism an ideology?
3. "The utopia of the Populists was in the past, not the future." (Hofstadter) Discuss.

Supervision

Contact Dr FC Silva at fcs23@cam.ac.uk

3. Citizens and Collectives – Dr Michiel van Oudheusden

This module will consist of two sessions that investigate theories and practices of citizens and collectives. The first session, 'Making Citizens and "doing" Citizenship,' will engage with citizenship in a broad theoretical and empirical sense. The session views citizenship as a set

of varied practices through which citizens set the terms of civic membership and define civic rights and duties – often through political contestation and struggle. In this way, it seeks to avoid a too static, legal or juridical definition of citizenship as a set of (individual) rights and obligations; instead drawing attention to its social construction in various cultures, its rich histories, and inviting inquiry into possible citizenship futures.

The second session, ‘Scientific Citizenship,’ will continue to explore how citizenship is articulated in practice, with a specific focus on how contemporary forms of citizenship are mediated and articulated through technosciences, new publics and new problems, science policies, data practices, and technological infrastructures. If citizenship always includes fellow citizens, as articulated by Balibar, then who are the fellow citizens and communities that emerge along with new sciences and technologies?

Session 1: Making and Doing Citizenship

Required Reading

- Clarke, J., Coll, K., Dagnino, E. & Neveu, C. 2014. *Disputing Citizenship*, Policy Press, Bristol (UK), esp. Part 1: “Recentring citizenship”;
<https://policy.bristoluniversitypress.co.uk/disputing-citizenship>
- Hochschild, A.R. 2016. *Strangers in Their Own Land. Anger and Mourning on the American Right*, esp. ch. 9: “The Deep Story,” The New Press, NY, 135-151.
- Mouffe, C. 2000. *The Democratic Paradox*. Verso: London.
- Rose, N. 2012. “Thinking on the Edge: Democracy in the Contemporary Life Sciences,” *BioSocieties*, 7, 459-472. DOI:10.1057/biosoc.2012.26

Recommended Reading

- Balibar, Étienne. 2015 [2012]. *Citizenship*. Cambridge: Polity Press. [especially Chapter 1: “Democracy and Citizenship: An Antinomic Relationship”]
- Hobson, K. 2013. “On the making of the environmental citizen,” *Environmental Politics*, 22:1, 56-72, DOI: 10.1080/09644016.2013.755388.
- Brown, M.B. 2009. “How Science Becomes Political,” in *Science in Democracy: Expertise, Institutions, and Representation*. Cambridge, MA: MIT Press, 185-199.
- Mookherjee, M. (2005). “Affective citizenship: feminism, postcolonialism and the politics of recognition,” *Critical Review of International Social and Political Philosophy*, 8:1, 31-50, DOI: 10.1080/1369823042000335830.
- Mutz, D.C. 2006, *Hearing the Other Side: Deliberative versus Participatory Democracy*. New York: Cambridge University Press.
- Ruitenberg, C.W. 2009. “Educating political adversaries: Chantal Mouffe and radical democratic citizenship education,” *Studies in Philosophy and Education*, 28(3), 269-281.
- West, T. 1996. “Beyond Dissensus: Exploring the Heuristic Value of Conflict,” *Rhetoric Review*, 15(1), 142-155.

Session 2: Scientific Citizenship

Required Reading

- Irwin, Alan. 2001. “Constructing the Scientific Citizen: Science and Democracy in the Biosciences.” *Public Understanding of Science* 10, no.1, 1–18.
- Gabrys, Jennifer. 2014. “Programming Environments: Environmentality and Citizen Sensing in the Smart City.” *Environment and Planning D: Society and Space* 2, no. 1, 30-48.
- Isin, Engin. 2009. “Citizenship in Flux: The Figure of the Activist Citizen.” *Subjectivity* 29, no. 1, 367-388.

Jasanoff, Sheila. 2004. "Science and Citizenship: A New Synergy." *Science and Public Policy* 31, no. 2, pages 90–94.

Recommended Reading

- Beraldo, D and Milan S. 2019. From data politics to the contentious politics of data. *Big Data & Society*, 6(2). DOI: <https://doi.org/10.1177/2053951719885967>
- Berlant, Lauren. 2007. "Citizenship." In *Keywords for American Cultural Studies*, edited by Bruce Burgett and Glenn Hendler, 37-42. New York: New York University Press.
- Berlant, Lauren, interviewed by David K. Seitz. 2013. "On Citizenship and Optimism." *Society + Space*, March 22. <http://societyandspace.org/2013/03/22/on-citizenship-and-optimism>
- Chilvers, J and Kearnes, M 2016. *Remaking Participation. Science, environment and emergent publics*. Abingdon/New York: Routledge. DOI: <https://doi.org/10.4324/9780203797693>
- Gabrys, Jennifer. 2019. "Data Citizens: How to Reinvent Rights," in *Data Politics: Worlds, Subjects, Rights*, edited by Didier Bigo, Engin Isin and Evelyn Ruppert, pages 248-266. New York: Routledge.
- Hintz, Arne, Lina Dencik, and Karin Wahl-Jorgensen. 2017. "Digital Citizenship and Surveillance| Digital Citizenship and Surveillance Society — Introduction." *International Journal of Communication* 11, 731–739.
- Irani, Lily. 2019. *Chasing Innovation: Making Entrepreneurial Citizens in Modern India*. Princeton University Press. [especially "Introduction: Innovators and their Others," and Chapter 3: "Teaching Citizenship, Liberalizing Community"]
- Turnhout, E. et al. 2010. "How Participation Creates Citizens: Participatory Governance as Performative Practice," *Ecology & Society* 15(4), 26; <https://www.ecologyandsociety.org/vol15/iss4/art26/>
- Van Oudheusden, M. and Abe, Y. 2021. Beyond the Grassroots: Two Trajectories of "Citizen Sciencization" in Environmental Governance. *Citizen Science: Theory and Practice*, 6(1), p.13. DOI: <http://doi.org/10.5334/cstp.377>
- Winner, Langdon. 1986. "Do Artifacts Have Politics?" In: *The Whale and the Reactor: A Search for Limits in an Age of High Technology*. Chicago: University of Chicago Press. Chap. 2, pp. 19–39.

Essay questions

1. What is a sociological approach to citizenship and why should it matter?
2. How does citizenship feel?
3. In what ways does citizenship change through technologies and technological practices?

Supervision

Contact Dr M van Oudheusden at michiël.vanoudheusden@kuleuven.be

4. Indigeneity – Dr Max Ritts

Throughout the latter half of the 20th century, historically marginalized and disparate communities across the globe have found common association in an emergent and often elusive category: 'Indigeneity'. But most scholars agree that the impetus for the development and internationalization of this concept came from not from these peoples, but rather from liberal democratic political elites in settler colonial societies. In western liberal societies, moreover, modernization discourses have tended to position indigenous peoples either as impediments to economic development, or as "natural guardians" of threatened

environments. With the rise of climate geopolitics and industrial technoscience over the last three decades, these appraisals have intensified with mixed results. Indigenous communities are increasingly cast as sites of salvation, hope, and economic opportunity -- even as they continue to bear the brunt of state-sanctioned surveillance, violence, and resource theft. Given these developments, how should we understand the meaning and political utility of the concept of Indigeneity today?

Session One provides a general survey of the concept of Indigeneity, and its lineages in the decolonization movements, techno-sciences, and multicultural liberalisms of the post-war period. Here, we will observe how figurations of race, nature, and place have been assigned to (and claimed by) Indigenous communities, with dramatically uneven results. Session Two will examine the conjunctural politics of Indigeneity during an era of global extractivism. It will assess some of the ways in which Indigenous contestations to differently configured colonialisms (such as "settler", "classical" and "European" variants) are both widespread and deeply felt across Indigenous territories but also identities, institutions, and creative practices. Both sessions look at how Indigeneity, and with it, distinct Indigenous communities, have been configured by and responded to Western theoretical (and practical) understandings of nature (human and non-human). Through these sessions, we will observe how the range of characteristics cited as relevant to "Indigeneity" often tell us much more about the fault-lines within Western nation states than they do the peoples (and places) in question.

Session 1: Configuring Indigeneity

Required reading

- Bawaka Country et al. (2016) "Co-becoming Bawaka: Towards a relational understanding of place/space" *Progress in Human Geography* 40 (4), 455-475.
- Deloria, Vine (1969) "Anthropologists and Other Friends" in *Custer Died for Your Sins*. University of Oklahoma Press, 78-100.
- Povinelli, Elizabeth (2002) "Introduction" in *The Cunning of Recognition: Indigenous Alterities and the Making of Australian Multiculturalism*. Duke UP, 1-34.
- TallBear, Kim (2013). "Genomic Articulations of Indigeneity." *Social Studies of Science* 43 (4), 509-534.

Recommended reading

- Chang, David A. (2015) "We Will Be Comparable to the Indian Peoples": Recognizing Likeness between Native Hawaiians and American Indians, 1834-1923," *American Quarterly*, 67 (3), 859-886.
- Todd, Zoe (2016) "An Indigenous Feminist's Take On The Ontological Turn: 'Ontology' Is Just Another Word For Colonialism" *Journal of Historical Sociology* 29 (1), 4-22.
- Ulloa, Astrid (2019). "Indigenous Knowledge Regarding Climate in Columbia" in Feola, Geohagen, and Arnall (eds) *Climate and Culture: Multidisciplinary Perspectives on a Warming World*. University of Cambridge Press, 68-92.
- Valdivia, Gabriela (2005) "On Indigeneity, Change, and Representation in the Northeastern Ecuadorian Amazon" *Environment and Planning A: Economy and Space*, 285-303
- Wolfe, Patrick (2006) "Settler colonialism and the elimination of the native," *Journal of Genocide Research*, 8:4, 387-409.
- Whyte, K. 2018. Settler Colonialism, Ecology and Environmental Injustice. *Environment & Society: Advances in Research* 9, 129-148.

Session 2: "Indigenous Interruptions"

Required reading

- Coulthard, Glen (2014). "From Wards of the State to Subjects of Recognition? Marx, Indigenous Peoples, and the Politics of Dispossession in Denendeh" in *Theorizing Native Studies*. Duke UP, 56-98.
- Kuokkanen, Rauna (2019) "At the Intersection of Arctic Indigenous Governance and Extractive Industries: Survey of Three Case Studies." *The Extractive Industries and Society* 6, 15–21.
- Simpson, Audra (2014) "Indigenous Interruptions" in *Mohawk Interruptus*. Duke UP, 1-36.
- Tuck, Eve and Yang, K. Wayne (2012) "Decolonization is not a metaphor" *Decolonization: Indigeneity, Education & Society* Vol. 1 (1): 1-40

Recommended reading

- de Sousa Santos, Boaventura (2016) "Epistemologies of the South and the Future", *From the European South: a transdisciplinary journal of postcolonial humanities* 1, 17-29.
- Escobar, Arturo (1992) "Imagining a Post-Development Era? Critical Thought, Development and Social Movements" *Social Text*, 20-56.
- Daigle, M. and Sundberg, J. (2017) 'From where we stand: unsettling geographical knowledges in the classroom' *Transactions of the Institute of British Geographers* 42(3), 338-341.
- Goodyear-Ka'ōpua, Noelani (2017) "Protectors of the Future, Not Protestors of the Past: Indigenous Pacific Activism and Mauna a Wākea" *South Atlantic Quarterly* 116 (1), 184–194.
- Li, Tania (2001) "Articulating Indigenous Identity in Indonesia: Resource Politics and the Tribal Slot. *Comparative Studies in Society and History* 42 (1), 149-179.
- Liboiron, Max (2021). "An Anticolonial Pollution Science" in *Pollution is Colonialism*. Duke UP, 113-156.

Questions

1. Where in the world is 'Indigeneity' found (and where in the world is it not found)?
2. To what extent, if at all, are critical social theory and Indigenous thought complementary?
3. How does the concept of 'nature' enter into articulations of Indigeneity? Provide at least 3 examples and explain their connection to one another.

Supervision

Contact Dr Max Ritts at mjr223@cam.ac.uk

LENT TERM 2021

5. Critical Race Theory, Decoloniality, and Contemporary Nationalisms: Towards a Theoretical Synergy – Dr Ali Meghji

In this two-part module we will consider the central differences and overlaps between critical race theory (CRT) and decolonial thought. Rather than attempting to synthesise these two approaches, we will consider the possibility for a social theory built around synergy. In order to demonstrate how this synergy may work, we will then focus on the case studies of contemporary nationalisms, including Brexit, Trumpamerica, Modi's populism in India, and Bolsanaro in Brazil. Students will have to decide whether, when addressed with such realities of contemporary nationalisms and political crises, they opt for CRT, decolonial thought, a synthesis, or a synergy.

Sessions 1 and 2:

Required Reading (On Decolonial Thought):

- Bhambra GK (2014) *Connected Sociologies*. London: Bloomsbury.
- Mignolo W (2011) Epistemic Disobedience and the Decolonial Option: A Manifesto. *TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World* 1(2): 44–66.
- Grosfoguel R (2007) The Epistemic Decolonial Turn: Beyond political-economy paradigms. *Cultural Studies* 21(2–3): 211–223.

Required Reading (On Critical Race Theory):

- Bonilla-Silva E (1997) Rethinking Racism: Toward a Structural Interpretation. *American Sociological Review* 62(3): 465–480.
- Bonilla-Silva E (2015) More than Prejudice: Restatement, Reflections, and New Directions in Critical Race Theory. *Sociology of Race and Ethnicity* 1(1): 73–87.

Required Reading (Case Studies):

- Bhambra GK (2017) Brexit, Trump, and ‘methodological whiteness’: on the misrecognition of race and class. *The British Journal of Sociology* 68(1): 214–232.
- Meghji A (2020) Towards a theoretical synergy: Critical race theory and decolonial thought in Trumpamerica and Brexit Britain. *Current Sociology*. SAGE Publications Ltd: 0011392120969764. DOI: [10.1177/0011392120969764](https://doi.org/10.1177/0011392120969764).

Recommended Reading (On Decolonial Thought):

- Connell R (2007) *Southern Theory: The Global Dynamics of Knowledge in Social Science*. Cambridge: Polity.
- Go J (2016) *Postcolonial Thought and Social Theory*. New York, NY: Oxford 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).
- Meghji A (2020) *Decolonizing Sociology*. Cambridge: Polity.
- Quijano A (2007) Coloniality and Modernity/Rationality. *Cultural Studies* 21(2–3): 168–178.

Recommended Reading (On Critical Race Theory):

- Bonilla-Silva E (2017) *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America*. 5th ed. Lanham, MD: Rowman & Littlefield.
- Christian M (2019) A Global Critical Race and Racism Framework: Racial Entanglements and Deep and Malleable Whiteness. *Sociology of Race and Ethnicity* 5(2): 169–185.
- Lewis AE (2004) “What Group?” Studying Whites and Whiteness in the Era of “Color-Blindness”. *Sociological Theory* 22(4): 623–646.
- Meghji A (2021) Just what is critical race theory, and what is it doing in British sociology? From “BritCrit” to the racialized social system approach. *The British Journal of Sociology* 72(2): 347–359. DOI: <https://doi.org/10.1111/1468-4446.12801>.
- Ray V (2019) A Theory of Racialized Organizations. *American Sociological Review* 84(1): 26–53.
- Weiner MF (2012) Towards a Critical Global Race Theory. *Sociology Compass* 6(4): 332–350.

Recommended Reading (Case Studies):

- Ashe S (2016) UKIP, Brexit and Postcolonial Melancholy. In: *Discover Society*. Available at: <https://discoversociety.org/2016/06/01/ukip-brexit-and-postcolonial-melancholy/> (accessed 10 June 2020).
- Bonilla-Silva E (2019) Toward a New Political Praxis for Trumpamerica: New Directions in Critical Race Theory. *American Behavioral Scientist*.
- Lamont M, Park BY and Ayala-Hurtado E (2017) Trump's electoral speeches and his appeal to the American white working class. *The British Journal of Sociology* 68(S1): S153–S180.
- Masood A and Nisar MA (2019) Speaking out: A postcolonial critique of the academic discourse on far-right populism: *Organization*
- Meghji A Britain's Postcolonial Crisis: The Denial of Racism in Little England (n.d.). Available at: <https://www.europenowjournal.org/2020/12/07/britains-postcolonial-crisis-the-denial-of-racism-in-little-england/> (accessed 19 July 2021).
- Meghji A and Niang SM (2021) Between Post-Racial Ideology and Provincial Universalisms: Critical Race Theory, Decolonial Thought and COVID-19 in Britain. *Sociology*. SAGE Publications Ltd: 00380385211011575. DOI: [10.1177/00380385211011575](https://doi.org/10.1177/00380385211011575).
- Mondon A and Winter A (2018) Whiteness, populism and the racialisation of the working class in the United Kingdom and the United States. *Identities* 0(0): 1–19.
- Schaefer DO (2019) Whiteness and civilization: shame, race, and the rhetoric of Donald Trump. *Communication and Critical/Cultural Studies* 0(0): 1–18.
- Valluvan S and Kalra VS (2019) Racial nationalisms: Brexit, borders and Little Englander contradictions. *Ethnic and Racial Studies* 42(14): 2393–2412.

Essay questions

1. Are critical race theory and decolonial thought inconsistent theoretical paradigms?
2. Is there any potential to use critical race theory and decolonial thought together in sociological analysis?
3. To what extent, if at all, are critical race theory and decolonial thought complementary social theories?

Supervision

Contact Dr Ali Meghji at am2059@cam.ac.uk

6. Domination, Resistance and Internalized Racism – Dr Mónica Moreno-Figueroa

The aim of this module is to explore the applicability of notions of 'internal', subjective, emotive, commonsensical, habitual, on the one hand, and resistance, confrontation and opposition, on the other hand, to social problems and notions of change. We will focus on the topic of racism but also touch on other oppressions such as classism, sexism, homophobia, ageism, fatphobia, ableism, to guide a discussion on how sociology, cultural studies, critical race studies, feminist theory, social psychology and related social sciences deal with the complexity of domination. By exploring the notion of internalized racism, we will consider what it takes to live through experiences of exclusion and privilege and also how those experiences develop logics to keep the systems of oppression in place.

Key questions will be: how can we think about social transformation at a point where the figure of protest and resistance has become predictable? How can we then grapple with the moments of compliance, habit, difficulty and at times inability to resist? What do we lose when we romanticize resistance and do not consider how the contention of dominance operates? What do we gain when we keep the possibility of radical social transformation as a guiding force in our investigations? We will consider the concepts of domination, hegemony,

ideology, common sense, habit, internalized oppression and resistance in relation to racism. We will look at how racism continues to renew its systematic and structural power, forms and pervasiveness and what the challenges are when exploring the roles people play in this.

Session 1: The internalised side of oppression

Required Reading

- David, E. J. R., Schroeder, T. M., & Fernandez, J. (2019). Internalized Racism: A Systematic Review of the Psychological Literature on Racism's Most Insidious Consequence. *Journal of Social Issues*, 75(4), 1057–1086. <https://doi.org/10.1111/josi.12350>
- DiAngelo, Robin J. (2006) My Class Didn't Trump My Race: Using Oppression to Face Privilege, *Multicultural Perspectives*, 8:1, 51-56
- Hordge-Freeman, E. (2015) *The Color of Love: Racial Features, Stigma, and Socialization in Black Brazilian Families*. "Chapter 3. Home is where the Hurt Is: Affective Capital, Stigma and Racialisation".
- Poupart, L. M. (2003). The familiar face of genocide: Internalized oppression among American Indians. *Hypatia*, 18(2), 86-100.
- Pyke, K. D. (2010) 'What Is Internalized Racial Oppression and Why Don't We Study It? Acknowledging Racism's Hidden Injuries', *Sociological Perspectives*, 53 (4); 551-572.
- Sullivan, S. (2015) *The Physiology of Sexist and Racist Oppression*. Introduction and Chapter 4. The Stomach and the Heart: On the Physiology of White Ignorance.

Recommended Reading

- Ahmed, S. (2017) *Living a Feminist Life*. "Conclusion 1. A Killjoy Survival Kit and Conclusion 2. A Killjoy Manifesto."
- Campbell F.K. (2009) Internalised Ableism: The Tyranny Within. In: *Contours of Ableism*. Palgrave Macmillan, London
- Charles, S. (2010). How should feminist autonomy theorists respond to the problem of internalized oppression? *Social Theory and Practice*, 36(3), 409-428.
- Combs, G. (2019). White privilege: What's a family therapist to do?. *Journal of marital and family therapy*, 45(1), 61-75.
- David, E. J. R. (Ed.). (2013). *Internalized oppression: The psychology of marginalized groups*. Springer Publishing Company.
- Ellis, É., & Bermúdez, J. M. (2020). Funhouse Mirror Reflections: Resisting Internalized Sexism in Family Therapy and Building A Women-Affirming Practice. *Journal of Feminist Family Therapy*, 1-21.
- Fanon, F. (1991 (1967)) *Black Skin, White Masks*. (London: Pluto Press). "Chapter 5. The fact of blackness".
- Hobson, J. (2005) *Venus in the Dark: Blackness and Beauty in Popular Culture*. (New York and London: Routledge). "Chapter 4. The "Batty" Politic: Toward an aesthetic of the Black Female Body."
- Jacobs, M. R. (2019) Resisting and reifying racialization among urban American Indians, *Ethnic and Racial Studies*, 42:4, 570-588
- Jeffrey P. Aguinaldo (2008) The social construction of gay oppression as a determinant of gay men's health: 'homophobia is killing us', *Critical Public Health*, 18:1, 87-96.
- Lorde, A. (1983) *Zami, a New Spelling of My Name*. (Trumansburg, N.Y.: Crossing Press). Chapters 1 and 2 (at least).
- Rankine, C. (2014) *Citizen: An American Lyric*.
- Reeve, D. (2015). Disgust and self-disgust: A disability studies perspective. *The revolting self: Perspectives on the psychological, social, and clinical implications of self-directed disgust*, 53-74.

- Saguy, A. C., & Ward, A. (2011). Coming out as fat: Rethinking stigma. *Social Psychology Quarterly*, 74(1), 53-75.
- Szymanski, D.M. PhD & Y. Barry Chung PhD (2002) Internalized Homophobia in Lesbians, *Journal of Lesbian Studies*, 7:1, 115-125
- Szymanski, D.M., Henrichs-Beck, C. (2014) Exploring Sexual Minority Women's Experiences of External and Internalized Heterosexism and Sexism and their Links to Coping and Distress. *Sex Roles* 70, 28–42.
- Young, I. M. (2011) *Justice and the Politics of Difference*. (Princeton, N.J.: Woodstock: Princeton University Press). "Chapter 2. The five faces of oppression."

Session 2. Domination, Ideology, Habit and Resistance

Required Reading

- Crehan, K. (2016). *Gramsci's common sense: inequality and its narratives*. Duke University Press.
- Pedwell, C. (2017) 'Transforming Habit: Revolution, Routine and Social Change', *Cultural Studies*, 31 (1); 93-120.
- Pedwell, Carolyn (2021) *Revolutionary Routines. The Habits Of Social Transformation*. McGill-Queens University Press
- Sullivan, S. (2006) *Revealing Whiteness: The Unconscious Habits of Racial Privilege*. (Bloomington, Ind.: Indiana University Press; Chesham: Combined Academic. Introduction and Chapter 1. Ignorance and Habit.
- Susen, S. (2014) 'Reflections on Ideology', *Thesis Eleven*, 124 (1); 90-113.
- Thompson, J. B. (1990) *Ideology and Modern Culture: Critical Social Theory in the Era of Mass Communication*. (Cambridge: Polity). "Chapter 1, The Concept of Ideology" - especially pages 52-72.

Recommended Reading

- Abu-Lughod, Lila. 1990. The romance of resistance: tracing transformations of power through Bedouin women. *American Ethnologist* 17(1):41-55.
- Bourdieu, P. (1990) *The Logic of Practice*. (Cambridge: Polity). "Chapter 8. Modes of Domination".
- Bourdieu, P. & R. Nice (1977) *Outline of a Theory of Practice*. (Cambridge: Cambridge University Press). "Chapter 4. Structures, Habitus, Power: Basis for a Theory of Symbolic Power".
- Cudd, A. (2006). *Analyzing oppression* (Studies in feminist philosophy). New York, N.Y. ; Oxford: Oxford University Press.
- Eagleton, T. (2007) *Ideology: An Introduction*. (London: Verso).
- Gledhill, John. 2000. *Power and its disguises: anthropological perspectives on politics*. 2nd ed. London: Pluto Press. "Chapter 4. The political Anthropology of Colonialism: a Study of Domination and resistance".
- Gledhill, John. 2014. Indigenous autonomy, delinquent states, and the limits of resistance. *History and Anthropology*. 25, 4, p. 507-529
- Hall, S. (1986) 'Gramsci's Relevance for the Study of Race and Ethnicity', *Journal of communication inquiry*, 10 (2); 5-27.
- Roseberry, W. (1994) 'Hegemony and the Language of Contention' in G. M. Joseph & Nugent, D. (eds) *Everyday Forms of State Formation: Revolution and the Negotiation of Rule in Modern Mexico* (Durham: Duke University Press); 355-366.
- Scott, J. C. (1990) *Domination and the Arts of Resistance: Hidden Transcripts*. (New Haven: Yale University Press). Chapter 2. Domination, Acting and Fantasy.
- Sivaramakrishnan, K. 2005. "Some intellectual genealogies for the concept of everyday resistance". *American Anthropologist* 107(3): 346-355.
- Smith, Gavin. 2007. Hegemony. In *A companion to the anthropology of politics*, edited by David Nugent and Joan Vincent 216-230. Oxford: Blackwell.

Essay questions

1. What is the role of internalized oppression in the reproduction of inequality and injustice?
2. To what extent a focus on the notion of habit can help us tackle oppression and imagine social transformation?

Supervision

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7. Thinking With More-than-Human Entities – Dr Michelle Westerlaken

This module aims to bring our understanding of social theory into the realms of thinking with more-than-human entities. Anna Tsing writes on the importance of cultivating “the arts of noticing” (Tsing 2015), and Haraway’s slogan advocates for a “Staying with the Trouble” (Haraway 2016). But what could this mean in a more-than-human world? How can the inclusion of more-than-human entities in social theory rework social collectives? In the first session we will introduce and challenge the notion of the more-than-human by unpacking this term, discussing alternatives, and questioning if we are even human individuals ourselves. Central to this discussion is how more-than-human social theory may have different implications across marginalized groups and Indigenous worldviews.

To further explore how more-than-human entities impact the Anthropocene, in the second session, we will be guided by the *Feral Atlas* to discuss specific examples of entities and multispecies entanglements that have ‘gone feral’. The heterogeneity of this compendium facilitates a conversation in which different scales, temporalities, and modes of representation exist and help to understand relations beyond anthropocentric modes of thinking. By attending to more-than-human entanglements, and bringing in different examples, we will investigate a social theory that is more inclusive of the relations that other entities propose.

Session 1: More-Than-Human? Less-Than-Human?

Required Reading

- Bird-Rose, Deborah. (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.
- Kimmerer, Robin Wall. (2020). The honorable harvest. In *Braiding Sweetgrass: Indigenous wisdom, Scientific Knowledge and the Teachings of Plants*, Penguin Books, pp. 175-201.
- Kaishian, Patricia. and Djoulakian, Hasmik (2020). The Science Underground: Mycology as a Queer Discipline, *Catalyst: Feminism, Theory, Technoscience*, 6(2), 1 – 26.

Recommended Reading

- Gilbert, Scott. F. (2017). Holobiont by birth: Multilineage individuals as the concretion of cooperative processes. In *Arts of Living on a Damaged Planet: Stories from the Anthropocene*, Tsing, A.L., Bubant, N., Gan, E. and Swanson, H.A. (Eds.), Island Press, pp. M73-M89.
- Haraway, Donna, J. (2016). Tentacular Thinking: Anthropocene, Capitalocene, Chthulucene. In *Staying with the Trouble: Making Kin in the Chthulucene*, Duke University Press, pp. 30-57.
- Jackson, Zakiyyah I. (2020). On Becoming Human: An Introduction. In *Becoming Human: Matter and Meaning in an Antiracist World*, NYU Press, pp. 1-44.

- Kohn, E. (2013). *How Forests Think: Toward an Anthropology Beyond the Human*. University of California Press.
- Sepie, Amba, J. (2017). More than stories, more than myths: Animal/human/nature(s) in traditional ecological worldviews, *Humanities*, 6(78), pp. 1-31.
- Sundberg, Juanita. (2014). Decolonizing posthumanist geographies. *Cultural Geographies*, 21(1), 33–47.
- Taylor, S. (2017). *Beasts of Burden: Animal and Disability Liberation*. The New Press.
- Tsing, Anna. L. (2015). *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*, Princeton University Press.
- Weisberg, Zipporah. (2009). The broken promises of monsters: Haraway, animals and the humanist legacy, *Journal for Critical Animal Studies*, 7(2), pp. 22-62.

Session 2: Feral Stories & Multispecies Entanglements

Required Reading

- Tsing, Anna, Deger, Jennifer, Keleman Saxena, Alder, and Zhou, Feifei (Eds.). *Feral Atlas: The More-than-Human Anthropocene*, Stanford University Press, 2020, available open-access at <https://feralatlansupdigital.org/index?text=feral-atlas-and-the-more-than-human-anthropocene&ttype=essay&cd=true>
- Tsing, Anna. (2017). The buck, the bull, and the dream of the stag: Some unexpected weeds of the Anthropocene, *Suomen Antropologi*, 42(1), 3–21.
- Read at least *three* entries in the Feral Atlas and choose *one* to bring to class for discussion.

Recommended Reading

- Despret, Vinciane, and Meuret, Michel. (2016). Cosmoecological sheep and the arts of living on a damaged planet. *Environmental Humanities*, 8(1), pp. 24–36.
- Giraud, Eva, H. (2019). *What Comes After Entanglement?*, Duke University Press.
- Howe, Cymene and Pandian, Anand. (2019). *Anthropocene Unseen: A Lexicon*, Punctum Books, available at <https://punctumbooks.com/titles/anthropocene-unseen-a-lexicon/>
- Ingold, Tim. (2011). *Being Alive: Essays on Movement, Knowledge and Description*. Routledge.
- Meijer, Eva. (2019). *When Animals Speak: Towards an Interspecies Democracy*. New York University Press.
- Murphy, Michelle. (2017). Alterlife and decolonial chemical relations, *Cultural Anthropology*, 32(4), pp. 494-503.
- Puig de la Bellacasa, Maria. (2017). *Matters of Care: Speculative Ethics in More Than Human Worlds*, University of Minnesota Press.
- Van Dooren, Thom, Eben Kirksey and Ursula Münster. (2016). Multispecies studies: Cultivating arts of attentiveness, *Environmental Humanities*, 8(1), pp. 1-23.
- Zylinska, Joanna. (2012). Bioethics otherwise, or, how to live with machines, humans, and other animals. In *Telemorphosis: Theory in the Era of Climate Change*, Cohen, T. (Ed.), Open Humanities Press, pp. 203-225.

Essay questions

1. What could it mean to *think-with* more-than-human entities in sociology?
2. How can more-than-human approaches to sociology offer different understandings of the Anthropocene?
3. How do ‘feral’ entities reproduce social inequalities for both human- and multispecies communities?

Supervision

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8. Environmental Futures -- Dr Danilo Urzedo

In this module, we consider how different social practices imagine, model and act upon environmental futures. Large-scale tropical deforestation, forest fire intensification, loss of biodiversity, and diverse climate change events are constraining the possible plurality of environmental futures. Over the last few decades, scientific analyses of natural (rather than social) systems have led a global sustainable agenda, including ambitious green development strategies, to tackle devastating environmental challenges. However, social practices and worlds are an important part of how environmental futures are identified, practiced, and generated. For instance, Indigenous peoples, traditional communities and social movements raise plural forms of imagining and performing the futures through deep collective histories and diverse cultural values to strengthen their own environmental planning and acting.

In the first session, we discuss key concepts from futures studies to explore how futures are identified. We will consider how techniques of anticipation, as well as modelling systems, have influenced power dynamics and led to political decision-making processes that implement specific governance procedures typically focused on market-based solutions. The second session will examine how Indigenous peoples, local communities and social movements become agents in building alternative ways to claim environmental autonomy and self-determination, which further highlights distinctive possibilities for human and nonhuman relationships. We will question the tensions and opportunities for embracing creative and participatory practices that recalibrate environmental relations and futures.

Session 1: The end of the worlds: anticipation and governance of the environmental futures

Required reading

- Anderson, B. (2010). Preemption, precaution, preparedness: Anticipatory action and future geographies. *Progress in human geography*, 34(6), 777-798.
- Danowski, D. & Viveiros de Castro, E. 2017. *The Ends of the World*, trans. Rodrigo Nunes. Cambridge: Polity Press. [Chapter 1, “What Rough Beast” and Chapter 2, “Its Hour Come Round at Last”].
- Granjou, C., Walker, J., & Salazar, J. F. (2017). The politics of anticipation: On knowing and governing environmental futures. *Futures*, 92, 5-11.
- Urry, J. (2016). *What is the Future?*. John Wiley & Sons. [Chapter 6, “Methods for Making Futures”].

Recommended reading

- Adams, V., Murphy, M., & Clarke, A. E. (2009). Anticipation: Technoscience, life, affect, temporality. *Subjectivity*, 28(1), 246-265.
- Bell, W. (2017). *Foundations of futures studies: Volume 2: Values, objectivity, and the good society*. Routledge. [Chapter 2, “2. The Purposes of Futures Studies”].
- Connor, L. H., & Marshall, J. P. (2015). Ecologies, ontologies and mythologies of possible futures. In *Environmental Change and the World's Futures* (pp. 1-14). Routledge.
- Bradshaw, C.J., Ehrlich, P.R., Beattie, A., Ceballos, G., Crist, E., Diamond, J., Dirzo, R., Ehrlich, A.H., Harte, J., Harte, M.E. and Pyke, G. (2021). Underestimating the challenges of avoiding a ghastly future. *Frontiers in Conservation Science*, 1, 9.
- Mathews, A. S., & Barnes, J. (2016). Prognosis: visions of environmental futures. *Journal of the Royal Anthropological Institute*, 22(S1), 9-26.
- Pahl-Wostl, C. (2008). Chapter five participation in building environmental scenarios. In *Developments in Integrated Environmental Assessment*, 2, 105-122.

Session 2: Dreaming of possible worlds: plural environmental futures and governance

Required reading

- Blaser, M., & de la Cadena, M. (2018). Pluriverse - Proposals for a World of Many Worlds. In *A world of many worlds* (pp. 1-22). Duke University Press.
- de Sousa Santos, B. (2015). *Epistemologies of the South: Justice against epistemicide*. Routledge. [especially Chapter 7, Ecologies of knowledge].
- Whyte, K. (2017). Indigenous climate change studies: Indigenizing futures, decolonizing the Anthropocene. *English Language Notes*, 55(1), 153-162.

Recommended reading

- de Sousa Santos, B. (2018). 8. The Deep Experience of the Senses. In *The End of the Cognitive Empire* (pp. 165-184). Duke University Press.
- Fuller, S. (2015). When climate change is not the concern: realities and futures of environmental change in village Nepal. In *Environmental Change and the World's Futures* (pp. 129-144). Routledge.
- Kopenawa, D. & Albert, B. (2013). *The Falling Sky*. Harvard University Press. [especially Chapter 1, “Drawn Words” and Chapter 23, “The Spirit of the Forest”].
- Krenak, A. (2020). *Ideas to postpone the end of the world*. House of Anansi.
- Rifkin, Mark. 2017. *Beyond Settler Time: Temporal Sovereignty and Indigenous Self-Determination*. Durham, NC: Duke University Press. [especially Chapter 1, “Indigenous Orientations”].
- Ndlovu-Gatsheni, S. J. (2014). Global coloniality and the challenges of creating African futures. *The Strategic Review for Southern Africa*, 36(2).
- Yusoff, K., & Gabrys, J. (2011). Climate change and the imagination. *Wiley Interdisciplinary Reviews: Climate Change*, 2(4), 516-534.

Media

- Where Did The Swallow Go? (23 minutes). Available on: <https://vimeo.com/180574512>
- Before the rain (21 minutes). Available on: <https://youtu.be/AJbuDSDmhaE>

Essay questions

1. How do worldviews and predictions manufacture possible, probable, and preferred environmental futures? Discuss the respective role of the state, corporations, science, and inter-governmental organisations in closing the environmental futures on the planet.
2. How do Indigenous and traditional knowledge practices amplify or create possibilities for other environmental futures?
3. Are there opportunities for remaking environmental governance through participatory, plural, and creative systems?

Supervision

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