

GLOBAL 229:
Logics of Inquiry
Wednesdays 3:30-6:20pm, SSMS 2001

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COURSE DESCRIPTION:

This graduate seminar addresses a variety of themes that are central to critical social theorizing, and, in doing so, engages a variety of core “problematics” of global studies and of global social inquiry more broadly. It is designed to be an exploration of some of the modern logics that have been employed as forms of inquiry in the social sciences, the humanities, and beyond. By “logics of inquiry,” we mean qualitative ways of knowing and modes of thinking that link theory to interpretive method. The course aims to help graduate students understand, synthesize, and acquire a strong theoretical foundation for global empirical analysis and research. Readings will be situated in fields of inquiry associated with the analysis and interpretation of the field of the social. Themes explored include: Thinking structurally; world orders and global social formations; society and community; concepts of the “human”; justice, responsibility, and the politics of difference; Theories of social change.

Cutting across and integrating these theoretic themes is what I take to be a cluster of constitutive concerns for any critical perspective, namely the production and operation of structured relations of power, domination and exploitation, and the politics of resistance to and struggles to transform and/or transgress those relations—to denaturalize and de-normalize the often taken-for-granted social relations through which power operates, and to open conceptual space for a world that might be otherwise. Many of the issues arise, either directly or indirectly, from the concepts and theoretical framework of Marx’s historical materialism, but now typically with explicit reference to the contemporary (late modern) context of globalizing capitalism. Other themes, concerning, for example, the scope and operation of power, difference, and rule in global racialized and patriarchal relations, derive from post- and de-colonial, queer, feminist, critical race/ethnicity strands of global social theory.

The intent—the hope—is not to present a comprehensive survey of global social theory nor to present these concepts as dogma, as if the concepts and commitments of Marxist, post-Marxist, post-colonial, critical race, and other theories have fixed meaning, which must be learned and repeated. Instead, my expectation is that we will explore the analytic avenues that such concepts and theories open for us as we view them, in turn, as historically situated and socially constituted. In all, the expectation is that the seminar will afford us with a deeper engagement in interrogative and critical logics of inquiry, and in critical scholarly work on crucial concerns of the world order of our time.

REQUIRED TEXTS:

The following books are required purchases. I have not ordered any of these at the bookstore. Please purchase them from your favorite bookseller. Bookshop.org is a good alternative to Amazon for purchasing books from independent bookstores online.

Books from which we will be reading substantial portions:

- Karl Marx. 1976. *Capital Vol. 1*. London: Penguin.
- Cedric J. Robinson. 2000. *Black Marxism: The Making of the Black Radical Tradition*. Chapel Hill: UNC Press.
- Optional: Michel Foucault. 1975. *Discipline and Punish*. Trans. Alan Sheridan. New York: Vintage Books

READINGS:

All readings are posted on Gauchospace. Check the syllabus carefully before starting your readings each week.

Additional sources may be of interest or relevant to your specific research topics and chosen approaches, so they are included at the end of the syllabus for your reference and their potential utility in formulating further research.

ASSIGNMENTS AND GRADING:

- Class participation: 20%
- Reading responses + class presentation: 60%
- Research Note: 20%

1. *Class Participation 20%*

- a. As this is a seminar course, a main requirement is thoughtful participation during all classes. Students are expected to not only attend all classes having completed all weekly readings, but set aside time to think through them before coming to class. I expect this will be a baseline commitment of graduate students.
- b. Most of your work involves reading academic books and articles. Reading all the material is essential. Before you plunge in, I strongly recommend reading Paul N. Edwards, "[How to Read a Book](#)." Even the most accomplished and experienced students, postdocs, and faculty find this guide useful for getting through large amounts of reading in limited amounts of time.
- c. PhD students in the humanities and social sciences are taught to critique. That is a crucial skill. But you should not conflate critique with criticism. Critique represents serious engagement, while criticism all too often involves demolition. Make every effort to engage with readings on their own terms. What did the author intend? Who is their audience? What value can you find in their arguments? Is the evidence they present persuasive -- does it support these arguments? Would additional (or different) evidence have produced a different argument?

2. *Reading Responses + 1 Class Presentation (60%)*

- a. You will each write four short reading responses in total, 2-3 pages each in length. You can choose the four weeks for which you will write response papers, but I am asking that a maximum of two students are signed up for a particular week. I will circulate a sign-up sheet on the first day of our meeting.
- b. You will write two of each of the following papers. All papers should be circulated to the whole class.

i. Debates — Students will prepare and circulate a three-page overview of contemporary subfield debates on that week's topic. The perspective here is largely synoptic and "impartial"... although as the course will argue, formal decisions on how to construe debates, histories, etc. often have substantive and political effects. They are intended to stimulate thinking, before class, about the readings and how they relate to central questions, "problematics", and themes of the course.

ii. Critical analysis — Students will write a three-page critical analysis paper critically assessing at least one assigned reading. You should start with a 'review' style - summarizing the arguments and offering an evaluation of strengths and weaknesses – and / or add a critical intervention, responding to a particular aspect of the reading. You are not expected to be able to fully cover all aspects of a week's readings, but rather could use this as an opportunity to explore one particular work and/or one important issue, theme, or problem raised by the week's readings. The goal is to provide a textually-supported critical inquiry that encourages us think more deeply about the material and helps facilitate lively discussion.

c. Class presentation (10%)

During the week for which you write one of your response papers, you will also be responsible for guiding our general class discussion for 30 min. You will begin with a 10 min presentation, using your paper to introduce the readings, set the stage for the field of inquiry for the week, and place readings in conversation with each other. These prefatory remarks should be aimed at opening up questions or topics for discussion. Please aim not only for summary, but see the presentation as a way to make a conference-style presentation that lays out the stakes of our discussion. You can take any path you would like - introduce major themes, provide background to the fields or inquiry or authors discussed, level a critique of the readings, or make an argument about how we should understand the readings together. Please conclude with some discussion questions and help us lead a discussion for the first half hour of class.

3. *Research Note* (20%)

There will not be a final research paper for this class; I would like you to focus on just reading and thinking. However, I would like to ask you to generate a brief research note (5 pages) at the end of the course, addressing how certain themes and theories in the course might inform either a) your future research or b) the theoretical framework for your current project. This may look like a formally written five-page theory section of your prospectus, or a more informal effort to chart how

COURSE READINGS

Please read all readings in the order that they appear on the syllabus.

Topics of Sessions

1. Theory and/ as Practice
2. Thinking structurally: Marx & Marxisms

3. Thinking Marx Globally: Value, Production, Class, and Surplus
4. Interpretive Methods: Ideology / Hegemony / Biopolitics
5. Sovereign Power, the State, and Modern Sovereignty
6. Law, "justice" and the politics of human rights
7. Thinking about difference: the Postcolonial question
8. Thinking through Artifacts: Science, Technology and Environment
9. Racial Capitalism
10. Gender/Sexuality, Emancipation, and Collective Agency

Week 1 April 3: Theory and/as Practice

Required:

1. Kayla Wazana Tompkins. 2016. "We aren't here to learn what we already know" *Avidly Reads - LA Review of Books*.
<https://avidly.lareviewofbooks.org/2016/09/13/we-arent-here-to-learn-what-we-know-we-already-know/> [5 pages]
2. Andrea Ballester. 2015. "Theory as Parallax and Provocation," in *Theory Can Be More Than It Used To Be*. New York: Cornell University Press. pp. 171-180 [9 pages]
3. bell hooks. 1994. Ch. 5: "Theory as Liberatory Practice" in *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge. (Reprinted from *Yale Journal of Law & Feminism*, 1991 4.1). pp. 1-12 [11 pages]
4. Michel Foucault and Gilles Deleuze. 1977. "Intellectuals and Power" In *Language, Counter-Memory, Practice: Selected Essays and Interviews* ed. DF Bouchard. Ithaca: Cornell University Press [14 pages]
5. Antonio Negri. 2003. "Logic and Theory of Inquiry: Militant praxis as subject and as episteme" *Transversal Texts*. <https://transversal.at/transversal/0406/negri/en>

Week 2 April 10: Thinking structurally: Marx and Marxisms

We begin our foray into global social theory with the assumption that to think critically is to be able to think structurally. Thinking structurally is a more challenging task than might initially be assumed. In part, in the current era of the hegemony of liberalism, this is due to the widespread presumption of the sovereign liberal subject, and accordingly a privileging of volitional conceptions of agency in much contemporary social science theorizing. Here, we approach structural thinking through an engagement with a crucial contribution of Marxism to understandings of causation and social totalities: structure. If you are reading Marx for the first time, you may find it difficult to think in the abstract terms of his discourse. Reading with an online guide may be useful to you, and there are several. I recommend Harry Cleaver's *Reading Capital Politically* or David Harvey's [lectures](#) (on youtube or podcast, or published as *A Companion to Marx's Capital*, Vol 1).

Required:

Theory:

- Karl Marx, letter to Ruge, Kreuznach, September, 1843. (Letters from the Deutsch-Französische Jahrbücher.) (This short letter explicates Marx's commitment to "ruthless criticism of all that exists," potentially a constitutive principle of critical perspectives.) Online: https://www.marxists.org/archive/marx/works/1843/letters/43_09-alt.htm
- Karl Marx. 1976 [1867]. Chapters 1, 4, 6, 7 in *Capital Vol. 1*. London: Penguin. pp. 125-177; 248-257; 270-306. (Extracts from Marx's analysis of how production is organized to extract surplus from labor.) [97 pages] or online version: <https://www.marxists.org/archive/marx/works/1867-c1/>.
- Soren Mau. Chapter 2, "Power and Marxism" in his *Mute Compulsion*. Pp. 48-69 [21 pages]

Week 3 April 17: Thinking Marx Globally: Value, Production, Class, and Surplus

At the core of Marx's materialist theory is the production and social allocation of value, a concept that in one variant or another (Marxian or otherwise) is central to any critical posture. It is important that the critical scholar grasp Marx's foundational work. But we cannot stop there. Instead, we should also ask how, in the changing context of our time—in contemporary globalizing capitalism—value, production, commodity, surplus, and class might be or should be differently understood. In this session, we will thus ask: How are we to think value and production? What is this object, class, which is central to much critical work? What is surplus—and is it only in the moment of production? What are the implications of various theorizations for critically engaging our world? The first two readings this week are "textbook" (i.e. synthetic-interpretive) treatments of classical historical and structural materialist approaches to the study of global politics. The remaining readings a combination of structuralist and historical materialist approaches that seek to grasp the changing context of global capitalism in the current era.

Required:

Synthetic overviews:

- Robert W. Cox, "Social Forces, States and World Orders: Beyond International Relations Theory," *Millennium: Journal of International Studies*, 10(2), 1981: 126-155 [29 pages].
- Benno Teschke, "Marxism," Christian Reus-Smit and Duncan Snidal, eds. *The Oxford Handbook of International Relations*, 2008 (Oxford UP): 163-187 [24 pages]

Historical Materialist Approaches:

- Immanuel Wallerstein. 1974. "The Rise and Future Demise of the World Capitalist System: Concepts for Comparative Analysis," *Comparative Studies in Society and History*, 16, 1974: pp. 387-415. [29 pages]
- Erik Olin Wright. 1978. "Historical Transformations of Capitalist Crisis Tendencies" in *Class, Crisis and the State* 113-124 [11 pages].
- Michael Denning. 2010. "Wageless Life." *New Left Review* 66, 79-97 [18 pages].
- Vinay Gidwani and Rajyashree N. Reddy. 2011. [The Afterlives of "Waste": Notes from India for a Minor History of Capitalist Surplus](#). *Antipode* Vol. 43 No. 5, 1625–1658. [33 pages]
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Week 4 April 24: Ideology / Hegemony / Biopolitics

A conventional wisdom is that Marx paid relatively little explicit attention to the workings of ideology in shaping consciousness and accordingly he is thought to have under-theorized a crucial condition of possibility of collective agency. Whether or not that conventional wisdom is correct, it is the case that Marxist/critical theorists following in his wake have been quite active in attempting to address the putative absence.

Our challenge this week is to ask what those theoretical arguments after Marx, most notably via Althusser, Stuart Hall, and Foucault, provide us as critical theorists. How are we to theorize *ideology* and *hegemony* in our time, and *should* we do so? Are they problematic concepts that inhibit adequate theorization of the possibilities—the potentialities—for transformation of the present through *collective human agency*? Or, do they perform an important theoretic role? How should we think about two traditions of theorizing about ideology – one in the Marxian tradition and the other in a Foucauldian tradition? We will read this week with a mind to think comparatively and synthetically about the consequences and theoretical pathways opened up by either or both.

Required:

Theory:

Marxian

1. Stuart Hall, "The Problem of Ideology: Marxism without Guarantees," *Journal of Communication Inquiry*, 10(2), 1986: 28-43. [15 pages]
2. Soren Mau. Intro and Chapter 1, "Conceptualizing Power and Capital" in his *Mute Compulsion*. Pp. 1-9 and 23-47 [32 very clear pages synthesizing the Marxian and Foucauldian approach. I recommend reading this last]

Foucault:

3. Michel Foucault. 1977. "Nietzsche, Genealogy, History" In *Language, Counter-Memory, Practice: Selected Essays and Interviews*, ed. Bouchard. Ithaca: Cornell University Press. pp. 139-164 [25 pages]
4. David Garland. 2014. "What is a 'history of the present'? On Foucault's Genealogies and their critical preconditions" *Punishment & Society*, Vol 16 (4): 365-384 [19 pages, a clear distillation of genealogical method.]

Application:

(Hopefully, this reading will already be familiar to you. If it is not, try to read quickly: our emphasis in our discussion will not be on the content of this text, but more on the method it employs and what it has to say about ideology.)

5. Michel Foucault, 1975 [1977], *Discipline and Punish*. Trans. Alan Sheridan. New York: Vintage Books. Focus on: "The Body of the Condemned," "Spectacle of the Scaffold," "Panopticism." pp. 3-69, 195-228. [99 pages]

Recommended:

- Louis Althusser, "Ideology and Ideological State Apparatuses: Notes toward an Investigation," in *Lenin and Philosophy and other essays*, New York: Monthly Review Press, 2001, pp. 85-126. (Skim 85-105 and read especially pp.106-126.) [25 pages]

Week 5 May 1: Sovereign power, the state, and modern sovereignty

Required:

Theory:

- Carl Schmitt. 2005 [1922]. Chap. 1 & 2, "Definition of Sovereignty" and "The Problem of Sovereignty as the Problem of the Legal Form and of the Decision" in his *Political Theology*, University of Chicago Press, 5-35. [30 pages]
- Nicos Poulantzas. *Political Power and Social Classes*. Ch. 1, part III Intro and section 1, 37-56; 186-194 [27 pages]

Application:

- Gargi Bhattacharya. 2018. *Rethinking Racial Capitalism*. Ch 5, "Territory and Borders, Racial Capitalism and Sovereignty in Crisis," p. 125-150 [25 pages]
- Naeem Inayatullah and David Blaney. 1995. "Realizing Sovereignty" *Review of International Studies* 21, 3-20. [17 pages]
- Susan Buck-Morss. 2007. "Sovereign Right and the Global Left" *Rethinking Marxism* 19 (4), 432-450 [18 pages]
- Max Ajl. 2023. "Logics of Elimination and Settler Colonialism: Decolonization or National Liberation?", *Middle East Critique*, 32:2, 259-283 [26 pages]

Week 6 May 8: Law, "justice" and the politics of human rights

Required:

Theory:

- Walter Benjamin, 1996 [1920] "Critique of Violence" In Ed. Bullock and Jennings, *Walter Benjamin: Selected Writings Vol 1, 1913-1926*. Cambridge: Harvard University Press pp. 236-252, [16 pages]
- Robert Meister. 2011. Chapters 6&7, "Still the Jewish Question?" and "Bystanders and Victims" in *After Evil: The Politics of Human Rights*, 164-231 [67 pages] Though this is a lot of reading, this book is a trenchant critique of the liberal aporias of human rights thinking and its relation to the formation of Israel.

Application:

- Lisa Bhungalia. 2023. "War through Law" in her *Elastic Empire*. 27-47 [20 pages]
- Noura Erakat. "The Potential and Limits of International Law in Achieving Accountability in Gaza" Georgetown University Qatar
<https://youtu.be/CSrCtQs1gxl?si=E6PKSnWW9G4DVJ2i>

Recommended:

- Rabea Eghbariah. 2023. "The Ongoing Nakba: Toward a Legal Framework for Palestine."
<https://www.jadaliyya.com/Details/45570/The-Ongoing-Nakba-Toward-a-Legal-Framework-for-Palestine>

Week 7 May 15: Thinking about difference: the Postcolonial question

Theory:

- Gayatri Chakravorty Spivak, "Can the Subaltern Speak?," in *Marxism and the Interpretation of Culture*, ed. Cary Nelson and Lawrence Grossberg (Urbana: University of Illinois Press, 1988), 271-313. [42 pages]
- Roberto Esposito, "The *Dispositif* of the Person," *Law, Culture and the Humanities*, 8 (February, 2012): 17-30 [13 pages]
- Alvaro Reyes and Mara Kaufman, "Sovereignty, Indigeneity, Territory: Zapatista Autonomy and the New Practices of Decolonization," *South Atlantic Quarterly*, 110(2), 2011: 505-525 [25 pages].

Recommended:

- Frantz Fanon, *The Wretched of the Earth*, New York: Grove Press, 2004. Skim entire book, including Forward by Homi Bhabha and Preface by Jean-Paul Sartre.

Week 8 May 22: Thinking through Artifacts: Science, Technology and Environment

Required:

Theory:

- TBD.

Application:

- John May. 2010 "The Logic of the Managerial Surface" in *Praxis 13: Eco-Logics*, 118-124
<https://issuu.com/millionsofmovingparts/docs/johnmay-managerialsurface>
- John May. 2010. "The Becoming Energetic of Landscape" *New Geographies* 02: Landscapes of Energy <https://issuu.com/millionsofmovingparts/docs/johnmay-energy>
- Posner, Seeing like a supply Chain

Recommended:

- Langdon Winner. 1986. Chapters 1 & 2, "Technologies as Forms of Life" and "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, p. 3-39

Week 9 May 29: Racial Capitalism

Required:

Theory:

- Cedric J. Robinson. 2000 [1983] *Black Marxism: The Making of the Black Radical Tradition* Chapel Hill: UNC Press. Intro, Ch 1 1-5, 9-28, [required] and ch 5-6, 101-171 [if time, optional]

Application:

- Carol Boyce Davies. 2016. "A Black Left Feminist View on Cedric Robinson's Black Marxism" *Black Perspectives*.
<https://www.aaihs.org/a-black-left-feminist-view-on-cedric-robinsons-black-marxism/>
- Onur Ulas Ince. 2023. "From 'Chinese Colonist' to 'Yellow Peril': Capitalist Racialization in the British Empire." *American Political Science Review*: 1-15.

- William Conroy. 2022. "Race, Capitalism, and the Necessity / Contingency Debate" *Theory, Culture & Society*, online first, 1-19.
- Yousuf Al-Bulushi. 2020. "Thinking racial capitalism and black radicalism from Africa: An intellectual biography of Cedric Robinson's world-system." *Geoforum* online first. [11 pages of small font; 10,000 words]

Recommended:

- Stuart Hall. 2019 [1980]. "Race, Articulation, and Societies Structured in Dominance," Pp. 172–221 in *Essential Essays, Vol. 1*, edited by David Morley. Durham: Duke University Press, pp. 172-221.
- John McClendon III. 2007. "Marxism in Ebony *Contra* Black Marxism: Categorical Implications" *Proud Flesh: New Afrikan Journal of Culture, Politics & Consciousness* 6, 1-33

Week 10: Gender, Emancipation, and Collective Agency

OR: Student Choice

- Nancy Fraser, "Contradictions of Capital and Care," *New Left Review* July/Aug 2016.
- Silvia Federici, *Caliban and the Witch: Women, the Body, and Primitive Accumulation* (Brooklyn, NY: Autonomedia, 2004), Intro and Ch. 2
- Jose Esteban Munoz, *Cruising Utopia*, Introduction and Ch. 1, 1-32

COURSE POLICIES

Use of Laptops, Tablets and Phones: Laptops or tablets are allowed during class to reference readings, participate in activities, or take notes. Cell phones must be silenced and out of sight during class. If I see your cell phone during class time, I will ask you to please put it away. You are expected to be mentally present during class time. Communication devices/modes should be off. Only use your laptop to refer to the readings. We can all tell when you're using it for other purposes: it's not only rude, but also distracting. I will call you out if I get the sense that you're off in the fourth dimension.

Food and Drink: You are welcome to drink water or other non-alcoholic beverages during class, preferably in a bottle with a lid. There will be a brief break in the middle of each seminar, after about an hour, during which you are welcome to eat snacks.

Academic Integrity: Plagiarism, cheating, turning in others' work as your own, and any other forms of academic dishonesty are absolutely not tolerated and will be subject to consequences in line with university regulations. Academic dishonesty devalues the learning experience and the value of UCSB degrees not only for offenders, but for the whole community. It is your responsibility to know the campus's rules regarding academic integrity, so please read the UCSB Student's Guide to Academic Integrity here:

<https://judicialaffairs.sa.ucsb.edu/CMSMedia/Documents/academicintegflyer.pdf>.

This guide to academic citations may also be helpful:

<https://www.press.uchicago.edu/books/lipson/honestcollege/citationfaq.html>.

Excuses and Extensions: My philosophy on deadlines is reciprocal professionalism. I expect to receive your work on time, and I commit to returning your work promptly. I expect you to initiate a conversation with me if you have issues with turning work in on time. Please communicate with me in a professional manner if you are unable to meet a deadline. I will not approve deadlines that are sought less than 24 hours before a paper is due.

Students with Disabilities: UCSB is committed to providing full participation and access for students with disabilities. If you plan to request accommodations, please contact the Disabled Students Program (<https://dsp.sa.ucsb.edu/>). They can be reached by visiting the Student Resource Building, Room 2120, by emailing DSP.Help@sa.ucsb.edu, or by phone (805.893.2668) or fax (805.893.7127).

Policy on Children in Class: UCSB does not currently have a policy on children in the classroom, but the policies here reflect my own commitments to making the classroom accessible for students who are parents or guardians.

1. All exclusively breastfeeding babies are welcome in class as often as is necessary.
2. For older children and babies, if disruptions in childcare put parents or guardians in the position of having to miss class or stay home with a child, it is perfectly acceptable to occasionally bring a child to class to cover gaps in childcare. You do not need to ask for permission.
3. If you do bring a baby or older child to class, I ask that you please sit closer to the door, so that if your child needs special attention or is disrupting learning for other students, you can quickly step outside until their needs have been met.

Additional Sources

What is Theory?

- Leo Strauss, *What is Political Philosophy?* (Chicago: University of Chicago Press, 1988), pp. 9-77.
- Sheldon S. Wolin, "Political Theory as a Vocation," *American Political Science Review* 63 (1969): 1062-82.
- Linda M.G. Zerilli, "Political Theory as a Signifying Practice," *Signifying Woman* (Ithaca: Cornell University Press, 1994), pp. 1-15. (Google Books)
- James Tully, "Political Philosophy as a Critical Activity," *Political Theory* 30 (August 2002): 533-55.
- C.W. Mills. 1959. Appendix: "On Intellectual Craftsmanship" (pp. 195-228), in *The Sociological Imagination*. New York: Oxford U. Press.
- Kim Fortun. 2015. "Figuring Out Theory." in *Theory Can Be More Than It Used To Be*. New York: Cornell University Press, ch. 6 p. 147-167
- Christopher Collins and Stockton, Carrie. 2018. "The Central Role of Theory in Qualitative Research" *International Journal of Qualitative Methods* Vol 17:1-10 [DOI: 10.1177/1609406918797475](https://doi.org/10.1177/1609406918797475)
- Barbara Christian. 1987. "The Race for Theory" *Cultural Critique* vol 6: 51-63

Interpretive and Critical Traditions

- Max Weber, *The Vocation Lectures*, trans. Rodney Livingstone (Indianapolis: Hackett Publishing Co., 2004), pp. 1-94.
- Immanuel Kant, "An Answer to the Question: What is Enlightenment?" *What is Enlightenment?*, ed. James Schmidt (Berkeley and Los Angeles: University of California Press, 1996), pp. 58-64.
- Max Horkheimer and Theodor W. Adorno, *Dialectic of Enlightenment* (Stanford: Stanford University Press, 2002), pp. xi-34.
- Theodor W. Adorno, *Critical Models* (New York: Columbia University Press, 1998), pp. 5-17, 127-34, 281-93.
- Michel Foucault, "What is Enlightenment?" *Ethics: Subjectivity and Truth, Essential Works*, vol. 1, ed. P. Rabinow (New York: New Press, 2006).
- Michel Foucault, "What is Critique?" *What is Enlightenment?*, ed. James Schmidt, pp. 382-98.
- Judith Butler, "What is Critique?" Lecture given in 2005 at University of Chicago. (available online via Google search, S drive, Google docs)
- Clifford Geertz. 1973. "Thick Description: Toward an Interpretive Theory of Culture."
- AC Lin. 1998 "Bridging Positivist and Interpretivist Approaches to Qualitative Methods," *Policy Studies Journal* 26(1): 162-180.
- M Small. 2013 "Causal Thinking and Ethnographic Research," *American Journal of Sociology* 119(3): 597-601.
- M Small 2009. How Many Cases Do I Need? On the Science and Logic of Case Selection in Field-Based Research," *Ethnography* 10(1): 5-38.
- HS Becker. 2020 *Writing for Social Scientists*. Ch. 3: "One Right Way" (pp. 39-60).
- A Abbott. 2004 *Methods of Discovery*. Ch. 4: "General Heuristics: Search and Argument." (pp. 110-136). And Ch. 5 General Heuristics: Description and Narration" (pp. 137-161).
- H Bhattacharya. 2012 "Interpretive Research," *SAGE Encyclopedia of Qualitative Research Methods*.
- Frankfort-Nachmias, C., Nachmias, D. & DeWaard, J. 2015 *Research Methods in the Social Sciences* (8th Edition). Ch. 12: "Qualitative Research" (pp. 241-260).

Historical method

- David Garland. 2014. "What is a 'history of the present'? On Foucault's genealogies and their critical preconditions," *Punishment & Society* 16(4): 365-384.
- David Garland, *Punishment and Modern Society*, Introduction and Chapter 1, "The Sociology of Punishment and Punishment Today," pp. 1-22. [23]
- Sewell, Jr., W. (2005) Ch. 1 "Theory, History, and Social Science" (pp. 1-21); Ch. 3: "Three Temporalities" (pp. 81-123); in *Logics of History*: U. Chicago Press.
- McMichael P (1990) Incorporating comparison within a world-historical perspective: an alternative comparative method. *American Sociological Review* 55(3): 385-397.
- Pierson, P. (2000) "Not Just What, but *When*: Timing and Sequence in Political Process," *Studies in American Political Development* 14: 72-92.
- Mahoney, J. (2004) "Comparative-Historical Methodology," *Annual Review of Sociology* 30: 81-101
- James Tully, ed., *Meaning and Context* (Princeton: Princeton University Press, 1988), pp. 7-25, 29-132.

- Joseph V. Femia, "An Historicist Critique of "Revisionist" Methods to Study the History of Ideas," *ibid.*, pp. 156-75
- J.G.A. Pocock, *Politics, Language and Time* (Chicago: University of Chicago Press, 1989) pp. 3-41.
- Richard Ashcraft, "On the Problem of Methodology and the Nature of Political Theory," *Political Theory* 3 (February 1975): 5-25

Marx and Marxisms

- Karl Marx, *Grundrisse: Foundations of the Critique of Political Economy*. (trans. Martin Nicolaus). New York: Vintage Books, 1973. Read the first three sections of Introduction (Notebook M), titled "(1) Production in general, (2) General relation between production, distribution, exchange and consumption, (3) The method of political economy," pp 83-111, and selections from "The Chapter on Money," pp. 136-147, 156-163, 165-168. (Available on-line, <http://www.marxists.org/archive/marx/works/1857/grundrisse/index.htm>). (This reading builds on and extends the sections of *Capital*, Volume 1, that we read last week.)
- Karl Marx, Chapters 8-15, and 17-18, in *Capital Vol. 1*.
- Michael Taussig, "Fetishism and Dialectical Deconstruction," "The Devil and Commodity Fetishism," in *The Devil and Commodity Fetishism*. Chapel Hill: University of North Carolina Press, 1980: pp. 3-38.
- Timothy Mitchell, "The Object of Development," "Dreamland," in *Rule of Experts*. Berkeley: University of California Press, 2002: pp. 209-243, pp. 272-303.
- Gayatri Spivak, "Scattered Speculations on the Question of Value," *Diacritics* 15(4), 1985: 73-92.
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