

Human, Social and Political Science Tripos 2025-2026

Part II SOC12: Empire, Colonialism, Imperialism

Key information

Lecturers

Simina Dragoş
Jeff Miley
Shannon Philip
Ashley Masing
Mayumi Sato
Meghan Tinsley

Paper Description

General description of the paper

This paper explores the global historical sociology of empire, colonialism, and imperialism. Firstly, this therefore requires exploring what global historical sociology is – both as a method in, and a conceptual area of, social science. More broadly, however, this involves reflecting on the realities of empire and colonialism, including histories of violence, insurgency, capital accumulation, and knowledge production. Throughout this course we will encounter substantive case studies related to the historical sociology of empire: such as the emergence of colonial and post-colonial nationalisms, the entanglements of race, empire, and capitalism, homonationalism, and the logics of anti-colonial revolutions. As well as specific case studies, we will focus on specific concepts developed within (and against) colonial imperialisms, such as self-determination, gender, and sexuality. Maintaining a reflexive spirit, we will also consider how sociology itself has been entangled in the epistemic prism of empire.

Aims and objectives of the paper

- Have a critical understanding of the epistemic and material consequences of empire, colonialism, and imperialism.
- Be capable of producing sociological critiques of empire, colonialism, and imperialism.
- To develop an understanding of global historical sociology as a method and area of inquiry.
- Develop an understanding of empire over the long durée.

Lecture timetable and outline

Michaelmas Term		
Lecture no	Title	Lecturer
1	Introduction: sociology, empire, and the method of global historical sociology	Simina Dragoş
2	Revolutionary thought and action: anti-colonial knowledge and insurgency	Simina Dragoş
3	Marx and empire	Jeff Miley
4	Anticolonial Marxism	Jeff Miley
5	Rethinking Europe	Simina Dragoş
6	Coloniality and climate crises	Mayumi Sato
7	Coursework workshop: your initial thoughts and approaches	Simina Dragoş
Lent Term		
Lecture no	Title	Lecturer
8	Settler colonialism and genocide	Simina Dragoş
9	The nation-state and coloniality: eugenics and nationalism	Simina Dragoş
10	Remembering and Commemorating Empire	Meghan Tinsley
11	Struggles for self-determination in the 21st century	Jeff Miley
12	Coloniality of gender	Shannon Philip
13	Homonationalism and gay imperialism	Ash Masing
14	Coursework workshop: your main arguments and analytical directions	Simina Dragoş
Easter Term		
15	Revision session	Simina Dragoş

General Background Reading

Core texts

- Connell, R. W. 1997. 'Why Is Classical Theory Classical?' *American Journal of Sociology* 102(6):1511–57. doi: [10.1086/231125](https://doi.org/10.1086/231125).
- Go, Julian. 2016. *Postcolonial Thought and Social Theory*. New York, NY: Oxford University Press.
- Hammer R and Itzigsohn J (2024) Rethinking Historical Sociology: Learning from W. E. B. Du Bois and the Black Radical Tradition. *Du Bois Review: Social Science Research on Race*: 1–19.
- Meghji, Ali. 2020. *Decolonizing Sociology: An Introduction*. Cambridge: Polity.
- Steinmetz, George. 2014. 'The Sociology of Empires, Colonies, and Postcolonialism'. *Annual Review of Sociology* 40(1):77–103. doi: [10.1146/annurev-soc-071913-043131](https://doi.org/10.1146/annurev-soc-071913-043131).

Lecture Details

SECTION A (Michaelmas term): Conceptual foundations in the historical sociology of empire, colonialism, and imperialism

Lecture 1: Introduction: sociology, empire, and the method of global historical sociology

Lecture description

In this introductory lecture, we will discuss the structure of soc12 and the academic and pedagogical logics behind it. Firstly, we will explore the entanglement of modernity and empire, to understand why a sociology of empire, colonialism and imperialism is necessary. Secondly, we will take seriously the emergence of sociology as a discipline *in* and *of* empire. This involves looking at the history of sociology's development as it emerged at the high point of European colonial imperialism, but also at the development of the postcolonial and decolonial orientations in sociology. Thirdly, we will look at a key methodological orientation which helps us sociologically comprehend empire, colonialism and imperialism: (global) historical sociology – we will consider key debates about what global historical sociology is.

Partly methodological, and partly conceptual, this lecture provides the foundation for the course in the way that it justifies the sociological significance of studying empire, colonialism, and imperialism in a historical frame of reference, as well as providing us with the tools to develop historical, sociological analysis.

Supervision essay questions

1. What makes global historical sociology sociological?

2. Is the relationship between sociology and colonialism just an historical relationship?

Core reading

Go, Julian, and George Lawson, eds. 2017. *Global Historical Sociology*. Cambridge: Cambridge University Press. (at least Introduction)

Hammer, Ricarda, and Jose Itzigsohn. 2021. 'The Racial Structure of Sociological Thought: Colonial Modernity in Historical Sociology'.

Magubane, Zine. 2016. 'American Sociology's Racial Ontology: Remembering Slavery, Deconstructing Modernity, and Charting the Future of Global Historical Sociology'. *Cultural Sociology* 10(3):369–84. doi: [10.1177/1749975516641301](https://doi.org/10.1177/1749975516641301).

Meghji, Ali. 2020. *Decolonizing Sociology: An Introduction*. Cambridge: Polity. (at least Introduction)

Additional reading

Al-Hardan, Anaheed. 2022. 'Empires, Colonialism, and the Global South in Sociology'. *Contemporary Sociology* 51(1):16–27. doi: [10.1177/00943061211062959a](https://doi.org/10.1177/00943061211062959a).

Boatcă, Manuela, and Sérgio Costa. 2010. 'Postcolonial Sociology: A Research Agenda'. Pp. 13–31 in *Decolonizing European Sociology: Transdisciplinary approaches*, edited by M. Boatca, S. Costa, and E. G. Rodriguez. Surrey: Ashgate.

Go, Julian. 2016b. *Postcolonial Thought and Social Theory*. New York, NY: Oxford University Press.

Göçek, Fatma Müge. 1995. 'Whither Historical Sociology?' *Historical Methods: A Journal of Quantitative and Interdisciplinary History*.

Göçek, Fatma Müge. 2013. 'Parameters of a Postcolonial Sociology of the Ottoman Empire'. Pp. 73–104 in *Decentering Social Theory*. Vol. 25, *Political Power and Social Theory*. Emerald Group Publishing Limited.

Hesse, B. (2007). Racialized modernity: An analytics of white mythologies. *Ethnic and Racial Studies*, 30(4), 643–663. <https://doi.org/10.1080/01419870701356064>

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

Kumar, Krishan. 2024. 'History, Sociology and the Study of Empires: Reflections of a Historical Sociologist'. *European Journal of Social Theory* 13684310241227073. doi: [10.1177/13684310241227073](https://doi.org/10.1177/13684310241227073).

Mayrl, Damon, and Nicholas Hoover Wilson. 2020a. 'The Archive as a Social World'. *Qualitative Sociology* 43(3):407–26. doi: [10.1007/s11133-020-09462-z](https://doi.org/10.1007/s11133-020-09462-z).

- Mayrl, Damon, and Nicholas Hoover Wilson. 2020b. 'What Do Historical Sociologists Do All Day? Analytic Architectures in Historical Sociology'. *American Journal of Sociology*. doi: [10.1086/709017](https://doi.org/10.1086/709017).
- Meghji, A. (2024), Du Boisian sociology after Du Bois: Frazier, St Clair Drake, and the global and comparative study of race and empire. *Sociol Forum*, 39: 361-372. <https://doi.org/10.1111/socf.13012>
- Mignolo, W. (2007) 'Delinking: The Rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality,' *Cultural Studies*, 21 (2): 449-514.
- Patel, Sujata, ed. 2010. *The ISA Handbook of Diverse Sociological Traditions*. Los Angeles, CA: SAGE.
- Patel, Sujata. 2021. 'Sociology's Encounter with the Decolonial: The Problematique of Indigenous vs That of Coloniality, Extraversion and Colonial Modernity'. *Current Sociology* 69(3):372–88. doi: [10.1177/0011392120931143](https://doi.org/10.1177/0011392120931143).
- Quijano, A. (2007) Coloniality and Modernity/Rationality, *Cultural Studies*, 21 (2):168-178
- Santos, Fabio. 2023. 'Mind the Archival Gap: Critical Fabulation as Decolonial Method'. *Historical Social Research / Historische Sozialforschung* 48(4):330–53.
- Steinmetz, George. 2013. 'A Child of the Empire: British Sociology and Colonialism, 1940s–1960s'. *Journal of the History of the Behavioral Sciences* 49(4):353–78. doi: [10.1002/jhbs.21628](https://doi.org/10.1002/jhbs.21628).
- Steinmetz, George. 2023. *The Colonial Origins of Modern Social Thought: French Sociology and the Overseas Empire*. Princeton, NJ: Princeton University Press.
- Wilson, Nicholas Hoover, and Damon Mayrl, eds. 2024. *After Positivism: New Approaches to Comparison in Historical Sociology*. Columbia University Press.

Lecture 2: Revolutionary thought and action: anti-colonial knowledge and insurgency

Lecture description

This lecture starts from the assumption that anti-colonial insurgency and anti-colonial thought are inextricably linked phenomena that are active drivers of the modern world, rather than simply reactors to external developments. Furthermore, we will argue that anti-colonial thought is *social* thought, and therefore an important area of both study and conceptual innovation in sociology. In this respect, this lecture calls for both more attention on the role of anti-colonial agency in the making of the modern world *and* it calls for a sociological valuation of anti-colonial thought as sociological thought.

Supervision essay questions

1. To what extent can we read anti-colonial thought as sociological thought?
2. Why was anti-colonial agency the predominant driving force in the making of the modern world? Why not?

Core reading

Anderson, Carol. 2015. *Bourgeois Radicals*. Cambridge University Press.

‘Special Issue: BJS Annual Public Lecture’. *The British Journal of Sociology*. Volume 74, Issue 3. <https://onlinelibrary.wiley.com/toc/14684446/2023/74/3>

Hammer, Ricarda, and Alexandre I. R. White. 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).

Patel, S. (2024), What Is Anti-Colonial Global Social Theory?. *Sociology Compass*, 18: e13259. <https://doi.org/10.1111/soc4.13259>

Additional reading

Blain, Keisha N. 2018. *Set the World on Fire: Black Nationalist Women and the Global Struggle for Freedom*. Philadelphia, PA: University of Pennsylvania Press. (chapter 5)

Cooper, Anna Julia. 2006. *Slavery and the French and Haitian Revolutionists*. Lanham, MD: Rowman & Littlefield.

de Leon, Cedric, and Michael Rodríguez-Muñiz. n.d. ‘The Political Sociology of W. E. B. Du Bois’. P. 0 in *The Oxford Handbook of W.E.B. Du Bois*, edited by A. Morris, W. Allen, C. Johnson-Odim, D. S. Green, M. A. Hunter, K. Brown, and M. Schwartz. Oxford University Press.

Desai, Manan. 2020. *The United States of India: Anticolonial Literature and Transnational Refraction*. Philadelphia, PA: Temple University Press.

- Du Bois, W. E. Burghardt. 1936. “The African Roots of War”. Special Collections and University Archives, University of Massachusetts Amherst Libraries.
- Du Bois, W. E. Burghardt. 1954. “The Status of Colonialism”. Special Collections and University Archives, University of Massachusetts Amherst Libraries.
- Du Bois, W. E. Burghardt. 2007. *The World and Africa: An Inquiry Into the Part Which Africa Has Played in World History and Color and Democracy*. New York, NY: Oxford University Press.
- Getachew, Adom. 2016. ‘Universalism After the Post-Colonial Turn: Interpreting the Haitian Revolution’. *Political Theory* 44(6):821–45. doi: [10.1177/0090591716661018](https://doi.org/10.1177/0090591716661018).
- Getachew, Adom. 2019. *Worldmaking after Empire: The Rise and Fall of Self-Determination*. Princeton, NJ: Princeton University Press.
- Getachew, Adom, and Jennifer Pitts, eds. 2022. *W. E. B. Du Bois: International Thought*. Cambridge, UK: Cambridge University Press.
- Go and Al-Hardan (Eds). 2025. *Anti-colonialism and social thought*. Cambridge: Cambridge University Press.
- Gopal, Priyamvada. 2019. *Insurgent Empire: Anticolonialism and the Making of British Dissent*. London: Verso Books.
- James, C. L. R. 2001. *The Black Jacobins: Toussaint L’ouverture and the San Domingo Revolution*. London: Penguin UK.
- Meghji, Ali. 2024. ““Peace is dangerous”: towards a Du Boisian theory of colonial post-fascism. *Sociology of Race and Ethnicity*, Online First.
- Padmore, George. 2019[1937]. *Africa and World Peace*. New York, NY: Routledge.
- Phạm, Quỳnh N., and Robbie Shilliam. 2016. *Meanings of Bandung: Postcolonial Orders and Decolonial Visions*. Rowman & Littlefield.
- Shepperson, George, and St Clair Drake. 2008. ‘The Fifth Pan-African Conference, 1945 and the All African Peoples Congress, 1958’. 8:35–66.
- Shilliam, Robbie. 2019. ‘From Ethiopia to Bandung with Fanon’. *Bandung* 6(2):163–89. doi: [10.1163/21983534-00602002](https://doi.org/10.1163/21983534-00602002).

Lecture 3: Marx and Empire

Lecture description

Marx and Marxism have often been accused from post-colonial and decolonial quarters of being Eurocentric, not to mention Imperialist, anti-Semitic and racist. This lecture will explore the polemics surrounding such questions. It will interrogate the contradictions, ambivalences, and transformations in Marx's thought on matters of Empire, on the so-called Jewish question, and on race. It will sketch the contours of an anticolonial Marx and Marxism, which would later be taken up, stretched, and rearticulated by anticolonial thinkers and activists.

Supervision essay question

Is the post-colonial and/or decolonial critique of Marx convincing?

Core Reading

Amin, S. (2009). "Marxism and the Challenge of Actually Existing Capitalism," in *Eurocentrism*, New York: Monthly Review Press, pp.189-193.

Anderson, K. (2010). "Introduction," "Colonial Encounters in the 1850s: The European Impact on India, Indonesia, and China," and "Conclusion," [*Marx at the Margins. On Nationalism, Ethnicity, and Non-Western Societies*](#) (The University of Chicago Press), pp.1-41, 237-246.

Anderson, K. (2025). "Colonialism and Resistance," in *The Late Marx's Revolutionary Roads: Colonialism, Gender, and Indigenous Colonialism* (London: Verso).

Chakrabarty, D. (2000). [*"Universalism and Belonging in the Logic of Capital," Public Culture*](#) 12(3): 653–678.

Graf, J. (2025). "Marx and the Accusations of Antisemitism, Racism, and Eurocentrism: An Introduction," *Science & Society*.

Miley, T. (2023). "Marx, Marxism, and the Problem of Eurocentrism," in *Self-Determination Struggles: In Pursuit of the Democratic Confederal Ideal* (Montreal: Black Rose Books).

Robinson, C. (1983/2000). "Introduction," *Black Marxism* (University of North Carolina Press), pp.1-5.

Said, E. (1979). "Oriental Residence and Scholarship: The Requirements of Lexicography and Imagination," [*Orientalism*](#) (New York: Vintage Books), pp.153-156.

Additional Reading

Achcar, G. (2013). "Marx, Engels, and Orientalism: On Marx's Epistemological Evolution," in *Marxism, Orientalism, Cosmopolitanism* (Saqi Books).

- Bakan, A.B. (2006). "Marxism and Anti-Racism: A Contribution to the Dialogue."
- Bannerji, Himani. (2014). "Marxism and anti-racism in theory and practice: Reflections and interpretations," in A.B. Bakan and E. Dua, eds., *Theorizing Anti-Racism: Linkages in Marxism and Critical Race Theories*, pp.127-141.
- Blaut, James M. (1999). "Marxism and Eurocentric diffusionism." *The Political Economy of Imperialism: Critical Appraisals*. Dordrecht: Springer Netherlands, 127-140.
- Brenner, E. (1995). ["Rescuing Internationalism."](#) *Really Existing Nationalisms* (London: Verso), pp.171-208.
- Dhawan, N. (2018). Marxist critique of post-colonialism. *Krisis| Journal for Contemporary Philosophy*, 38(2), 105-107.
- Dhawan, N. (2018). ["Post-Colonial Critique of Marxism."](#) *Krisis*, Issue 2.
- Fjeld, A. (2024). "The Eurocentrist Heritage of Marx? On the Evolution of Marxian Political Models: Euro-Mimetic, Counter-Imperialist and Anti-Capitalist." *Marx and Europe: Beyond Stereotypes, Below Utopias*. Cham: Springer Nature Switzerland, 139-150.
- Grosfoguel, R. (2012). ["Decolonizing Western Uni-versalisms. Decolonial Pluriversalism from Aimé Césaire to the Zapatistas."](#) *Transmodernity*, pp.88-102.
- Lindner, K. (2010). ["Marx's Eurocentrism. Postcolonial Studies and Marx Scholarship."](#) *Radical Philosophy*, Vol. 161, pp.27-41.
- Mignolo, W. (2007). "Delinking. The Rhetoric of Modernity, the Logic of Coloniality and the Grammar of Decoloniality," *Cultural Studies* 21:2, pp.449-514.
- Moore, C. (1974). "Were Marx and Engels white racists?: The prolet-aryan outlook of Marxism." *Berkeley journal of sociology*: 125-156.
- Nimtz, August. (2004). "The Eurocentric Marx and Engels and Other Related Myths," In *Marxism, Modernity and Postcolonial Studies*, ed. Crystal Bartolovich and Neil Lazarus, 65–80. Cambridge: Cambridge University Press.
- Pradella, L. (2017). "Marx and the Global South: Connecting History and Value Theory," *Sociology*, 51(1), 146-161.
- Rao, R. (2017). ["Recovering Reparative Readings of Postcolonialism and Marxism."](#) *Critical Sociology*, Vol. 43, No. 4-5, pp.587-598.
- Robinson, R. (2019). ["Marxism, Coloniality, 'Man', and Euromodern Science."](#)
- Satgar, V. (2019). "The anti-racism of Marxism: past and present." *Democratic Marxism Series*.
- Smith, M. (2022). "The Limits of Postcolonial Critique of Marxism: A Defence of Radical Universalism," in S. Ndlovu-Gatsheni and M. Ndlovu, eds., *Marxism and Decolonization in the 21st Century: Living Theories and True Ideas* (London: Routledge), pp.49-67.

Uemura, K. (2006). "Marx and Modernity," in H. Uchida, ed., *Marx for the 21st Century*. London: Routledge, pp.9-21.

Lecture 4: Anticolonial Marxism

Lecture description

What has come to be considered the corpus of Marxism too often ignores its creative adaptation in the anticolonial context. This lecture will survey the thought of a variety of anticolonial Marxists, including Amílcar Cabral, Aimé Césaire, Frantz Fanon, Walter Rodney, and Thomas Sankara. It will sketch what a “stretched,” anticolonial Marxism looks like, with a special focus on the African and Afro-Caribbean spaces.

Supervision essay question

How have anticolonial thinkers contributed to the tradition of Marxism? Assess in relation to at least two of the following: Amílcar Cabral, Aimé Césaire, Frantz Fanon, Walter Rodney, and Thomas Sankara.

Core Reading

Cabral, A. (1966). “The Weapon of Theory”

Césaire, A. (2000). [*Discourse on Colonialism*](#) (New York: Monthly Review Press).

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

Gibson, N. (2020). [“Fanon and Marx Revisited,”](#) *Journal of the British Society for Phenomenology*.

Ndlovu-Gatsheni, S. J., & Ndlovu, M. (2021). Introduction: Marxism and decolonization in the 21st century. In *Marxism and Decolonization in the 21st Century* (pp. 1-27). Routledge.

Rodney, W. (2024). “Marxism and African Liberation,” and “Marxism as a Third World Ideology,” in *Decolonial Marxism* (London: Verso Books).

Sankara, T. (1987). “A United Front against the Debt”

Additional Reading

Austin, D. (2023). Whose Dialectic? Walter Rodney, Marxism, and Africa. *Small Axe: A Caribbean Journal of Criticism*, 27(3), 117-146.

Awan, A. (2024). Aimé Césaire’s “Tropical Marxism” and the Problem of Alienation. *Political Theory*, 52(2), 317-343.

Cabral, A. (1982). “The Relevance of Marxism-Leninism,” *The African Liberation Reader*, pp.107-108.

Chukwudinma, C. (2024). *Marxism, anti-imperialism and radical transformations: a life-geography of Walter Rodney’s political thought and activism (1968-1980)* (Doctoral dissertation, University of Oxford).

Emiljanowicz, P. (2021). From Karl Marx to Kwame Nkrumah: Towards a Decolonial Political Economy. In *Marxism and Decolonization in the 21st Century* (pp. 68-88). Routledge.

Fadaee, S. (2024). Amílcar Cabral: A charismatic visionary leader. In *Global Marxism* (pp. 110-131). Manchester University Press.

Frost, J. (2025). Aimé Césaire's Anticolonial Humanism as Species Autopoiesis.

Getachew, A. (2023). "The Present as History": Walter Rodney and the Search for Usable African Pasts. *Small Axe: A Caribbean Journal of Criticism*, 27(3), 50-65.

Henry, P. (2009). CLR James, Political Philosophy, and the Creolizing of Rousseau and Marx. *The CLR James Journal*, 15(1), 178-205.

Hudson, P. J. (2023). History, Method, and Myth: Walter Rodney and the Geographies of Black Radicalism. *Small Axe: A Caribbean Journal of Criticism*, 27(3), 95-116.

James, C.L.R. (1999). *Marxism for our times: CLR James on revolutionary organization*. Univ. Press of Mississippi.

Jokic, D. (2025). Césaire and Fanon on Fascism: The "Boomerang Effect" Beyond the Metropole. *Constellations*.

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

Mahgoub, A. (2012). "By Virtue of Marxism, Your Honor," in Salah M. Hassan, *How to Liberate Marx from his Eurocentrism*, 100 Notes – 100 Thoughts, No.091, pp.15-29.

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

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

Parry, B. (2011). "[Liberation Theory: Variations on Themes of Marxism and Modernity.](#)" in C. Bartolovitch and N. Lazarus, *Marxism, Modernity and Postcolonial Studies* (Cambridge University Press), pp.125-149.

Rabaka, R. (2011). "Revolutionary Fanonism: On Frantz Fanon's Modification of Marxism and Decolonization of Democratic Socialism," *Socialism and Democracy*, 25(1), 126-145.

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

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.

Taye, Y. (2024). A Revolutionary Counterrevolution: Thomas Sankara, Burkina Faso, and African Radicalism in Context, 1983–87. *Global Africana Review*, 8(1), 19-30.

Viveros-Vigoya, M. (2020). The political vitality and vital politics of Césaire's Discourse on Colonialism: A reading in light of contemporary racism. *The Sociological Review*, 68(3), 476-491.

Young, R. (2016). [*Postcolonialism. An Historical Introduction*](#) (Wiley Blackwell).

Zeilig, L. (2022). *A revolutionary for our time: The Walter Rodney story*. Haymarket Books.

Lecture 5: Rethinking Europe

Lecture description

In this session, we will interrogate the social, cultural and political meanings of 'Europe'. We will think critically about the construction of 'Europe' – and relatedly, 'Europeanness' – as a racial and political category of difference, both in the past and in the present. Empirically, we will focus on three aspects. Firstly, we will explore the erasure of the entangled histories of Blackness and Europeanness, and the making of Eurowhiteness through past and ongoing colonialism. Secondly, we will interrogate the unevenness of 'Europe' as a category, and the multiple 'Europes' that co-exist. Finally, we will turn our critical gaze to the European Union.

Supervision essay questions

1. To what extent can we understand the European Union as an imperial project?
2. Can Europe be decolonized? If not, why? If yes, how?

Core reading

Boatcă, M. (2013). Multiple Europes and the politics of difference within. In: *Worlds and Knowledges Otherwise* No. 3(3). Durham, NC: Center for Global Studies and the Humanities, Duke University

Boatcă, M. (2021). Thinking Europe Otherwise: Lessons from the Caribbean. *Current Sociology*, 69(3), 389-414. <https://doi.org/10.1177/0011392120931139>

Chakrabarty, D. (2000). *Provincializing Europe*. Princeton University Press. (Introduction)

De Genova, N. (2016). The European Question: Migration, Race, and Postcoloniality in Europe. *Social Text* 1 September 2016; 34 (3 (128)): 75–102.
doi: <https://doi.org/10.1215/01642472-3607588>

Kundnani, H. (2023). *Eurowhiteness*. Hurst Publishers.

Additional reading

Balogun B (2022) Eastern Europe : the 'other' geographies in the colonial global economy. *Area*. <https://rgs-ibg.onlinelibrary.wiley.com/doi/10.1111/area.12792>

Balogun, B. (2023). Refugees Separated by the Global Color Line: The Power of Europeanness, Whiteness, and Sameness. *International Migration Review*, 59(3), 1564-1580. <https://doi.org/10.1177/01979183231218981>

Balogun, B., & Křížová, M. (2024). The varieties of European colonialism in Central and Eastern Europe: The Polish and the Czech cases. *Interventions*, 27(2), 185–203.
<https://doi.org/10.1080/1369801X.2024.2400347>

Böröcz J. (2006). Goodness Is Elsewhere: The Rule of European Difference. *Comparative Studies in Society and History*. 48(1):110-138. doi:10.1017/S0010417506000053

- Böröcz, J. (2010). *The European Union and Global Social Change: A Critical Geopolitical-Economic Analysis*. Routledge.
- Böröcz, J. (2021). "Eurowhite" Conceit, "Dirty White" Ressentment: "Race" in Europe. *Sociol Forum*, 36: 1116-1134. <https://doi.org/10.1111/socf.12752>
- Engel-Di Mauro, S. (2006). *The European's Burden: Global Imperialism in EU Expansion*. Peter Lang. (Introduction, chapters 7, 8, 12)
- Engelbert, J., Awad, I., & van Sterkenburg, J. (2019). Everyday practices and the (un)making of 'Fortress Europe': Introduction to the special issue. *European Journal of Cultural Studies*, 22(2), 133-143. <https://doi.org/10.1177/1367549418823055> (Original work published 2019)
- Hesse, B. (2007). Racialized modernity: An analytics of white mythologies. *Ethnic and Racial Studies*, 30(4), 643–663. <https://doi.org/10.1080/01419870701356064>
- HINE, D. C., KEATON, T. D., & SMALL, S. (Eds.). (2009). *Black Europe and the African Diaspora*. University of Illinois Press. <http://www.jstor.org/stable/10.5406/jj.8543482>
- Kusic, K., Manolova, P., & Lottholz, P. (Eds.) (2019). *Decolonial theory and practice in Southeast Europe*. dVersia. (Introduction & Final Chapter at least)
- Mark, James, and Quinn Slobodian, 'Eastern Europe in the Global History of Decolonization', in Martin Thomas, and Andrew S. Thompson (eds), *The Oxford Handbook of the Ends of Empire*, Oxford Handbooks (2018; online edn, Oxford Academic, 10 Aug. 2017), <https://doi.org/10.1093/oxfordhb/9780198713197.013.20>
- Proglío, G. (Ed.). (2021). *The Black Mediterranean: bodies, borders and citizenship* / Gabriele Proglío, editors [and six others (The Black Mediterranean Collective)]. Cham, Switzerland: Palgrave Macmillan.
- Rexhepi, P. (2022). *White Enclosures: White Enclosures Racial Capitalism and Coloniality along the Balkan Route*. Duke University Press.
- Santos, F. (2018). Re-mapping Europe. Field notes from the French-Brazilian borderland. *InterDisciplines*, 8(2). <https://doi.org/10.4119/indi-1050>
- Vilenica, A. (Ed). (2023). *Decoloniality in Eastern Europe: A Lexicon of Reorientation*. New Media Center, Kuda. org
- Zielonka, Jan. (2006). *Europe as Empire: The Nature of the Enlarged European Union*. Oxford: Oxford University Press.

Lecture 6: Coloniality and climate crises

Lecture description

Environmental problems have been largely attributed to anthropogenic means, but responsibility and impact have been carried by humans unevenly across multiple scales. Throughout this lecture, we will build an understanding of environmental issues as colonial, socialised, and racialised issues by interrogating the meaning and applications of environmental justice. With a few case studies, we will look at historical roots of environmental injustices, media representations of the climate movement, environmental resistance led by diverse communities of people (and the more-than-human), and efforts to rework, rebuild and reclaim just and harmonious human-nature relationships.

Supervision essay questions

1. How does the coloniality of climate affect current capabilities for adaptation and mitigation?
2. How can Indigenizing land restoration and futures help achieve global environmental justice?
3. How can spaces of environmental injustices be reimagined or reclaimed?

Core reading

Parsons, M., Fisher, K., & Crease, R. P. (2021). Environmental Justice and Indigenous Environmental Justice. In *Decolonising Blue Spaces in the Anthropocene* (pp. 39-73). Springer Nature.

Sultana, F. (2022). The unbearable heaviness of climate coloniality. *Political Geography*, 99, 102638.

Whyte, K. (2017). Indigenous climate change studies: Indigenizing futures, decolonizing the Anthropocene. *English Language Notes*, 55(1), 153-162.

Additional reading

Braverman, I. (2021). Environmental justice, settler colonialism, and more-than-humans in the occupied West Bank: An introduction. *Environment and Planning E: Nature and Space*, 4(1), 3-27.

Eichler, L. J. (2020). Ecocide is Genocide: Decolonizing the definition of Genocide. *Genocide Studies and Prevention: An International Journal*, 14(2), 9.

Le Billon, P., & Lujala, P. (2020). Environmental and Land Defenders: Global Patterns and Determinants of Repression. *Global Environmental Change*, 65, 102163.

Pulido, L., & De Lara, J. (2018). Reimagining 'justice' in environmental justice: Radical ecologies, decolonial thought, and the Black Radical Tradition. *Environment and Planning E: Nature and Space*, 1(1-2), 76-98.

Sasa, G. (2023). Oppressive pines: Uprooting Israeli green colonialism and implanting Palestinian A'wna. *Politics*, 43(2), 219-235.

Whyte, K., L Talley, J., & D. Gibson, J. (2019). Indigenous mobility traditions, colonialism, and the anthropocene. *Mobilities*, 14(3), 319-335.

Lecture 7: Coursework workshop: Your initial thoughts and approaches

This session will be divided in two:

The first 90 minutes will be spent in small groups, workshopping your ideas with your peers and Simina.

The last 30 minutes will be an open Q&A session.

SECTION B (Lent term): Discourses, structures, processes of empire, colonialism, and imperialism

Lecture 8: Settler colonialism and genocide

Lecture description

In this session we will explore the historical and contemporary entanglements of settler colonialism and genocide. To do so, we will discuss the economic and political motivations of settler colonialism through the paradigm of ‘colonial racial capitalism’. We will also survey key Indigenous theorists’ approaches to settler colonialism and genocide.

Additionally, we will interrogate the history and meanings of the term ‘genocide’, and the legal, cultural, and political discourses around it. To do this, we will evaluate debates around the limitations and affordances of the concept of ‘genocide’ as they appear in field of Genocide Studies. We will pay particular attention to two paradigmatic cases that have generated large amounts of discussions around the meanings of genocide and its relation to (settler) colonialism: the Holocaust and the genocide against the Palestinian people.

Supervision essay questions

1. What is a genocide?
2. Critically discuss different theoretical and/or activist approaches to settler colonialism. Which ones do you find most persuasive and why?

Core reading

Moses, D., A. (ed). (2010). *Empire, Colony, Genocide: Conquest, Occupation, and Subaltern Resistance in World History* (chapters 3,4,5,6,7)

Koshy, S., Cacho, L.M., Byrd, J.A., Jefferson, B.J. (Eds). (2022). *Colonial Racial Capitalism*. Duke University Press. (Introduction & chapters 1, 2)

Wakeham, P. (2021). The Slow Violence of Settler Colonialism: Genocide, Attrition, and the Long Emergency of Invasion. *Journal of Genocide Research*, 24(3), 337–356.

<https://doi.org/10.1080/14623528.2021.1885571>

Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide Research*, 8(4), 387–409. <https://doi.org/10.1080/14623520601056240>

Additional reading

Césaire, A. (1950). *Discourse on colonialism*. Monthly Review Press.

Coulthard, J., S. (2014). *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. University of Minnesota Press. (at least Introduction and chapter 2)

Crook, M. & Short, D. (eds). (2021). Special Issue on the Genocide-Ecocide Nexus. *Journal of Genocide Research*, Volume 23, Issue 2. <https://www.tandfonline.com/toc/cjgr20/23/2>

Forum: Gaza: International Humanitarian Law and Genocide. *Journal of Genocide Research*

Forum: Israel-Palestine: Atrocity Crimes and the Crisis of Holocaust and Genocide Studies. *Journal of Genocide Research*

Hajir, B., & Qato, M. (2025). Academia in a time of genocide: scholasticidal tendencies and continuities. *Globalisation, Societies and Education*, 23(5), 1163–1171. <https://doi.org/10.1080/14767724.2024.2445855>

Kingston, L. (2015). The Destruction of Identity: Cultural Genocide and Indigenous Peoples. *Journal of Human Rights*, 14(1), 63–83. <https://doi.org/10.1080/14754835.2014.886951>

Lloyd, D. (2012). Settler Colonialism and the State of Exception: The Example of Palestine/Israel. *Settler Colonial Studies*, 2(1), 59–80. <https://doi.org/10.1080/2201473X.2012.10648826>

Meissner, S. N. (2018). The moral fabric of linguicide: un-weaving trauma narratives and dependency relationships in Indigenous language reclamation. *Journal of Global Ethics*, 14(2), 266–276. <https://doi.org/10.1080/17449626.2018.1516691>

Moreton-Robinson, A. (2014). *The White Possessive: Property, Power, and Indigenous Sovereignty*. University of Minnesota Press. (at least Introduction)

Pergher, R., Roseman, M., Zimmerer, J., Baranowski, S., Bergen, D.L., & Bauman, Z. (2013) The Holocaust: a colonial genocide? A scholars' forum, *Dapim: Studies on the Holocaust*, 27:1, 40-73, DOI: 10.1080/23256249.2013.812823

Wildt, M. (2023). What Does Singularity of the Holocaust Mean? *Journal of Genocide Research*, 1–13. <https://doi.org/10.1080/14623528.2023.2248818>

Salamanca, O. J., Qato, M., Rabie, K., & Samour, S. (2012). Past is Present: Settler Colonialism in Palestine. *Settler Colonial Studies*, 2(1), 1–8. <https://doi.org/10.1080/2201473X.2012.10648823>

Segal, R., & Daniele, L. (2024). Gaza as Twilight of Israel Exceptionalism: Holocaust and Genocide Studies from Unprecedented Crisis to Unprecedented Change. *Journal of Genocide Research*, 1–10. <https://doi.org/10.1080/14623528.2024.2325804>

Stote, K. (2015). *An Act of Genocide: Colonialism and the Sterilization of Aboriginal Women*. Fernwood Publishing.

Three Responses to ‘Can There Be Genocide Without the Intent to Commit Genocide?’ (2008). *Journal of Genocide Research*, 10(1), 111–133. <https://doi.org/10.1080/14623520701850955>

Other resources

Alagraa, B. (2024). *On Sudan and the Interminable Catastrophe: A Conversation with Bedour Alagraa*. Logic(s).

<https://logicmag.io/issue-21-medicine-and-the-body/on-sudan-and-the-interminable-catastrophe-an-interview-with-bedour-alagraa/>

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

Turfah, M. (18.06/2024). Running Amok. *The Baffler*.

<https://thebaffler.com/latest/running-amok-turfah>

Truth and Reconciliation Commission of Canada.

<https://www.rcaanc-cirnac.gc.ca/eng/1450124405592/1529106060525>

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

Lecture 9: The nation-state and coloniality: eugenics and nationalism

Lecture description

What is the relationship between imperialism, national conservatism, the rise of authoritarianism, and enthusiasm for AI? This will be the central question of this lecture. In this lecture, we will cover two key historical developments – the making of nations(states) and the rise of eugenics – in order to understand our present. We will particularly focus on the relationship between nation-states and empires and the relationship between nation-states and eugenics.

Supervision essay questions

1. What, if any, is the relationship between nation-states and empires?
2. Discuss the role of 'race science' **and/or** eugenics in the nation-state through the approach of historical sociology.

Core reading

Chan, A.S. (2025). *Predatory Data: Eugenics in Big Tech and Our Fight for an Independent Future*. University of California Press. (at least Introduction and Chapter 1)

Kumar, K. (2010). Nation-states as empires, empires as nation-states: Two principles, one practice? *Theory and Society*, 39(2), 119–143.

Levine, P. & Bashford, A. (2010). *The Oxford Handbook of the History of Eugenics*. Oxford University Press. (Introduction, ch 7, 11, Chronology)

Slobodian, Q. (2025). *Hayek's Bastards: Race, Gold, IQ, and the Capitalism of the Far Right*. Princeton University Press. (at least Introduction)

Additional reading

Anderson, B. R. O. (2006). *Imagined communities: Reflections on the origin and spread of nationalism*. Verso. (chapters 1, 2, 3, 6)

Branch, J. (2012). 'Colonial reflection' and territoriality: The peripheral origins of sovereign statehood. *European Journal of International Relations*, 18(2), 277–297.
<https://doi.org/10.1177/1354066110383997>

Chattarjee, P. (1993). *The Nation and Its Fragments*. Princeton University Press.
<https://press.princeton.edu/books/paperback/9780691019437/the-nation-and-its-fragments>
(ch 1, 2, 3)

Cohn, B. S., & Dirks, N. B. (1988). Beyond The Fringe: The Nation State, Colonialism, and The Technologies of Power*. *Journal of Historical Sociology*, 1(2), 224–229.
<https://doi.org/10.1111/j.1467-6443.1988.tb00011.x>

- Gellner, E. (1983). *Nations and Nationalism*. Cornell University Press. (Introduction, ch 1)
- Gupta, S., & Virdee, S. (2018). Introduction: European crises: contemporary nationalisms and the language of “race”. *Ethnic and Racial Studies*, 41(10), 1747–1764.
<https://doi.org/10.1080/01419870.2017.1361545>
- Hage, G. (2000). *White Nation: Fantasies of White Supremacy in a Multicultural Society* (1st ed.). Routledge.
- Hill Collins, P. (2019). *Intersectionality as Critical Social Theory*.
<https://doi.org/10.1215/9781478007098> (ch 8 Intersectionality without Social Justice?)
- Hobsbawm, E. J. (1992). *Nations and Nationalism since 1780: Programme, Myth, Reality* (2nd ed.). Cambridge University Press. <https://doi.org/10.1017/CCOL0521439612> (Introduction & ch 1)
- Kumar, K. (2013). *Empires and Nations: Convergence or Divergence?*
<https://doi.org/10.1215/9780822395409-011>
- Lee, Y.-H. (2025). Not Just Against Overpopulation: White Supremacy in Population Control Initiatives. *Sociology Compass*, 19: e70034. <https://doi.org/10.1111/soc4.70034>
- Mbembe, A. (2019). *Necropolitics*. Duke University Press.
<https://doi.org/10.1215/9781478007227> (ch 2 The Society of Enmity; ch 3 Necropolitics)
- Nisancioglu, K. (2020). Racial sovereignty. *European Journal of International Relations*, 26(1_suppl), 39–63. <https://doi.org/10.1177/1354066119882991>
- Renwick, C. 2011. “From Political Economy to Sociology: Francis Galton and the Social-Scientific Origins of Eugenics.” *The British Journal for the History of Science* 44 (3): 343–369.
- Roberts, D. (1997). *Killing the Black Body: Race, Reproduction, and The Meaning of Liberty*. Random House.
- Saini, A. (2019). *Superior: The Return of Race Science*. Fourth Estate.
- Slobodian, Q. (2023). The Unequal Mind: How Charles Murray and Neoliberal Think Tanks Revived IQ. *Capitalism: A Journal of History and Economics* 4(1), 73-108. <https://dx.doi.org/10.1353/cap.2023.a899272>.
- Smith, A. D. (1986). *The ethnic origins of nations*. Wiley.
- Smith, A. D. (1998). *Nationalism and Modernism*: (1st ed.). Routledge. (Introduction; ch 1, 9, & Conclusion)
- Stern, M.A. (2015). *Eugenic Nation: Faults and Frontiers of Better Breeding in Modern America*. University of California Press.

Tinsley, M. (2019). Decolonizing the civic/ethnic binary. *Current Sociology*, 67(3), 347–364. <https://doi.org/10.1177/0011392117750212>

Tinsley, M. (2022b). ‘The opposite of nationalism’? Rethinking patriotism in US political discourse. *Identities*, 29(6), 807–826. <https://doi.org/10.1080/1070289X.2021.2004739>

Turda, M. (2007). The Nation as Object: Race, Blood, and Biopolitics in Interwar Romania. *Slavic Review*, 66(3), 413–441. JSTOR. <https://doi.org/10.2307/20060295>

Turda, M. (2010). *Modernism and Eugenics*. Palgrave Macmillan. (especially ch Eugenics and Biopolitics)

Valluvan, S. (2019). *The clamour of nationalism: Race and nation in twenty-first-century Britain*. Manchester University Press. (at least Introduction & ch 1)

Other resources:

REE Collective. (2021). *REE in Conversation with Marius Turda: Eugenics and Modernity*. <https://soundcloud.com/user-788206922/ree-in-conversation-with-marius-turda>

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

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>

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

Hjelmar, T. (2023). ‘Eugenics influenced the formulation of the European Convention on Human Rights’. *The European Times*: <https://www.europeantimes.news/2023/05/eugenics-influenced-the-formulation-of-the-european-convention-on-human-rights/>

Lecture 10: Remembering and Commemorating Empire

Lecture description

This lecture will reflect critically on the memory of empire in the post-imperial metropole and the postcolony. Drawing from the interdisciplinary fields of memory studies, trauma studies, and postcolonial theory, we will examine the ways in which remembering, forgetting, and rewriting the history of empire serves a political purpose in the present. Key concepts will include amnesia, aphasia, hauntology, melancholia, nostalgia, and ruination. We will consider examples including the removal of Nelson's statue in Bridgetown, the erection of Nkrumah's damaged and beheaded statue in Accra, and the rise of Restore Trust in Britain.

Supervision questions

1. Gilroy wrote in 2005 that postcolonial melancholia was the predominant mode of remembering the British Empire. To what extent is this argument convincing twenty years later?
2. Discuss the claim that erecting new statues of anticolonial leaders facilitates a critical reckoning with the colonial past.

Core reading

Gilroy, Paul. (2005) 'Has It Come to This?' In *After Empire: Melancholia or Convivial Culture*. London: Routledge.

Stoler, Ann. (2008) 'Imperial Debris: Reflections on Ruins and Ruination.' *Cultural Anthropology* 23(2): 191-219.

Additional reading

Craps, Stef. (2013) *Postcolonial Witnessing: Trauma Out of Bounds*. London: Springer.

Gavua, Kodzo. (2015) 'Monuments and Negotiations of Power in Ghana.' Pp. 97-112 in *The Politics of Heritage in Africa: Economies, Histories, Infrastructures*, ed. by Derek R. Peterson, Kodzo Gavua, and Ciraj Rasool. Cambridge: Cambridge University Press.

Gordillo, Gastón. (2013) 'The Void: Invisible Ruins on the Edges of Empire.' pp. 227-251 in *Imperial Debris: On Ruins and Ruination*, ed. by Ann Laura Stoler. Durham, NC: Duke University Press.

Gordon, Avery. (2008) *Ghostly Matters: Haunting and the Sociological Imagination*. Minneapolis, MN: University of Minnesota Press.

Huxtable, Sally-Anne, Fowler, Corinne, Kefalas, Christo, and Slocombe, Emma. (2020) 'Interim Report on the Connections between Colonialism and Properties Now in the Care of the National Trust, Including Links with Historic Slavery.' National Trust. Available online at:
<https://nt.global.ssl.fastly.net/binaries/content/assets/website/national/pdf/colonialism-and-his-toric-slavery-report.pdf>

Lotem, Itay. (2021) *The Memory of Colonialism in Britain and France: The Sins of Silence*. London: Palgrave Macmillan.

Mitchell, Peter. (2021) *Imperial Nostalgia: How the British Conquered Themselves*. Manchester: Manchester University Press.

Peterson, Derek R, Kodzo Gavua, and Ciraj Rasool (ed.s). (2015) *The Politics of Heritage in Africa: Economies, Histories, Infrastructures*. Cambridge: Cambridge University Press.

Simone, Zaira. (2023) 'Tek Down Nelson! The Struggle for Repair in Barbados.' *Antipode* 55(4): 1234-1254.

Tinsley, Meghan. (2020) 'Revisiting Nostalgia: Imperialism, Anticolonialism, and Imagining Home.' *Ethnic & Racial Studies* 43(13): 2327-2355.

Trouillot, Michel-Rolph. (1995) *Silencing the Past: Power and the Production of History*. Boston, MA: Beacon Press.

Lecture 11: Struggles for self-Determination in the 21st Century

Lecture description

A quarter of the way through the twenty-first century, self-determination remains perhaps the most combustible political ideal. As an ideal, self-determination has been made and remade on multiple occasions, adapted and creatively appropriated, in the context of anti-colonial struggle. In this lecture, we will explore the continuing resonance of self-determination, in relation to a variety of on-going struggles, and with reference to both advocates and sceptics of the ideal.

Supervision essay questions

1. In what ways do the lessons and legacy of “anticolonial worldmaking” continue to influence and inform contemporary struggles for self-determination?
2. Is the narrative of liberation associated with the radical projects of anti-imperialist self-determination by now hopelessly passé?

Core reading

Ciccariello-Maher, G. (2017). “Towards a New Dialectics of Race,” and “The Decolonial Nation in Motion,” [*Decolonizing Dialectics*](#) (Duke University Press), pp.47-102.

Coulthard, G. (2014). ““The Plunge into the Chasm of the Past: Fanon, Self-Recognition, and Decolonization,” and “Conclusion. Lessons from Idle No More. The Future of Indigenous Activism,” [*Red Skin, White Masks*](#) (University of Minnesota Press), pp.131-180.

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

Miley, T. (2023). “Introduction,” in *Self-Determination Struggles: In Pursuit of the Democratic Confederal Ideal* (Montreal: Black Rose Books).

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

Wilder, G. (2015). “Unthinking France, Rethinking Decolonization,” and “Decolonization and Postnational Democracy,” [*Freedom Time. Negritude, Decolonization, and the Future of the World*](#) (Duke University Press), pp.1-16, 241-259.

Additional Reading

Bhabha, H. (1987). [*“Remembering Fanon.”*](#) *New Formations*, No. 1, pp.118-124.

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

Fanon, F. (1986). [*Black Skin, White Masks*](#) (Pluto Press).

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

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

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.

Marriott, D. (2018). ["Introduction. Whither Fanon?"](#) *Whither Fanon? Studies in the Blackness of Being* (Stanford University Press).

Massad, J. (2018). ["Against Self-Determination,"](#) *Humanity Journal*.

Mbembe, A. (2017). "The Clinic of the Subject," [*Critique of Black Reason*](#) (Duke University Press), pp.151-178.

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

Rabaka, R. (2011). ["Revolutionary Fanonism: On Frantz Fanon's Modification of Marxism and Decolonization of Democratic Socialism,"](#) *Socialism and Democracy*, Vol. 25, No. 1, pp.126-145.

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

Sekyi-Otu, A. (1996). [*Fanon's Dialectic of Experience*](#) (Harvard University Press).

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

Tuck, E. and K. Yang. (2012). ["Decolonization is Not a Metaphor,"](#) *Decolonization: Indigeneity, Education and Society* Vol. 1, No. 1, pp.1-40.

Walia, H. (2013). "Journeys toward Decolonization" in [*Undoing Border Imperialism*](#) (AK Press).

Weitz, E. (2015). ["Self-Determination: How a German Enlightenment Idea Became the Slogan of National Liberation and a Human Right,"](#) *The American Historical Review*, Vol. 120, No. 2, pp.462–496.

Lecture 12: The coloniality of gender

Lecture description

In this lecture we explore the ways in which coloniality operates in and through gender and its various mechanisms. The lecture begins by critically exploring the centrality of gender and sexuality for the colonial expansion project and the creation of subordinate 'others'. In and through this process, various indigenous practices of gender and sexuality begin to get transformed, producing narrower scripts of gender, as well as a global hierarchy of gender.

Supervision essay questions

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.

Core reading

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

Oy wumi, Oyeronk  (1997) *The invention of women: Making an African sense of western gender discourses*. University of Minnesota Press, 1997. Chapters 1 and 3

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*.

Additional reading

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

Icaza, R. and Vazquez, 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.

Matlon, J. C. (2022). *A man among other men: The crisis of Black masculinity in racial capitalism*. Cornell University Press.

McClintock, Anne. *Imperial leather: Race, gender, and sexuality in the colonial contest*. Routledge, 2013. Introduction and Chapter 3 in Part 1

Mohanty, C. T. (2003). "Under western eyes" revisited: Feminist solidarity through anticapitalist struggles. *Signs: Journal of Women in culture and Society*, 28(2), 499-535.

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.

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

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

Lecture 13: Homonationalism and gay imperialism

Lecture description

This lecture explores the primacy of the Western queer paradigm within our current global imaginaries. We begin with a brief historical examination of sexuality's function during the colonial era and the subsequent legacies of its discursive power. Following on from this, we explore the ways queerness has become a measure for the evaluation of national legitimacy and citizenship through the marginalisation of racial others by introducing two main concepts: homonationalism and gay imperialism.

Supervision essay questions

1. How is sexuality a tool of coloniality?
2. In what ways are sexual minorities outside the west impacted by a Western gay rights paradigm?

Core reading

Ali, M.U.A., 2017. Un-mapping gay imperialism: A postcolonial approach to sexual orientation-based development. *Reconsidering Development*, 5(1).

Meiu, G.P., 2015. Colonialism and sexuality. *The International Encyclopedia of Human Sexuality*, pp.197-290.

Puar, J.K., 2015. Homonationalism as assemblage: Viral travels, affective sexualities. *Revista lusófona de estudos culturais*, 3(1), pp.319-337.

Saleh, F., 2020. Queer/humanitarian visibility: The emergence of the figure of the suffering Syrian gay refugee. *Middle East Critique*, 29(1), pp.47-67.

Additional reading

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Lecture 14: Coursework workshop: Your main arguments and analytical directions

This session will be divided into two parts:

In the first 90 minutes, you will be divided in small groups and will be required to present your coursework project's empirical focus, main arguments and structure/outline to the peers in your group. Please be prepared to receive and give feedback in a collegial and collaborative manner.

The last 30 minutes will be spent as a Q&A session with the whole class.

Lecture 15: Revision session

This will be a two-hour long Q&A session in which you can ask any questions about exams and the topics covered in soc12. This is not compulsory and you do not need to stay for the whole session.