

HSPS Tripos – Part 1, Soc1

Introduction to Sociology: Modern Societies I

(2021-22)

Paper Coordinator

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Aims and Objectives

The course has three interconnected aims and objectives:

- to introduce students to the systematic study of society and social life
- to introduce students to the central debates concerning the nature of the modern era and its social consequences by exploring a selection of key sociological texts by Karl Marx, Max Weber, Emile Durkheim and W.E.B. Du Bois
- to provide students with a fundamental understanding of the major institutions that comprise, and issues that confront, modern societies

Course Content

The course introduces students to the discipline of sociology in two parts. In the Michaelmas term students are thoroughly acquainted with core sociological concepts and concerns (e.g. class, bureaucracy, social solidarity, social change). We do this through a critical engagement with the ideas of four central figures in the history of modern sociological thought: Karl Marx, Max Weber, Emile Durkheim and W.E.B. Du Bois. Towards the end of Michaelmas and throughout Lent, we build on the foundations laid by the classical theorists and develop a systematic analysis of key institutions and aspects of modern societies including the following: the modern state and the rise of nationalism; citizenship and the welfare state; the media and public life; class and inequality; gender and sexual divisions; race and ethnicity. We conclude with a broader reflection on the changing nature of modern societies in our contemporary global age.

Mode of Teaching

The paper is taught through 18 two-hour lectures over three terms. A list of supervision topics is included in this paper guide and will also be available from the Faculty Office. Students will be expected to supplement the material acquired in lectures through their own reading of the literature recommended here and by supervisors. Required reading is starred.

Mode of Assessment

There is one three-hour written examination at the end of the year. Candidates must answer three questions from an undivided paper.

Supervision

Supervision is essential for this paper and will be arranged by Directors of Studies in the Colleges. It is recommended to have six to eight supervisions in total for this paper (including revision supervisions), covering six of the topics in this paper guide. A list of qualified supervisors is provided by the paper coordinator.

Part I: THEORIES OF MODERNITY (Michaelmas 2021)

Patrick Baert

Introductory session

(Michaelmas week 1)

This introductory lecture elaborates on the structure of the course. In relation to Part I of the course (theories of modernity), it discusses the relevance of sociological classics for understanding society today and the impact of recent debates (e.g. surrounding decolonizing) on the study and selection of classical authors. Part I focuses on writings by Karl Marx, Max Weber, Emile Durkheim and W.E.B. Du Bois. For all four, we discuss what they see as new or distinctive about modern society, what they think are its main problems and how can they be solved.

In relation to Part II of the course (the study of modern societies), this lecture introduces the notion of intersectionality to frame the empirical themes that will be dealt with.

Topic 1 – Karl Marx

(Michaelmas week 1)

Karl Marx is an unusual figure in that his writings not only contributed to the study of capitalism but also inspired various political experiments around the world. This is very much how he conceived of his own work: whilst his writings engaged with philosophy and were highly theoretical, his ultimate aim was to change the world.

a. Historical context

The first part addresses the particular intellectual and socio-political context within which Marx wrote. More specifically, we will consider how Marx was influenced by and reacted against German idealist philosophy and utopian socialist thought.

b. Historical Materialism and the Communist Revolution

The second part explores four important texts by Marx. *Economic and Philosophical Manuscripts* includes an intriguing discussion of alienation, whilst *German Ideology* presents a basic outline

of a materialist conception of history. Both demonstrate the influence of Feuerbach on the young Marx and the extent to which he distances himself from Hegel. Co-written with Friedrich Engels, *Communist Manifesto* is a polemical piece, defending historical materialism and predicting the collapse of capitalism. *Grundrisse* is generally viewed as a transition piece, linking his earlier philosophical concerns with what could be described as a more 'scientific' approach found in *Capital*.

c. Marx and Marxism: the legacy and its critics

The final part of this lecture deals with Marx's enduring influence, the varieties of Marxism, and its critics. We also assess the widely held view that recent social and political events refute the validity of Marx's views.

Reading

Allen, K. 2011. *Marx and the Alternative to Capitalism*. London: Pluto.

Aron, R. 1965. *Main Currents in Sociological Thought 1*. London: Penguin, pp. 111-182 (chapter 3).

Bhambra, Gurinder, and John Holmwood. 2021. *Colonialism and Modern Social Theory*. Cambridge: Polity Press (chapter 3).

Berlin, A. 1978. *Karl Marx*. Oxford: Oxford University Press.

Carver, Terrel. 2018. *Marx*. Cambridge: Polity Press.

Elster, J. 1986. *An Introduction to Karl Marx*. Cambridge: Cambridge University Press.

Kolakowski, L. 1978. *Main Currents of Marxism 1: The Founders*. Oxford: Oxford University Press.

* Marx, K. 2017. *Marx: Later Political Writings*. Cambridge: Cambridge University Press, pp. 1-30 (*Manifesto of the Communist Party*, with F. Engels), 128-157 ('Introduction' to the *Grundrisse*).

*Marx, K. 2017. *Marx: Early Political Writings*. Cambridge: Cambridge University Press, pp. 71-96 (*Paris Notebooks*), 119-181 (From '*The German Ideology*': Chapter one, Feuerbach).

Robinson, Cedric J. 2005. *Black Marxism: The Making of the Black Radical Tradition*. University of North Carolina Press.

Stedman Jones, G. 2016. *Karl Marx: Greatness and Illusion*. London: Allen Lane.

Essays

1. Do you agree that Marx is a critic of capitalism but not of industrialisation?
2. How relevant is Marx's theory of exploitation for understanding inequalities in the modern world?

Topic 2 – Max Weber

(Michaelmas week 2)

These lectures introduce Weber's views about the transition to rational capitalism. As with the lectures on Marx, we consider two fundamental aspects of Weber's intellectual project: first, his observations regarding what is distinctive and problematic about modern society; and second, his interest in the role of unanticipated effects in history.

a. Historical context

The first part of this lecture explores the particular intellectual and socio-political context in which Weber wrote. It includes, amongst other things, a discussion of Weber's relationship to historical materialism, his position vis-a-vis the 'Methodenstreit', the notion of *Verstehen* and the use of ideal types.

b. The Protestant Ethic and the Spirit of Capitalism

The second part introduces Weber's classic study of the relationship between Protestantism and rational capitalism. The lecture also explores Weber's text on 'bureaucracy'.

c. Weberian sociology and its critics

The final part gives some indication of Weber's influence and assesses various critiques of Weberian sociology.

Reading

Aron, R. 1965. *Main Currents in Sociological Thought 2*. London: Penguin, pp. 185-258 (chapter 3).

Bhambra, Gurminder, and John Holmwood. 2021. *Colonialism and Modern Social Theory*. Cambridge: Polity Press (chapter 4).

Baert, P. 2005. *Philosophy of the Social Sciences: Towards Pragmatism*. Cambridge: Polity. (chapter 2)

Bendix, R. 1998. *Max Weber: An Intellectual Portrait*. London: Routledge.

Collins, H. *Weberian Sociological Theory*. Cambridge: Cambridge University Press. (esp. chapters 1, 2)

Kasler, D. 1988. *Max Weber: An Introduction to his Life and Work*. Cambridge: Polity.

Mommsen, W.J. 1989. *The Political and Social Theory of Max Weber: Collected Essays*. Cambridge: Polity, especially pp. 109-168 (especially part III).

Poggi, G. 2006. *Weber; A Short Introduction*. Cambridge: Polity Press.

* Weber, M. 1976[1904]. *The Protestant Ethic and the Spirit of Capitalism*. London: George Allen and Unwin.

* Weber, M. 1991 'Bureaucracy', in *From Max Weber: Essays in Sociology*, eds. H.H. Gerth. and C.W. Mills. London: Routledge, pp. 196-244.

Essays

1. According to Weber, what makes bureaucracies efficient? Do you agree?
2. Critically discuss Weber's theory on the role of the Predestination doctrine in the development of early capitalism.

Topic 3 – Emile Durkheim

(Michaelmas week 3)

These lectures introduce Durkheim's views about the transition to a modern differentiated society. We focus on *Division of Labour* and *Suicide*, discussing it in two ways. Firstly, we consider Durkheim's thoughts on what is distinctive and problematic about modern society, and secondly his views concerning how society is held together.

a. Historical context

The first part of this lecture explores the particular intellectual and socio-political context in which Durkheim wrote. It includes a discussion of Durkheim's efforts to create a new academic discipline, the influence of Comtean positivist philosophy and the socio-political situation in the Third Republic in France.

b. Division of Labour, Suicide and other works

The second part introduces Durkheim's *Division of Labour*. We first discuss Durkheim's use of evolutionary theory to account for societal change. Second, we discuss his diagnosis of the problems of modern society, in particular the notion of anomie. We subsequently explore how some of the themes in *Division of Labour* are taken up in later works, in particular his groundbreaking book *Suicide*.

c. Durkheimian sociology and its critics

The second part of this lecture explores Durkheim's legacy as manifest in the work of more recent social thinkers. It also discusses major criticisms of Durkheimian sociology.

Reading

Aron, R. 1965. *Main Currents in Sociological Thought 2*. London: Penguin, pp. 21-108 (chapter 1).

Baert, P. 2005. *Philosophy of the Social Sciences: Towards Pragmatism*. Cambridge: Polity (chapter 1).

Bhambra, Gurminder, and John Holmwood. 2021. *Colonialism and Modern Social Theory*. Cambridge: Polity Press (chapter 5).

*Durkheim, E. 1984[1893]. *The Division of Labour in Society*. London: Macmillan.

*Durkheim, E. 1989 [1987] *Suicide; A Study in Sociology*. London: Routledge. (eBook: <http://lib.myilibrary.com/Open.aspx?id=14859>)

Fournier, M. 2012. *Emile Durkheim; A Biography*. Cambridge: Polity Press.

Giddens, A. 1978. *Emile Durkheim*. London: Fontana.

- Lukes, S. 1973. *Emile Durkheim; His Life and Work*. London: Allen Lane.
- Nisbet, R. 1974. *The Sociology of Emile Durkheim*. London: Oxford University Press.
- Parkin, F. 1992. *Durkheim*. Oxford: Oxford University Press.
- Stedman-Jones, S. 2001. *Durkheim Reconsidered*. Cambridge: Polity.

Essays

1. What does Durkheim mean by anomie, and why does he regard it as a problematic feature of modern societies?
2. What are the major strengths and flaws of Durkheim's book *Suicide*?

Topic 4 – W.E.B. Du Bois

(Michaelmas week 4)

These lectures introduce W.E.B. Du Bois' sociological reflections on race and ethnicity. We focus on his text *The Souls of Black Folk*, a collection of essays that reflect on the condition of African Americans at the beginning of the twentieth century in the US.

a. Historical context

We explore the specific social and political context in which Du Bois grew up with a focus on racial segregation. We analyse how his studies at Harvard and Berlin affected him and how his sociological work was intertwined with his political activism.

b. *Souls*

We explore *The Souls of Black Folk* and discuss key concepts such as 'double consciousness', 'the veil' and 'the colour line'. We also pay attention to other writings by Du Bois, including *The Philadelphia Negro*.

c. Legacy

We discuss the relevance of Du Bois' work on contemporary sociological analysis of race and ethnicity. We discuss the similarities between Du Bois' concerns and those by Frantz Fanon and Steve Biko.

Reading

Alexander, S. 2015. *W.E.B. Du Bois: An American Intellectual and Activist*. Lanham, Maryland; Rowman & Littlefield.

Bhambra, Gurminder, and John Holmwood. 2021. *Colonialism and Modern Social Theory*. Cambridge: Polity Press (chapter 6).

Biko, Steve. 2002. *I write what I like*. Chicago: University of Chicago Press.

*Du Bois, W.E.B. 2007. *The Souls of Black Folk*. Oxford: Oxford University Press. (especially The Forethought & chapter 1)

Du Bois, W.E.B. 2007. *The Philadelphia Negro: A Social Study*. Oxford: Oxford University Press.

Fanon, F. 1967. *Black Skin, White Masks*. New York: Grove Weidenfeld.

Gilroy, Paul. 2011. *Darker than Blue; On the Moral Economies of Black Atlantic Culture*. Boston, Mass.: Harvard University Press.

Mullen, S. 2015. *Revolutionary across the Colour Line*. London: Pluto Press.

Shaw, S. 2013. *W.E.B. Du Bois and the Souls of Black Folk*. Chapel Hill: University of North Carolina Press.

Zamir, S, ed. 2008. *The Cambridge Companion to W.E.B. Du Bois*. Cambridge: Cambridge University Press.

Essays

1. What is meant by 'double consciousness'? What are the possible political implications of this notion?
2. Would you agree that, for Du Bois, Fanon and Biko, racial inequality is not only a structural issue, but also manifests itself at a psychological level?

Part II: SOCIAL INEQUALITIES (Michaelmas 2021 & Lent 2022)

Manali Desai & Ali Meghji

Topic 5 – Class and Inequality

Ali Meghji (Michaelmas week 5)

This lecture will look at class in the 21st century. We will consider the material, symbolic, cultural, and moral dimensions of class. After providing a theoretical grounding for understanding class, we will then consider case studies ranging from education through to the economy, stigmatisation, the media, and Grenfell.

*Bourdieu P (1987) What Makes a Social Class? On The Theoretical and Practical Existence Of Groups. *Berkeley Journal of Sociology* 32: 1–17.

*Lamont M (2000) *The Dignity of Working Men: Morality and the Boundaries of Race, Class, and Immigration*. New York, NY: Russell Sage Foundation.

*Skeggs B (2005) The Making of Class and Gender through Visualizing Moral Subject Formation. *Sociology* 39(5): 965–982. DOI: [10.1177/0038038505058381](https://doi.org/10.1177/0038038505058381).

*Tyler I and Bennett B (2010) ‘Celebrity chav’: Fame, femininity and social class. *European Journal of Cultural Studies* 13(3): 375–393. DOI: [10.1177/1367549410363203](https://doi.org/10.1177/1367549410363203).

Brook O, O’Brien D and Taylor M (2020) *Culture Is Bad for You: Inequality and the Creative Class*. Manchester University Press.

Bryan B, Dadzie S and Scafe S (2018) *Heart of the Race: Black Women’s Lives in Britain*. London: Verso.

Crozier G, Reay D, James D, et al. (2008) White middle-class parents, identities, educational choice and the urban comprehensive school: dilemmas, ambivalence and moral ambiguity. *British Journal of Sociology of Education* 29(3): 261–272. DOI: [10.1080/01425690801966295](https://doi.org/10.1080/01425690801966295).

Friedman S and Laurison D (2019) *The Class Ceiling: Why It Pays to Be Privileged*. Bristol: Policy Press.

Hecht K (2017) A Relational Analysis of Top Incomes and Wealth: Economic Evaluation, Relative (Dis)advantage and the Service to Capital. *LSE Working Paper* 11: 1–27.

Reeves A, Friedman S, Rahal C, et al. (2017) The Decline and Persistence of the Old Boy: Private Schools and Elite Recruitment 1897 to 2016. *American Sociological Review* 82(6): 1139–1166. DOI: [10.1177/0003122417735742](https://doi.org/10.1177/0003122417735742).

Khan SR (2010) *Privilege: The Making of an Adolescent Elite at St. Paul’s School*. Princeton, NJ: Princeton University Press.

King A and Smith D (2018) The Jack Wills crowd: towards a sociology of an elite subculture. *The British Journal of Sociology* 69(1): 44–66. DOI: [10.1111/1468-4446.12254](https://doi.org/10.1111/1468-4446.12254).

Lamont M (1992) *Money, Morals, and Manners: The Culture of the French and the American Upper-Middle Class*. Chicago, IL: University of Chicago Press.

Meghji A (2019) Encoding and Decoding Black and White Cultural Capitals: Black Middle-Class Experiences. *Cultural Sociology* 13(1): 3–19. DOI: [10.1177/1749975517741999](https://doi.org/10.1177/1749975517741999).

Meghji A (2019) *Black Middle Class Britannia*. Manchester: Manchester University Press.

- Reay D (2007) 'Unruly Places' : Inner-city Comprehensives, Middle-class Imaginaries and Working-class Children. *Urban Studies* 44(7): 1191–1201. DOI: [10.1080/00420980701302965](https://doi.org/10.1080/00420980701302965).
- Savage M (2015) *Social Class in the 21st Century*. London: Pelican.
- Savage M, Devine F, Cunningham N, et al. (2013) A New Model of Social Class? Findings from the BBC's Great British Class Survey Experiment. *Sociology* 47(2): 219–250. DOI: [10.1177/0038038513481128](https://doi.org/10.1177/0038038513481128).
- Schildrick T (2018) Lessons from Grenfell: Poverty propaganda, stigma and class power. *The Sociological Review* 66(4): 783–798. DOI: [10.1177/0038026118777424](https://doi.org/10.1177/0038026118777424).
- Schildrick T and MacDonald R (2013) Poverty Talk: How People Experiencing Poverty Deny Their Poverty and Why They Blame 'The Poor'. *The Sociological Review* 61(2): 285–303. DOI: [10.1111/1467-954X.12018](https://doi.org/10.1111/1467-954X.12018).
- Skeggs B (2019) The forces that shape us: The entangled vine of gender, race and class. *The Sociological Review* 67(1): 28–35. DOI: [10.1177/0038026118821334](https://doi.org/10.1177/0038026118821334).
- Tyler I (2008) "Chav Mum Chav Scum". *Feminist Media Studies* 8(1). Routledge: 17–34. DOI: [10.1080/14680770701824779](https://doi.org/10.1080/14680770701824779).

1. To what extent is class shaped by cultural and moral boundaries?
2. To what extent is class 'cultural'?
3. What makes a social class?

Topic 6 – Race, Ethnicity and Racism

Ali Meghji (Michaelmas week 6)

Race, Ethnicity and Racism

This topic will look at what it means to say that racism is 'structural'. After providing a grounding in critical race theory, we will consider a range of case studies – from Trump and Brexit through to everyday interactions, the economy, austerity, the legal system, and the media.

- *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. DOI: [10.1177/2332649214557042](https://doi.org/10.1177/2332649214557042).
- *Bonilla-Silva E (2017) *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America*. 5th ed. Lanham, MD: Rowman & Littlefield.
- *Bhambra GK (2017) Brexit, Trump, and 'methodological whiteness': on the misrecognition of race and class. *The British Journal of Sociology* 68(1): 214–232. DOI: [10.1111/1468-4446.12317](https://doi.org/10.1111/1468-4446.12317).
- Bonilla-Silva E (1997) Rethinking Racism: Toward a Structural Interpretation. *American Sociological Review* 62(3): 465–480. DOI: [10.2307/2657316](https://doi.org/10.2307/2657316).
- Anderson E (2015) "The White Space". *Sociology of Race and Ethnicity* 1(1): 10–21. DOI: [10.1177/2332649214561306](https://doi.org/10.1177/2332649214561306).
- Crenshaw KW (1988) Race, Reform, and Retrenchment: Transformation and Legitimation in Antidiscrimination Law. *Harvard Law Review* 101(7): 1331–1387.
- Emejulu A and Bassel L (2015) Minority women, austerity and activism. *Race & Class* 57(2): 86–95. DOI: [10.1177/0306396815595913](https://doi.org/10.1177/0306396815595913).
- Du Bois WEB (1917) Of the Culture of White Folk. *The Journal of Race Development* 7(4): 434–447. DOI: [10.2307/29738213](https://doi.org/10.2307/29738213).
- Hall S (1980) Race, articulation and societies structured in dominance. In: *Sociological Theories: Race and Colonialism*. Paris: UNESCO, pp. 305–345.

- 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. DOI: [10.1111/1468-4446.12315](https://doi.org/10.1111/1468-4446.12315).
- 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).
- 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>.
- 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. DOI: [10.1080/1070289X.2018.1552440](https://doi.org/10.1080/1070289X.2018.1552440).
- Mills CW (1997) *The Racial Contract*. Ithaca, NY: Cornell University Press.
- Song M (2014) Challenging a culture of racial equivalence. *The British Journal of Sociology* 65(1): 107–129. DOI: [10.1111/1468-4446.12054](https://doi.org/10.1111/1468-4446.12054).
- Virdee S and McGeever B (2018) Racism, Crisis, Brexit. *Ethnic and Racial Studies* 41(10): 1802–1819. DOI: [10.1080/01419870.2017.1361544](https://doi.org/10.1080/01419870.2017.1361544).

1. Is there a difference between racism and racial prejudice?
2. Discuss two processes through which racism is reproduced.
3. Can we have a ‘racism without racists’?

Topic 7 – Nations and Nationalisms

Manali Desai (Michaelmas week 7)

- a. This part of the lecture addresses the rise of the nation and nationalism in Europe and beyond.
- b. In this part of the lecture we will ask whether nationalism is on the decline in the face of globalization.

Reading

a.

- *Anderson, B. 1991. *Imagined Communities*. Esp chps 1 and 8. London: Verso. (ebook)
- Billig, Michael. 1995. *Banal Nationalism*. London: Sage. (ebook)
- *Chatterjee, Partha. 1986. *Nationalist Thought and the Colonial World*. London: Zed Books. Esp Chp 1. (ebook)
- Chakrabarty, Dipesh. 2000. *Provincializing Europe: Postcolonial Thought and Historical Difference*. Princeton: Princeton University Press. (ebook)
- *Smith, Anthony. 1996. ‘The Resurgence of Nationalism? Myth and Memory in the Renewal of Nations,’ *British Journal of Sociology*, 47(4):575-98.

b.

Featherstone, M. 1990. *Global Culture: Nationalism, Globalization and Modernity* (Vol. 2). Sage. (ebook)

* Smith, A. 1995. *Nations and Nationalism in a Global Era*. Esp chps 1, 4 and 6. Cambridge: Polity. (ebook)

*Appadurai, A., 1990. "Disjuncture and Difference in the Global Cultural Economy," *Theory, Culture & Society*, 7(2), pp.295-310.

Yuval-Davis, N., 2011. *The Politics of Belonging: Intersectional Contestations*. Sage. Esp chps 4-6. (ebook)

Essays

a. Discuss the strengths and weaknesses of Anthony Smith's theory of the ethnic origins of nations.

b. Discuss, using examples, how 'globalization' both erodes and strengthens nationalism.

Topic 8 – Gender, Sexuality, and Intersectionality

Manali Desai (Michaelmas week 8)

a. In this part of the lecture we will discuss the category of 'gender'; how is it constructed, and why is it so powerful? How are gender and sexuality related?

b. What is 'intersectionality' in sociology and why is it important?

Reading

a.

* Connell, R.W. 2002. *Gender*. Cambridge: Polity. Esp. chps 4, 5, 7. (ebook)

*hooks, bell. 1984. *Feminist theory: from margin to center (e-book)*. Cambridge, MA: South End Press. (ebook)

Jackson, Stevi and S. Scott.(eds). 1996. *Feminism and Sexuality*. Edinburgh: Edinburgh University Press. Esp. chps 1.1, 1.6, 2.3, 2.7, 3.2, 3.4, 4.2 (ebook)

Butler, Judith. 1990. *Gender Trouble: Feminism and the Subversion of Identity*. London; New York: Routledge. (ebook)

Halberstam, Judith Jack. 1998. *Female Masculinity*. Durham, NC; London: Duke University Press. (ebook)

---.2005. *In a Queer Time and Place: Transgender Bodies, Subcultural Lives*. New York: New York UP. (ebook)

Hemmings, Clare. 2002. *Bisexual Spaces: A Geography of Gender and Sexuality*. New York: Routledge. (ebook)

b.

* Collins, Patricia Hill. 1991. *Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment*. London: Routledge (e-book). Chp 1.

*Abu-Lughod, Lila. 'Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and its Others.' *American Anthropologist* 104.3 (2002) 783-790.

*Crenshaw, K. 1991. "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color". *Stanford law review*, 1241-1299.

Mohanty, Chandra Talpad, J. Russo and L. Torres. Eds. 1991. *Third World Women and the Politics of Feminism*. Ann Arbor: University of Michigan Press. (ebook)

Davis, Angela. 2011. *Women, Race, and Class*. Vintage. (ebook)

Orde, Audre. 1984. "Age, Race, Class, and Sex: Women Redefining Difference", in *Sister Outsider: Essays and Speeches*. Freedom, CA: Crossing Press. (other edition OK too). (ebook)

Minh-ha, Trinh T. 1989. *Woman, Native, Other: Writing Postcoloniality and Feminism*. Bloomington and Indianapolis: Indiana UP. (ebook)

Essays

a. Are gender and sexuality fundamentally intertwined, or should they be considered as entirely separate analytical frameworks?

b. Discuss two ways in which the theory and method of intersectionality challenges white, western feminism (or feminist theory).

Topic 9 – Global and transnational inequalities

Ali Meghji(Lent week 1)

This topic will look at the need to adopt global, historically-connected sociological analysis. We will consider the 'decolonial' turn in sociology and the social science, zooming in on the concept of modernity/coloniality. We will then consider cases where such transnational, historical analysis is needed in the present day, including the climate, populism, and police brutality.

*Bhambra G (2007) *Rethinking Modernity: Postcolonialism and the Sociological Imagination*. London: Palgrave Macmillan.

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

*Go J (2020) The Imperial Origins of American Policing: Militarization and Imperial Feedback in the Early 20th Century. *American Journal of Sociology* 125(5): 1193–1254. DOI:
[10.1086/708464](https://doi.org/10.1086/708464).

Bhambra GK and Holmwood J (2018) Colonialism, Postcolonialism and the Liberal Welfare State. *New Political Economy* 23(5): 574–587. DOI: [10.1080/13563467.2017.1417369](https://doi.org/10.1080/13563467.2017.1417369).

Connell R (2015) Meeting at the edge of fear: Theory on a world scale. *Feminist Theory* 16(1):

- 49–66. DOI: [10.1177/1464700114562531](https://doi.org/10.1177/1464700114562531).
- Desai M (2020) *The United States of India: Anticolonial Literature and Transnational Refraction*. Temple University Press.
- Getachew A (2019) *Worldmaking after Empire: The Rise and Fall of Self-Determination*. Princeton University Press.
- Grosfoguel R (2011) Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality. *TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World* 1(1). Available at: <https://escholarship.org/uc/item/21k6t3fq> (accessed 22 May 2019).
- Grosfoguel R (2017) Decolonizing Western Universalisms: Decolonial Pluri-versalism from Aime Cesaire to the Zapatistas. In: Paraskeva JM (ed.) *Towards a Just Curriculum Theory: The Epistemicide*. New York, NY: Routledge, pp. 147–164.
- Lugones M (2007) Heterosexualism and the Colonial / Modern Gender System. *Hypatia* 22(1): 186–209.
- Maldonado-Torres N (2007) On the Coloniality of Being. *Cultural Studies* 21(2–3): 240–270. DOI: [10.1080/09502380601162548](https://doi.org/10.1080/09502380601162548).
- Mignolo W (2002) The Geopolitics of Knowledge and the Colonial Difference. *The South Atlantic Quarterly* 101(1): 57–96.
- 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.
- Quijano A (2007) Coloniality and Modernity/Rationality. *Cultural Studies* 21(2–3): 168–178. DOI: [10.1080/09502380601164353](https://doi.org/10.1080/09502380601164353).
- Whyte K (2020) Too late for indigenous climate justice: Ecological and relational tipping points. *WIREs Climate Change* 11(1): e603. DOI: [10.1002/wcc.603](https://doi.org/10.1002/wcc.603).
- Wynter S (2003) Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument. *CR: The New Centennial Review* 3(3): 257–337.

1. To what extent do colonial relations continue to shape present inequalities?
2. Does history matter for understanding present inequalities?
3. Critically assess Du Bois' comment that we are living in a 'new phase of colonial imperialism'

PART III: POWER & SOCIETY (Lent 2022)

Hazem Kandil

How do shifting power relations produce social change? This section of the paper examines the concept of power from a sociological perspective. It then surveys three forms of power: political, military, and ideological, before turning to how intellectuals react to power. Required readings starred.

Lecture (1)–Understanding Power

This lecture introduces two classical concepts of power by Marx and Weber, then contrasts them with two contemporary ones: Bourdieu's realist view that highlights ongoing power struggles between multiple actors, and Foucault's post-structural depiction of power as diffuse and illusive.

- *—Amenta, Edwin, Kate Nash, and Alan Scott (eds.). 2012. *Wiley-Blackwell Companion to Political Sociology*. Hoboken (NJ): John Wiley & Sons. [CH1, 4]
- Cronin, Ciaran. 1996. "Bourdieu and Foucault on Power and Modernity." *Philosophy and Social Criticism* 22 (6): 55-85.
- *—Foucault, Michel. 2000. *Power*. New York: Vintage. [CH12]
- *—Grenfell, Michael. 2014. *Bourdieu: Key Concepts (2nd edition)*. London: Routledge. [CH3]
- Mann, Michael. 1986. *The Sources of Social Power, Vol. I: A History of Power from the Beginning to A.D. 1760*. Cambridge: Cambridge University Press. [CH1]
- *—Poggi, Gianfranco. 2001. *Forms of Power*. Cambridge: Polity Press. [CH1: pp. 12-14; CH2: pp. 25-28]
- Schmidt, Brian C. 2005. "Competing Realist Conceptions of Power." *Journal of International Studies* 33 (3): 523-549.
- Swartz, David. 2013. *Symbolic Power, Politics, and Intellectuals: The Political Sociology of Pierre Bourdieu*. Chicago: University of Chicago Press. [CH2, 3]

Questions

- 1) Why do sociologists offer different portrayals of power?
- 2) Which approach to power do you consider most accurate, and why?

Lecture (2)-Political Power: Revolution

This lecture applies the classical and contemporary concepts of power to politics. It focuses on revolution as a key aspect of political power struggles. Different views on power lead sociologists to disagree over what causes revolution. This was evident in competing interpretations of the Iranian Revolution, discussed here in some detail.

- *—Afary, Janet and Kevin Anderson. 2005. *Foucault and the Iranian Revolution: Gender and the Seductions of Islamism*. Chicago: Chicago University Press. [CH3]
- *—Collins, Randal. 2001. "Weber and the Sociology of Revolution." *Journal of Classical Sociology* 1 (2): 171-194.
- *—Kandil, Hazem. 2016. *The Power Triangle: Military, Security, and Politics in Regime Change*. Oxford: Oxford University Press. [Introduction; CH 4]
- Kimmel, Michael. 1990. *Revolution: A Sociological Interpretation*. Syracuse (NY): Syracuse University Press. [CH1-3, 6]
- Sanderson, Stephen K. 2010. *Revolutions: A Worldwide Introduction to Social and Political Contention*. London: Paradigm. [CH4-5]
- Goldstone, Jack A. 2003. *Revolutions: Theoretical, Comparative, and Historical Studies*. Belmont (CA): Wadsworth-Thompson. [CH1-3]
- *—Skocpol, Theda. 1994. "Rentier State and Shi'a Islam in the Iranian Revolution." In Theda Skocpol (ed.) *Social Revolutions in the Modern World*. Cambridge: Cambridge University Press. [CH4]
- *—Tocqueville, Alexis de. 2003. *Democracy in America*. London: Penguin. [Volume Two-Part III: Ch21].

*—Tocqueville, Alexis de. 2011. *The Ancien Régime and the French Revolution*. Cambridge: Cambridge University Press. [Book III: Ch1, 4].

Questions

- 1) Why are revolutions becoming less likely?
- 2) What caused the Iranian revolution?

Lecture (3)—Military Power: War

This lecture explores the paradoxical nature of military power, distinctive views on the social nature of war, and whether technology transforms war. It then turns to American militarism as a case-study.

*—Amenta, Edwin, Kate Nash, and Alan Scott (eds.). 2012. *Wiley-Blackwell Companion to Political Sociology*. Hoboken (NJ): John Wiley & Sons. [CH16]

*—Clausewitz, Carl von. [1832] 1989. *On War* (Peter Paret and Michael Howard, trans.). Princeton: Princeton University Press. [Book I: CH1-3; Book VIII: CH2, 6]

*—Byman, Daniel. 2013. “Why Drones Work.” *Foreign Affairs*. July/August 2013: 32-43.

*—Crandall, Russell. 2014. *America’s Dirty Wars: Irregular Warfare from 1776 to the War on Terror*. Cambridge: Cambridge University Press. [CH 28, 34]

—Dombrowski, Peter and Simon Reich. 2018. “Beyond the Tweets: President’s Trump’s Continuity in Military Operations.” *Strategic Studies Quarterly*. Summer 2018: 56-81.

—Williams, Brian Glyn. 2016. *Counter Jihad: America’s Military Experience in Afghanistan, Iraq, and Syria*. Philadelphia (PN): University of Pennsylvania Press. [CH 4, 6]

*—Niva, Steve. 2013. “Disappearing Violence: JSOC and the Pentagon’s New Cartography of Networked Warfare.” *Security Dialogue* 44(3): 185-202.

—Shaw, Martin. 2005. *The New Western Way of War*. Cambridge: Polity Press [CH1, 4]

—Bacevich, Andrew J. 2006. *The New American Militarism: How Americans are Seduced by War*. Oxford: Oxford University Press. [CH1-5]

—Kaldor, Mary. 2006. *Wars Old and New: Organized Violence in a Global Era*. Stanford: Stanford University Press. [Introduction; CH7]

*—Tocqueville, Alexis de. 2003. *Democracy in America*. London: Penguin. [Volume Two-Part III: Ch22].

—Walsh, James Igoe and Marcus Schulzke. 2018. *Drones and Support for the Use of Force*. Ann Arbor: University of Michigan Press. [CH1: pp. 1-22]

Questions

- 1) Why do some consider contemporary warfare entirely new?
- 2) Why is war fundamentally social?

Lecture (4)—Ideological Power: Neoliberalism

This lecture reflects on the meaning and influence of ideology in the contemporary world, and how it differs from discourse. It then investigates the origins and spread of the dominant ideology of the age: neoliberalism.

—Bourdieu, Pierre. 2008. *Political Interventions: Social Science and Political Action*. London: Verso. [CH10: pp. 288-293]

—Eagleton, Terry. 2007. *Ideology: An Introduction*. London: Verso. [CH1]

*—Harvey, David. 2007. “Neoliberalism as Creative Destruction.” *Annals of the American Academy of Political and Social Science* 610: 22-44.

*—Mann, Michael. 2013. *The Sources of Social Power, Volume 4: Globalizations, 1945-2011*. Cambridge: Cambridge University Press [CH6]

*—Mills, Sara. 2004. *Discourse*. London: Routledge. [CH2]

—Therborn, Göran. 1980. *The Ideology of Power and the Power of Ideology*. London: Verso. [CH6]

*—Thompson, John B. 1990. *Ideology and Modern Culture*. Cambridge: Polity Press. [CH1: pp. 28-52]

*—Tocqueville, Alexis de. 2003. *Democracy in America*. London: Penguin. [Volume Two-Part II: CH13; Part IV: CH2-3, 5].

Questions

- 1) How can ideas become a source of power?
- 2) Why did neoliberalism spread globally?

Lecture (5)–Speaking Truth to Power? Intellectuals

In this final lecture, we turn from competing concepts and forms of power to how one deals with power: using, resisting, subverting, or possibly ignoring it. Few have obsessed over this question than intellectuals seeking to identify their role vis-à-vis power – and sociologists eager to identify it for them.

—Abbott, Andrew. 2018. “Varieties of Normative Inquiry: Moral Alternatives to Politicization in Sociology.” *American Sociologist* 49: 158-180.

—Bourdieu, Pierre. 1991. “Universal Corporatism: The Role of Intellectuals in the Modern World.” *Poetics Today* 12(4): 655-669.

—Ceaser, James. 1985. “Alexis de Tocqueville on Political Science, Political Culture, and the Role of the Intellectual.” *American Political Science Review* 79(3): 656-672.

*—Collini, Stefan. 2020. “Inside the Mind of Dominic Cummings.” *The Guardian* (2 February 2020)

—Gramsci, Antonio. 1971. *Selections from the Prison Notebooks*. New York: International Publishers. [CH1: pp. 5-14]

*—Ikuta, Jennie. 2020. *Contesting Conformity: Democracy and the Paradox of Political Belonging*. Oxford: Oxford University Press. [CH2: pp. 32-54]

*—Kurzman, Charles and Lynn Owens. 2002. “The Sociology of Intellectuals.” *Annual Review of Sociology* 28: 63-90.

*—Said, Edward. 1996. *Representations of the Intellectual*. New York: Vintage. [CH 1-2, 5]

*—Swartz, David. 2013. *Symbolic Power, Politics, and Intellectuals: The Political Sociology of Pierre Bourdieu*. Chicago: University of Chicago Press. [CH 6-7]

Questions

- 1) Why is deciding the ‘role of the intellectual’ so problematic?
- 2) Why do sociologists differ over the right attitude to power?

Part IV. Revision Sessions (Lent and Easter Term 2022)

Prof Patrick Baert, Dr Manali Desai, Dr Ali Meghji, Dr Hazem Kandil

Revision 1: Marx, Du Bois: critics and legacy

Patrick Baert (Lent week 7)

We explore the criticisms of Marx and Du Bois, as well as their political and intellectual legacy. For further reading, see also lectures 1 and 4.

Revision 2: Weber, Durkheim: critics and legacy

Patrick Baert (Lent week 8)

We discuss the criticisms of Weber and Durkheim, as well as their sociological legacy, especially in the light of the topics covered this year. For further reading, see also lectures 2 and 3.

Revision 3: Class, inequalities, race/ethnicity and racism

Ali Meghji (Easter week 1)

Revision in relation to Dr Meghji's lectures.

Revision 4: Nations, gender/sexuality and intersectionality

Manali Desai (Easter week 2)

Revision in relation to Dr Desai's lectures.

Revision 5: Power and society

Hazem Kandil (Easter week 3)

Revision in relation to Dr Kandil's lectures.

Further information:

a) How this course relates to others

This paper provides students with grounding in some of the classic texts of social thought, with an introduction to some of the key concepts in sociology today and with an understanding of some of the core institutions of modern societies. The paper provides the foundations for more advanced coursework in sociology at the IIA and IIB levels.

b) Supplementary Reading List

Alexander, J.C. and K.Thompson. 2011. *A Contemporary Introduction to Sociology; Culture and Society in Transition*. 2nd Edition. Boulder: Paradigm.

Bourdieu, P. 1993. *Sociology in Question*. London: Sage.

Giddens, A. and P. Sutton. 2017. *Sociology*. 8th Edition. Cambridge: Polity Press.

Mills, C. W. 1959. *The Sociological Imagination*. New York: Oxford University Press.

c) Student Feedback

Your chance to put forward your opinions on the papers you take!

For Sociology Papers, student feedback is collected via anonymous online surveys distributed at various points in the academic year. It is crucial that you complete these and give feedback on your papers. Getting good feedback from students makes the course better and shows the outside world how Cambridge degrees consider their students' views.

Course organisers take students' concerns and suggestions into consideration each year when preparing their paper outlines and selecting supervisors for the year. So please remember to fill out a form.