

SOCIOLOGY 4405g/9612b

Seminar in Sociological Thought: Anti/Post/Decolonial Theory Winter 2022

Dr Scott Schaffer

Course Meetings: Thurs 930am to 1230pm, SSC 5220 or Teams

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COURSE DESCRIPTION

This course is intended to provide students with an overview of the theoretical, social, and historical responses of the peoples of the (poorly-named) “global South” to the historical conditions and forms of structural violence of the 20th and 21st centuries.

From imperialism and colonialism, to the various linkages between former colony and metropole, to the issues faced by migrants to former colonial masters, we find two key things that will be investigated during this course: first, that the “universal” foundations of the western Enlightenment have problems that have made theorists question their suitability for life in a global community; and second, that the epistemological positions and their corresponding theoretical frameworks are not necessarily relevant or even particularly useful for understanding the lives and positions of subalternized peoples — but they’re very often the hegemonic ones that we are compelled to use to be legitimately “theorizing sociologically.”

There are a variety of intersecting elements that we will explore in this course, for a variety of purposes. Those purposes include (and are listed in no particular order of importance): 1) the ethical purpose of understanding how the majority of the population of the Earth view the social order in which we find ourselves; 2) the sociological purpose of understanding the sociohistorical responses to the dominance of North America and Western Europe over Earth, even as they reverberate today in other social movements such as Black Lives Matter and Idle No More, as well as larger societal calls for equity, “diversity,” and inclusion; and 3) the epistemological and analytical purpose of developing analytic frameworks that reflect not simply our own positionality in the world, but can work toward developing a more inclusive and humanistic notion of “sociological knowledge.”

There is, of course, no way that we can cover all aspects of theorizing “from below,” nor will we be able to cover every single formerly-colonized country or situation in which these same sociopolitical formations occur (e.g., settler-colonialism). I am designing this course in order to provide participants with a sense of the logics and epistemes that have been at work

since the start of the Age of Empire, and will be choosing readings that illustrate those points while ensuring as broad a global coverage as I am able. And much like "arts and crafts" days back in school, this will involve playing with the ideas and texts, poking them to see where they stretch, recolouring them, and putting them together in new ways. Through the workshops in this course, you will learn the skills you will need in order to build better sociological objects and gain a deeper understanding of the social world you came here to study.

COURSE TEXTS

There are no required texts to be purchased. All readings have been posted on OWL and listed by week. I recommend having some way to physically engage with the readings, whether on a tablet or in print form; it'll become evident why as we move through the term.

Finally, every participant in the course should have a good sociological dictionary and a good sociology writer's manual. Some additional resources are linked on OWL. If you are in need of either of these, or of identifying secondary examinations of the theorists we're reading this term, please ask and I can provide you a list.

ASSIGNMENTS

Weekly Reading Memos/Forum Contributions

Each week, you are required to submit a *maximum* two-page memo engaging with the course readings. These memos are meant to be interrogations of the readings -- think pieces of a sort, showing that and how you have engaged with that week's readings. They can be what you found intriguing, interesting, confusing, or downright bizarre in the readings. But most importantly, they should be *what you want to discuss in that week's class session*. Memos need to be sent to everyone in the class by 12pm on the Wednesday before each week's class. Everyone needs to read through the memos before the start of class on Thursday and should have access to them in class. They are intended to be the pre-discussion before we begin on Thursday.

Memos will not be marked on the basis of "quality" -- they don't have to be polished arguments -- but rather on the basis of the seriousness of your engagement with the readings. They will receive full credit, half-credit, or no credit, based on the following evaluation:

- **Full credit:** Doesn't simply summarize a reading, but probes an issue across readings; poses questions likely to provoke an extended discussion; integrates ideas gleaned from one set of readings with those from other weeks in this course or learning from other courses.
- **Half-credit:** Identifies an issue, but doesn't track that issue across readings; lies somewhere between summary of readings and integration of readings; focusses primarily on one, possibly two readings from that week; poses questions not likely to provoke an extended discussion.
- **No credit:** Summarizes only — doesn't identify an issue or track it across readings; doesn't pose questions likely to lead to an interesting or engaging discussion.

Since these are intended to serve as the basis of the discussion, no late memos will be accepted after Wednesday at 12pm. If you have to miss a class, you are still expected to prepare a memo for that week on time.

Capstone Assignment Proposal and Assignment

A course such as this, dealing with apparently esoteric ideas, ought to be oriented to something pragmatic or practicable. To my mind, the course ought to be oriented to producing something resembling a “theory chapter,” part of a literature review, or some other kind of publishable work, though for undergraduate students there may be a different set of concerns, such as producing a writing sample for graduate school applications. The assignments for this course are intended to be flexible and account for the goals of its participants. The proposal for what you intend to produce should be approximately five pages in length, not including references to works read or to be read, and is due at the end of February.

The capstone assignment will be due on Apr 30/2022 at 1155pm EDT.

Class Discussion and Engagement

This course is a workshop course — a version of a seminar — meaning that the course will rely a great deal on your participation and your contributions to the discussion, as well as your responses to questions and challenges posed to you by me and your colleagues. As well, discussion forums will be created on OWL, enabling you to continue the discussions with your colleagues even outside of class time, and your contributions to these discussion forums will also factor into your participation mark. You should note that merely being physically present in class for every class session is only worth about 50% of the participation mark (“showing up is half the job” — so perfect attendance and perfect silence will lead to a 50% for engagement); and talking off the top of your head without being prepared or engaging with the texts is not regarded as “discussion.” You should come prepared with notes, page references, highlights, thoughts, insights, and questions, and be ready to share them with others. Even “I don’t even know where to begin...” is a valuable starting point for our discussions.

Grade Breakdown and Grading Guidelines

Evaluation guidelines for written work are listed in the Course FAQ handout, which is available on OWL. You should read them thoroughly, both at the start of the term and prior to submitting assignments as they will provide you with a comprehensive checklist for your work.

I do my best to ensure that the evaluation of your work is as impartial as possible and reflects the quality of what you submit at the due date and time as measured against the evaluation guidelines — they are available in the Resources folder (with adjustments for undergraduate students), and roughly map onto evaluating papers for publication. Marks are assigned to your written work based on how it stacks up to standard academic expectations of students at your academic level. Thus, it is entirely possible that marks on written work here will be lower than in other courses. I have designed this course to ensure that as a general rule, if a student completes all of the work with the seriousness appropriate to a graduate seminar, they will pass the course with at least a B.

If you have issues with the evaluation of your work, you may submit to me a one-page statement of how it is that you think your work as submitted was wrongly evaluated *no sooner than 24 hours after I return the work to you*. We will then meet to discuss the issue. Please note that I reserve the right to elevate your mark, maintain the mark as applied, or to lower the mark depending on that re-evaluation.

The weighting of the assignments in the course:

Reading Memos	20% of your course mark
Capstone Assignment Proposal	20% of your course mark
Workshop and Course Engagement	20% of your course mark
Capstone Assignment	40% of your course mark

PRINCIPLES FOR WORKSHOP DISCUSSIONS AND PROFESSIONAL SUCCESS (in this course and the rest of your graduate study)

The idea behind the workshop model for the course is a simple one: To turn our examination of these important issues, ideas, thinkers, and texts into a collective and collaborative learning endeavour. However, this simple idea, as past experience has shown, requires that a few basic principles be made explicit; these are adapted from the late Erik Olin Wright, whose seminar discussions were legendary.

1. Readings. There is often a tendency in seminars to turn every seminar into a general “bullshit session” where people talk off the top of their head about what they think the texts are about. *This is not acceptable in this course.* The focus of our work is the readings and your interrogations of them, as well as bringing these to the point of my pedagogical agenda. This is not to say that general discussions of the readings or other materials or issues cannot be brought to bear on our discussions. It is to say that we will constantly be moving back to the texts, so you need to be prepared for that move.

2. Listen. Good discussions pick up trains of thought in the room; unsatisfying discussions are collections of things people want to say without reference to anything else said in the class. Be less concerned with figuring out what your brilliant comment will be, and focus more on the collaborative aspect of our learning environment.

3. Brevity. Keep your interventions focussed on the issues and texts at hand. Long, meandering, overblown speeches rarely contribute as much as one thinks.

4. Equity and Respect. I acknowledge that some members of our workshop will have different personalities and different degrees of exposure to the material, and that these will lead to different levels of active participation. However, individually and as a group, we should be aware of these factors and work to ensure as equitable participation as possible and to work to create a classroom environment where all members feel enabled to participate. Course participants need to be attentive to this and to curtail speeches by people who have dominated the discussion if need be.

5. Types of interventions. Not every contribution in class needs to be a brilliant insight. No intervention should be regarded as “too simple” as long as it reflects an attempt to seriously engage with the material and a preparation to do so. It is appropriate to ask for clarifications of readings or previous comments, as well as to make substantive points on the topics at hand. *Sometimes, the best contribution is a question.* And it is perfectly acceptable to ask for a brief pause or a slow-down in order to catch up.

6. Discussion tone. The workshop model is one that has its heart a notion of what I would call *cooperative, collaborative conflict*. That is, it is perfectly acceptable to have disagreements about the materials or course issues, as they can often highlight differences in interpretation that can productively lead to theoretical advances and improvements in our understanding. Those differences, as well as the ways in which they are stated, should be oriented to this goal at all times. Participants should be attentive to the ways in which discussions are conducted in order to ensure that the discussion is not marked by aggressiveness, competitiveness, or other tricks in what Erik Olin Wright calls "the repertoire of male verbal domination" or Pierre Bourdieu calls "linguistic violence."

7. Preparation for discussions. Good seminars depend on serious preparation by students. This means the following:

- a. Doing the readings carefully -- not reading every word necessarily, but studying the readings.
- b. Reading the memos written by other students, as well as writing down any reactions to any you find interesting. This kind of "virtual dialogue" can be very productive for our collective workshop.
- c. Try to discuss the material with at least one other student before each class session, whether in person or online.

8. Professionalism. Graduate school is very often the first step in the development of your professional lives and personas. My expectation is that you will by now be aware of the professional norms of academia and the UWO Department of Sociology and will act accordingly. If not, please ask me.

This includes the following:

- a. working to meet the expectations and requirements of the course and the instructor;
- b. pursuing your own work following the principles of academic honesty and that your work will reflect your best effort;
- c. conducting yourself professionally both in the department and outside of it; and,
- d. remembering that graduate study involves a significant amount of *training* in areas that students may not see at the time are important to your professional development, but that those with expertise in the field recognise as being important for one's intellectual development.

The full UWO Student Code of Conduct can be found at <https://www.uwo.ca/univsec/pdf/board/code.pdf>; I would advise everyone to be aware of it.

COURSE SCHEDULE

Below is the preliminary schedule of readings and workshops/discussions for the course. Generally speaking, we will endeavour to hold to this schedule, so you should plan your time accordingly. Workshops will generally be directed by me; discussions will be less directed — but every week requires your participation.

Important Note: None of us, myself included, are complete experts in these fields. We all have things to learn in this course. You are responsible for your own learning, as well as recognising *and addressing* any gaps in your previous education. As you are at UWO to learn to be an independent researcher, if you recognise now or come to see that there are gaps in your preparation for this course, you need to take the initiative to fill those gaps. I am more than happy to provide you with resources so that you can do that. My responsibility is to take your previous experience and education and extend, further, and develop that knowledge — not to remediate.

As you are reading, be sure that you do not attempt to simply turn pages or skim to get through the texts as quickly as possible. “The answers” are “not there”; they require careful reading, careful thinking, note-taking, idea-jotting, mind-mapping, doodles, and any other number of possible ways for you to sort out your ideas about them. They are here to provoke you, to get inside your head and rattle around until they mesh together with some other thing to create A New Idea. Let that happen.

Please note that the workshop model will result in some flexibility in the readings as they are listed below. Some readings may be moved from optional to required and vice versa. Some may be left on the “cutting room” floor. Depending on current events, other readings may be introduced. What is listed below is the map of the course as it stands at the start of the term, and you should prepare for it as such. I will always let you know at least a week in advance if our readings for a class session will change. Please make sure that you have the readings and your notes on them with you in class. Hard copies are preferred for important pedagogical reasons.

Course and Reading Schedule

Starred readings are available on OWL.

Boldfaced readings in Weeks 1-8 are considered “core” readings — everyone should get through them and be ready to work with them in class. Other readings in those weeks are the ones that are optional to you — in other words, figure out which ones you’re most interested in and read those.

In Weeks 9-12, I haven’t chosen “core” readings — we will decide these collectively, so you should try to read ahead (or at least fan-human some authors more than others). As this is a workshop model, we may add and drop readings; I will try to give as much notice as possible on this.

W1 Th Jan 13. Introduction, other/Other theories.

Abbas and Goldberg, “Poor Theory: An open source manifesto,” UC Humanities Research Institute. <https://uchri.org/foundry/poor-theory/>.

Berenstein, “Epistemic Exploitation,” *Ergo: An Open Access Journal of Philosophy*, vol. 3 (Nov 2016). doi: 10.3998/ergo.12405314.0003.22.

Bhambra, “Narrating inequality, eliding empire,” *The British Journal of Sociology* 72:1 (2021), pp. 69-78.

Bortoluci and Jansen, “Toward a Postcolonial Sociology: The View from Latin America,” in Go (ed.), *Postcolonial Sociology*

Cusianqui, “The Epistemological Potential of Oral and Iconographic Sources,” pp. 17-22 in *Invisible Realities: Internal Markets and Subaltern Identities in Contemporary Bolivia*

Dembroff and Whitcomb, “Content-Focused Epistemic Injustice,” *Oxford Studies in Epistemology* 2019.

Fricker, “Epistemic Oppression and Epistemic Privilege,” *Canadian Journal of Philosophy* 25 (supp), pp. 191-210.

Go, “Waves of Postcolonial Thought,” from *Postcolonial Thought and Social Theory*

Sartre, selections from *Colonialism and Neocolonialism*

W2 Th Jan 20. Enlightenment and the human.

Alcoff, “Philosophy and Philosophical Practice: Eurocentrism as an epistemology of ignorance,” from *The Routledge Handbook of Epistemic Injustice*.

Brunstetter, “Sepúlveda, Las Casas, and the Other: Exploring the Tension between Moral Universalism and Alterity,” *The Review of Politics* 72:3 (2010), pp. 409-435.

Mpofu and Steyn, “The Trouble With the Human,” pp. 1-24 in Mpofu and Steyn (eds.), *Decolonising the Human*. Johannesburg: Wits University Press.

Santana, “‘The Indian Problem’: Conquest and the Valladolid Debate,” *Latin American and Latinx Philosophy*, 2019.

Serrano, “The Human Rights Regime in the Americas: Theory and reality,” pp. 1-28 in *Human Rights Regimes in the Americas*. United Nations Press. <https://doi.org/10.18356/a4e5bef1-en>.

Castilla Urbano, “The Debate of Valladolid (1550-1551); Background, Discussions, and Results of the Debate Between Juan Ginés de Sepúlveda and Bartolomé de las Casas,” pp. 222-251 in *A Companion to Early Modern Spanish Imperial Political and Social Thought*, doi: 10.1163/9789004421882_011.

**** Wolf, “Introduction,”** from *Europe and the people without history*

W3 Th Jan 27. Structural violence, power, imperialism, colonialisms.

Farmer, “An Anthropology of Structural Violence,” *Current Anthropology* 45:3 (Jun 2004), pp. 305-325.

Galtung, “Violence, Peace, and Peace Research,” *Journal of Peace Research* 6:3 (Sep 1969), pp. 161-191.

Galtung and Høivik, “Structural and Direct Violence: A Note on Operationalization,” *Journal of Peace Research* 8:1 (Mar 1971), pp. 73-76.

Kohler and Alcock, “An Empirical Table of Structural Violence,” *Journal of Peace Research* 13:4 (Dec 1976), pp. 343-356.

Lloyd and Wolfe, “Settler colonial logics and the neoliberal regime,” *Settler Colonial Studies* 6:2 (2016), pp. 109-118.

Lomba, “Situating Colonial and Postcolonial Studies,” pp. 19-38 in *Colonialism/Postcolonialism*

Lukes, “Power: A Radical View,” pp. 14-59 in *Power: A Radical View*

Maldonado-Torres, “On the Coloniality of Being,” *Cultural Studies* 21:2-3 (Mar 2007), pp. 240-270.

Steinmetz, “The Colonial State as a Social Field: Ethnographic Capital and Native Policy in the German Overseas Empire before 1914,” *American Sociological Review* 73:4 (Aug 2008), pp. 589-612.

Vorobej, “Structural Violence,” *Peace Research: The Canadian Journal of Peace and Conflict Studies* 40:2 (2008), pp. 84-98.

W4 Th Feb 3. Anti: Violence and/against colonialism.

Arias, "Violence and Coloniality in Latin America: An Alternative Reading of Subalternization, Racialization, and Viscerality," pp. 47-64 in Araújo and Maeso (eds.), *Eurocentrism, Racism, and Knowledge*.

Benjamin, "Critique of Violence," from *Walter Benjamin, Selected Writings Volume 1: 1913-1926*.

Césaire, *Discourse on Colonialism*

Fanon, "On Violence," from *The Wretched of the Earth*

McAlexander, "The Politics of Anticolonial Resistance: Violence, Nonviolence, and the Erosion of the British Empire," *Social Science Research Network Report* 3677290.

DOI: 10.2139/ssrn.3677290

Memmi, "Introduction by Jean-Paul Sartre" and "Does the colonial exist?," from *The Colonized and the Colonized*

Mitchell, "Enframing," pp. 34-62 of *Colonising Egypt*

Ndlovu-Gatsheni and Ndlovu, "The Invention of Blackness on a World Scale," from **Mpofu and Steyn, *Decolonising the Human: Reflections from Africa on difference and oppression***

Quijano and Wallerstein, "Americanness as a concept, or the Americas in the modern world-system," *International Social Science Journal* 44:134 (1992), pp. 549-557.

Shaheryar, "Is Decolonisation Always a Violent Phenomenon?," *E-International Relations* (blog), <https://www.e-ir.info/2020/05/09/is-decolonisation-always-a-violent-phenomenon>.

W5 Th Feb 10. Anti: When liberation isn't so much.

Amuta, "Fanon, Cabral and Ngugi on National Liberation," pp. 158-163 in *The Post-Colonial Studies Reader*

Davari, "A Return to Which Self? Ali Shari-ati and Frantz Fanon on the Political Ethics of Insurrectionary Violence," *Comparative Studies of South Asia, Africa, and the Middle East* 34:1 (2014), pp. 86-105.

Fanon, "Algeria Unveiled," from *A Dying Colonialism*

Fanon, "The Trials and Tribulations of National Consciousness," from *The Wretched of the Earth*

Fitzpatrick, "Colonialism, Postcolonialism, and Decolonization," *Central European History* 51 (2018), pp. 83-89.

James, "The Revolutionary Answer to the Negro Problem in the US," *Fourth International* 9.8 (1948), pp. 242-251.

Jansen, Osterhammel, and Riemer, "Decolonization as Moment and Process," from *Decolonization: A Short History*

Sánchez Prado, "The Return of the Decolonized: The Legacies of Leopoldo Zea's Philosophy of History for Comparative American Studies," *Comparative Literature* 61:3 (2009), pp. 274-294.

Schayegh and Di-Capua, "Why Decolonization?," *International Journal of Middle East Studies* 52 (2020), pp. 137-145.

W6 Th Feb 17. Slip week.

RW Th Feb 24. Reading week — no class.

Capstone assignment proposal on/about Feb 28.

W7 Th Mar 3. Post: The metropole, migration, and place.

Bhabha, “Signs Taken for Wonders,” from *The Location of Culture*

Crosby, “Ecological Imperialism,” pp. 418-422 in *The Post-Colonial Studies Reader*

Gandhi, “Postcolonialism and Feminism,” pp. 81-105 in *Postcolonial Theory: A Critical Introduction*

Gilroy, “Race is ordinary: Britain’s post-colonial melancholia,” *Philosophia Africana* 6:1 (Mar 2003), pp. 31-46.

Mains, Gilmartin, Cullen, Mohammad, Tolia-Kelly, Raghuram, and Winders, “Postcolonial migrations,” *Social & Cultural Geography* 14:2 (Mar 2013), pp. 131-144.

Mbembe, “On Private Indirect Government,” from *On the Postcolony*

McClintock, “The Angel of Progress: Pitfalls of the Term Post-Colonialism,” *Social Text* 31/32 (1992), pp. 84-98.

Slemon, “The Scramble for Post-colonialism,” pp. 45-54 in *The Post-Colonial Studies Reader*

Srikantia, “The structural violence of globalization,” *critical perspectives on international business* 12:3 (2016), pp. 222-258.

Weaver Shipley (ed.), “Africa in Theory: A Conversation between Jean Comaroff and Achille Mbembe,” *Anthropological Quarterly* 83:3 (2010), pp. 653-678.

W8 Th Mar 10. Post: Identities and bodies that move.

Appiah, “The postcolonial and the postmodern,” pp. 119-124 in *The Post-Colonial Studies Reader*

Chakrabarty, “Postcoloniality and the Artifice of History,” pp. 27-46 in *Provincializing Europe*

Griffiths, “The Myth of Authenticity,” pp. 237-241 in *The Post-Colonial Studies Reader*

Kanneh, “Feminism and the Colonial Body,” pp. 346-348 in *The Post-Colonial Studies Reader*

Majumdar, “Silencing the Subaltern: Resistance and Gender in Postcolonial Theory,” *Catalyst* 1:1 (2017).

McDougall, “The Body as Cultural Signifier,” pp. 336-340 in *The Post-Colonial Studies Reader*

Minh-Ha, “Writing Postcoloniality and Feminism,” pp. 264-268 in *The Post-Colonial Studies Reader*

Mohanty, “Under Western Eyes: Feminist Scholarship and Colonial Discourses,” *boundary 2* 12:3 (1984), pp. 333-358.

Nair, “Postcolonial theories of migration,” *The Encyclopedia of Global Human Migration*, 2013.

Sollors, “Who is Ethnic?,” pp. 219-222 in *The Post-Colonial Studies Reader*

Spivak, “Three Women’s Texts and a Critique of Imperialism,” pp. 269-272 in *The Post-Colonial Studies Reader*

Walia, Introduction to *Border & rule: global migration, capitalism, and the rise of racist nationalism*.

W9 Th Mar 17. Post/De: Competing contentions about post-colonies/post-colonialisms.

Bannerji, "Pygmalion Nation: Towards a Critique of Subaltern Studies and the 'Resolution of the Women's Question,'" pp. 150-192 in Bannerji, *The Ideological Condition*

Bhambra, "Postcolonial and decolonial dialogues," *Postcolonial Studies* 17:2 (2014), pp. 115-121.

Grosfoguel, "The Epistemic Decolonial Turn," *Cultural Studies* 21:2-3 (2007), pp. 211-223.

Lugones, "Heterosexualism and the Colonial/Modern Gender System," *Hypatia* 22:1 (2007), pp. 186-209.

Mbembe, "Time on the Move," from *On the Postcolony*

Quijano, "Coloniality and Modernity/Rationality," *Cultural Studies* 21:2-3 (2007), pp. 168-178.

Said, "Travelling theory"

The debate between Gayatri Spivak and Vivek Chibber:

Gayatri Chakravorty Spivak, review of *Postcolonial theory and the specter of capital*,
Cambridge Review of International Affairs 27:1 (2014), pp. 184-198.

Vivek Chibber, "Making sense of postcolonial theory: a response to Gayatri Chakravorty Spivak," *Cambridge Review of International Affairs* 27:3 (2014), pp. 617-624.

W10 Th Mar 24. De: Epistemic violence, subalternity, and settled ideas.

Grosfoguel, "Racism/Sexism, Westernized Universities and the Four Genocides/Epistemicides of the Long Sixteenth Century," pp. 23-46 in: Araújo M., Maeso S.R. (eds) *Eurocentrism, Racism and Knowledge*.

Grosfoguel, Oso and Christou, "'Racism,' intersectionality and migration studies: framing some theoretical reflections," *Global Studies in Culture and Power* 22:6 (2015), pp. 635-652.

Mignolo, "The Geopolitics of Knowledge and the Colonial Difference," *South Atlantic Quarterly* 101:1 (Jan 2002), pp. 57-96.

Mignolo, "Delinking," *Cultural Studies* 21:2-3 (2007), pp. 449-514.

Pitts, "Decolonial Praxis and Epistemic Injustice," *The Routledge Handbook of Epistemic Injustice*, 2017.

de Sousa Santos, Introduction and chapter 1 from *The End of the Cognitive Empire: The Coming of Age of Epistemologies of the South*

W11 Th Mar 31. De: The ruins of empire.

- Bhambra, "Colonial global economy: towards a theoretical reorientation of political economy," *Review of International Political Economy* 28:2 (2021), pp. 307-322.
- Grandin, "Empire's Ruins: Detroit to the Amazon," from Stoler (ed.), *Imperial Debris: On Ruins and Ruination*
- Mbembe, "The Society of Enmity"
- Morgensen, "The Biopolitics of Settler Colonialism: Right Here, Right Now," *Settler Colonial Studies* 1:1 (Jan 2011), pp. 52-76.
- Quijano and Ennis, "Coloniality of Power, Eurocentrism, and Latin America," *Nepantla: Views from the South* 1:3 (2000), pp. 533-580.
- Stoler, "The Rot Remains: From Ruins to Ruination" from *Imperial Debris: On Ruins and Ruination*
- Young, "Postcolonial remains," *New Literary History* 43:1 (Winter 2012), pp. 19-42.
- Zoja, "Trauma and abuse: The development of a cultural complex in the history of Latin America," pp. 78-89 in ???

W12 Th Apr 7. On equity, inclusion, and bringing this all home.

- Bentley, Sullivan, and Wilson, "British Colonialism: Perpetuating Structural Violence Through Perceptual Misunderstandings in Canada," *Peace Research* 49:2 (Jul 2017), pp. 61-78
- Davidson and Carreira da Silva, "Fear of a Black planet: Climate apocalypse, Anthropocene futures and Black social thought," *European Journal of Social Theory* online (Dec 27/2021), <https://doi-org.proxy1.lib.uwo.ca/10.1177%2F136843102111067980>.
- Goldberg, "Racial comparisons, relational racisms: some thoughts on method," *Ethnic and Racial Studies* 32:7 (Sep 2009), pp. 1271-1282.
- Green, "'Indigenous Knowledge' and 'Science': Reframing the Debate on Knowledge Diversity," *Archaeologies* 4:1 (Apr 2008), pp. 144-163.
- Kabel and Phillipson, "Structural violence and hope in catastrophic times: from Camus' *The Plague* to Covid-19," *Race & Class* 62:4 (Apr 2021), pp. 3-18.
- Maddison, "Indigenous identity, 'authenticity,' and the structural violence of settler colonialism," *Identities* 20:3 (Jun 2013), pp. 288-303.
- Medina, "Active Ignorance, Epistemic Others, and Epistemic Friction," in *The Epistemology of Resistance: Gender and Racial Oppression, Epistemic Injustice, and the Social Imagination*. 2013, Oxford UP. DOI: 10.1093/acprof:oso/9780199929023.001.0001

Capstone assignment on/about Apr 30.

COURSE POLICIES

It is crucial that you read, understand, and agree to these policies. Your continued enrolment in the course constitutes acceptance of these policies and expectations of you during the term.

Academic Integrity and Plagiarism:

UWO promotes the pursuit of scholarly activity in an open, honest, and responsible manner. All students should act with personal integrity, respect for other students, and help maintain an environment in which all can succeed through the fruits of their efforts. Violations of academic integrity will be treated very seriously.

Students must write their essays and assignments in their own words. Whenever students take an idea or a passage from another author, they must acknowledge their debt both by using quotation marks where appropriate and by proper referencing such as footnotes or citations. Plagiarism is a **major** academic offence (see the Scholastic Offence Policy in the Western Academic Calendar), and I take it very seriously.

All required papers *will* be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between UWO and Turnitin.com (<http://www.turnitin.com>).

Students who submit work found to be substantially plagiarised (i.e., work in which plagiarism can be demonstrated in substance) will be subject to the procedures outlined in the Scholastic Discipline for Graduate Students section of the Western Academic Calendar. This referral will be done without exception. Further information can be found at http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_grad.pdf.

Accommodations:

Only in exceptional circumstances may a student be provided special accommodation in the completion of a course requirement (i.e., exams, papers). To request a one-time accommodation (brief illness, family emergency), the student should inform the professor when they are able so accommodation can be made. Accommodations for an ongoing disability may be requested through Services for Students with Disabilities (SSD) at UWO. SSD is a confidential service, working with students and their programs, normally their graduate chair, to ensure that appropriate academic accommodations to program requirements are arranged. More information can be found at <http://grad.uwo.ca/administration/regulations/14.html>. Students are encouraged to consult the program graduate chair if they would like to discuss the appropriateness of this option for their situation.

Attendance.

Your attendance in class sessions is expected and constitutes part of your mark. If you are unable to attend a class session for medical or compassionate reasons, you must inform me as soon as possible. Updates on attendance records will be provided on request.

Communications:

Email is my preferred method of contact. Any professor should tell you this: **Write your emails to me as you would want any letter of recommendation I might write on your behalf written for you.** They should be professionally prepared, spell- and grammar-checked, and not written in “text message” format. Please allow 24 hours for responses during the regular work week.

Completion of Course Requirements:

Course requirements must be completed by the end of the term in which the course is offered (Fall: December 31; Winter: April 30, Summer: August 31). Only in exceptional circumstances may a student take additional time to complete the course requirements. In such a case, the student must first meet with the Graduate Chair to request permission to carry the incomplete. Medical documentation, where required, will be kept on file in the Sociology graduate program office. More details regarding incompletes are outlined in the Graduate Handbook:

http://www.sociology.uwo.ca/graduate_handbook/course_information.html.

Health and Wellness:

As part of a successful graduate experience at UWO, we encourage students to make their health and wellness a priority. Students seeking help regarding mental health concerns are advised to speak to someone they feel comfortable confiding in, such as their faculty supervisor, their graduate chair, or other relevant administrators in their unit. The Wellness Education Centre (lower level UCC) assists students in finding mental health and other related resources best suited to their needs: <https://www.uwo.ca/health/>. UWO’s School of Graduate and Postdoctoral Studies’ Living Well website provides tips for thriving at grad school and other helpful information: http://grad.uwo.ca/current_students/living_well/index.html.

UWO provides several on-campus health-related services to help you achieve optimum health and engage in healthy living while pursuing your graduate degree. For example, to support physical activity, all students, as part of their registration, receive membership in the Campus Recreation Centre: <http://www.westernmustangs.ca/index.aspx?path=ims#>. Numerous cultural events are offered throughout the year. Also we encourage you to check out the Faculty of Music web page (<http://www.music.uwo.ca>) and our own McIntosh Gallery (<http://www.mcintoshgallery.ca>). Students who are in emotional or mental distress should refer to Mental Health @ Western (http://www.health.uwo.ca/mental_health) for a complete list of options for how to obtain help.

Laptop/Tablet Policy:

Laptops are generally not useful in this course and are not recommended. As this is a seminar/workshop course, your goal should not be capturing every word that I say, but rather engaging fully in the workshop process. If you believe that not having use of a laptop in class will be unduly detrimental to your success in the course and can submit a justified argument to support this claim, accommodations may be made at my discretion. Tablets are acceptable if used for handwritten note-taking (i.e., with a stylus). You may record our workshop discussions for your personal note-taking use.

Mobile Phone Policy:

All phones are to be shut off at the start of class, except if you have a dire emergency that you are having to attend to (such as an immediate family member's illness or hospitalization, or your spouse's/domestic partner's impending delivery), in which case you need to let me know at the start of class. Phones that go off in class will have messages taken and delivered publicly. Text messaging is absolutely prohibited during class times.

Other Important Issues:

My Pedagogical Prime Directive is No BS. This course outline details what I require of my students, and should you meet those requirements, you can expect an intellectually fulfilling class session and course. If you fail to meet those requirements, I reserve the right to excuse you from the class session, either individually or collectively, as I firmly believe that you cannot adequately benefit from what goes on in my classroom without having put in the necessary preparation before class and the necessary engagement in class. I also have nearly twenty years' evidence for this belief, should you need it. I hope that you will not.

I will actively work to respond to issues that come up in class, either during the term or on a daily basis. To that end, I reserve the right to change, adapt, or amend this course outline, the reading schedule, and other policy issues at any time in order to make possible the improvement of the course; *however, I will only do so with the consent of and input from the class as a whole.*

Finally, any issues that you feel are impacting on your ability to do well in the course, whether they are issues inside or outside the classroom, should be brought *directly to me* as soon as possible. If the issue is not adequately resolved through the discussion with me, you need to follow the Sociology department's protocols for addressing a grievance. I take what goes on in this course very seriously and personally; I hope you will as well.

COURSE EXPECTATIONS & LEARNING OUTCOMES

As with any senior-level course, you are expected to be fully engaged in this course and able to largely direct your own learning. In order to do that, you should be prepared to meet the following expectations:

- Consistent attendance in class sessions, with you having read the materials prior to class, being prepared to discuss the materials, to pose any questions that you have, and to engage yourself and others in the learning process;
- Attendance in my office hours whenever you have a question or need help in understanding the materials or issues under discussion;
- Thoughtful reflection on the course materials and issues prior to coming to class, thoughtful discussion of these materials and issues during class sessions, and further reflection and engagement with them after class;
- The diligent pursuit of all assignments, with you committed to doing your best work on each one and dedicated to improving the quality of that "best work" throughout the term;
- And, overall, your commitment to giving us your best work in every class session and throughout the term.

If you engage with and meet these expectations, you can expect that by the end of this term, you will be able to do the following (among other things that you'll be surprised you've learned how to do and discovered about yourself):

- Engage in a thoughtful manner with the key concepts, theoretical positions, and arguments of the theorists engaged in forms of sociological analysis oriented to human liberation;
- Develop clear, well-thought, and increasingly sophisticated responses to questions, and the capacity to construct refined sociological questions;
- Display facility in and fluency with sociological and theoretical concepts and utilise them in the development of oral and written arguments;
- Demonstrate an understanding of the ways in which theory is constructed, operates as a basis for sociological analysis, is refined, and relates to the research process;
- Build the skills associated with sociological thinking and the deployment of the "sociological imagination";
- Develop and demonstrate the skills required to do advanced sociological research, both the "hard skills" of theoretical facility and fluency, a willingness to independently seek out knowledge to answer questions, and a work ethic consistent with your level of expertise, as well as the soft skills associated with professional conduct;
- And understand and discuss the continuing relevance of sociological theory for the future of Canadian sociological research and thereby Canadian society, if not the world. Why aim low, after all?