

Contemporary Social Theory: Knowledge, Power and Culture

Sociology 621

Spring 2011

Tuesdays 3:30-6:10, Art-Sociology 1101

Course Information:

Instructor: Patricia Hill Collins, Professor of Sociology
Office: 4143 Art-Sociology Bldg., University of Maryland, College Park
Phone: (301) 405 7707
Email: pcollins@socy.umd.edu
Office Hours: By appointment.

Course Overview:

This seminar uses in-depth, comparative analyses of key readings to survey the main ideas of contemporary Western social thought. The course aims to help you:

- Gain familiarity with selected concepts, theorists, paradigms and/or theoretical perspectives of contemporary Western social theory.
- Synthesize and evaluate the main ideas of traditional and critical social theories and projects.
- Understand the connections between global phenomena and specific developments within Western social thought.

To meet these objectives, the course moves systematically through major developments in Western social thought in the post WWII era. There are many ways to organize this course: as a historical narrative of issues and debates; as an introduction to a set of important books and/or important thinkers; as a survey of varying approaches to theory and theory construction; and/or as an investigation of key theoretical dilemmas. This seminar does a little bit of each, hopefully in ways that will encourage you to pursue in your own work the ideas that you find most stimulating and useful.

Part I of the course, “Western Social Theory and Operations of Power: Modern and Postmodern Theories,” maps main ideas in Western social thought during the post-World War II period. We survey important decades for contemporary social theory, namely, the late 1940s-1950s era of German and French efforts to understand the Holocaust; the 1950s era of Cold War politics, anti-colonial struggles, and the increasing dominance of American sociology in a global context; the 1960s-1980s era when new social movements in Western societies catalyzed seemingly wide-ranging shifts in sociological theory; and the emergence of social constructionist and poststructuralist theories as dominant theoretical trends from the 1980s to the present. By stressing contemporary social theoretical traditions of Germany, the United States and France, Part I also highlights the significance of national context for the production of contemporary sociological theory.

Part II of the course, “Social Theory and the Politics of Critique: Knowledge, Power and Culture” surveys social theories that have critiqued modern and postmodern theories with an eye toward transforming Western social thought and/or generating alternatives to its primary questions, approaches and areas of emphasis. Both inside and outside the West, this alternative cluster of contemporary social theories either introduced new themes and/or innovative perspectives on existing ones, e.g., gender, the body, understandings of power, language/representation, the dynamics of oppression and privilege, capitalism, colonialism, sexuality, culture, the nation, the human subject, science and technology, and the politics of producing knowledge itself. Because we can

only scratch the surface of these theories in one semester, we will engage a small and selective sample of this enormous theoretical creativity. This abbreviated survey should introduce and hopefully encourage you to take more specialized theory courses within the department.

Course Requirements:

Class Participation (80%):

This seminar requires intense participation and on-going work by all. You are expected to read all readings thoroughly before the class meeting for which they are assigned and to participate actively in class sessions. Some of the readings are very demanding, and the amount of reading in some weeks is substantial, so please ensure that you leave enough time to complete them. Your goal is to understand, respond critically and creatively to, and integrate the materials with one another. Try to find something of value in each assigned reading, even as you evaluate it critically. Class participation will be evaluated by the following criteria:

Weekly Discussion Question: Each week, write one substantive discussion question that is directly related to the content, organization, main arguments and/or evidence used for that week's assigned readings. Think of your questions as directly communicating with the author(s), sending a query about some aspect of the author's arguments, approach, evidence, etc. Please make your questions brief, no more than a sentence or two. Also, write mini-essay that places your question in some sort of interpretive context. Use your essay to explain the question, if need be. Why this question? You have a 1-page limit (approximately 650 words) for your weekly discussion question and mini-essay.

- Please post a copy of your question and mini-essay on the *Discussion Board* on our Blackboard site no later than no later than Monday 5:00 p.m. Come to class prepared to discuss your question with your classmates.
- Before class each week, review all questions submitted by your classmates. Which questions did you find most thought-provoking, innovative, provocative and/or worthy of discussion? What connections, if any, do you see between your question and those raised by others?

Seminar Discussion Leaders: Participants will rotate roles as seminar discussion leaders (2-3 per week for sessions 2-13). Each student should expect to serve twice as a seminar discussion leader, once in Part I and again in Part II of the course. Discussion leaders are expected to meet before class sessions to devise a plan for moving through the readings. At minimum, your plan of action should:

- Introduce selected elements of the theorists' biographies and/or social contexts in which they lived and worked that you think *might have influenced their intellectual production*.
- Briefly summarize the main ideas/arguments of the assigned readings. Please keep in mind that, because this is a quasi-survey course, some works will be familiar to some class members and potentially difficult for others. We want to insure that we all agree on certain fundamentals.
- Lead a discussion using material from the discussion questions and/or mini-essays. Please incorporate your own questions and/or those submitted by students.

Presentation on a Theorist: Each participant will also provide one short (8-10 minutes) oral presentation and class handout on one ancillary theorist of your choice that we will not read in this course. I have listed some possible theorists for many sessions. We can use these suggestions and/or identify new ones. At minimum, your individual presentation should:

- Introduce selected information on the biography and social, intellectual and/or political context of the theorist that *you think has bearing on our understanding of his/her work*.

- Provide a listing of his/her major works and a brief summary their influence within and/or significance for social theory, especially, the topic of that week's discussion.
- Complete one reading of your choice by your chosen theorist. Briefly summarize the main ideas/arguments of this excerpt. This should give us a feel for the work and encourage us to read more (or perhaps less!)
- Optional: If the theorist has a special interest to you for your own work, please feel free to incorporate this into your presentation.

Applying Theory Assignment (20%):

The intent of this assignment is for you to analyze the potential connections of selected main ideas of the course for your intellectual interests and/or projects. Ask yourself the following questions: as you go through and/or look back over the course, what ideas stand out for you as being the most thought-provoking and/or compelling? What connections, if any, can you see between the ideas to which you were exposed in this course and your intellectual interests and/or projects? The assignment has two parts:

Student Panels: Over sessions 14 and 15, I'll ask you to participate in one of four panels where you present a brief synopsis of your analysis of the connections between your own intellectual project and the main ideas of social theory introduced in the course. Through discussion, we may be able to find additional theoretical connections for each student that might strengthen your work.

Extended Abstract and/or Synopsis of Your Project: At least two weeks before your panel presentation, please send me a synopsis or extended abstract of one of your current intellectual projects. This will be the project that you will use for your panel presentation. Your extended abstract/synopsis can be brief, yet should be no longer than 10 pages (3200 words). Do not hesitate to send me your abstract earlier in the semester if you like. Although optional, you may also choose to circulate your abstract/synopsis to the entire class.

Other Things That You Should Know

This seminar requires a high level of student organization and preparedness. Over-scheduling on your part, work conflicts, childcare responsibilities, and/or other personal matters are typically not grounds for extensions. Generally, I do not give incompletes but assign grades based on work accomplished by the end of the semester. However, if you do have an unexpected major problem of some sort that compromises your performance, please do not hesitate to contact me. We can always discuss the possibility of an incomplete for unusual circumstances. Please keep in mind that I grade work that has been submitted to fulfill incompletes when I can. It might be some time before you receive a grade.

This course will be conducted in accordance with the provisions of the University of Maryland Student Code of Academic Integrity. The policy is available on the University of Maryland web page at <http://www.studenthonorcouncil.umd.edu/code.html>. Please read it thoroughly, especially regarding academic misconduct and plagiarism.

Course Readings:

Bauman, Zygmunt. 1989. *Modernity and the Holocaust*. New York: Cornell University Press.
 Loïc J.B. Wacquant and Pierre Bourdieu. 1992. *An Invitation to Reflexive Sociology*. Chicago: University of Chicago Press.
 Fanon, Frantz. 1963/2004. *The Wretched of the Earth*. Grove Press: New York. [make sure you get the 2004 edition]

Foucault, Michel and Alan Sheridan (translator). 1995. *Discipline and Punish: The Birth of the Prison*. Vintage Books; Reprint edition.

Foucault, Michel. 1990. *History of Sexuality*, Vol. I. Vintage; Reissue edition.

Mills, C. Wright. 1957/2000. *The Power Elite*. Oxford University Press.

Omi, Michael and Howard Winant. 1994. *Racial Formation in the United States*, 2nd Edition, New York: Routledge.

Smith, Dorothy E. 1990/1991. *The Conceptual Practices of Power: A Feminist Sociology of Knowledge*. Boston: Northeastern University Press. Reissue edition.

PDF Readings available in PDF format posted on SOCY621 Blackboard site.

All other readings are available through research portal in University of Maryland databases, JSTOR, etc. Consult the Blackboard site. Some may be there as well.

Additional Resources

Overview texts recommended:

If you are a sociology graduate student and are planning on taking a comprehensive examination in theory, you might want to read at least one of these texts before, alongside, and/or following the course. I would suggest Collins as a preliminary text, Ritzer or Seidman during the class, and Clough following the class.

Clough, Patricia Ticineto. 1994. *Feminist Thought: Desire, Power, and Academic Discourse*. Twentieth-Century Social Theory. Cambridge, MA: Blackwell Publishers.

Collins, Randall. 1994. *Four Sociological Traditions*. New York: Oxford University Press.

Ritzer, George and Douglas Goodman. 2004. *Modern Sociological Theory*, Sixth Edition. McGraw Hill.

Seidman, Steve. 2003. *Contested Knowledge: Social Theory Today*, 3rd edition. Malden, MA: Blackwell Publishers.

Readers with additional primary sources:

Alcoff, Linda Martin, and Eduardo Mendieta, eds. 2003. *Identities: Race, Class, Gender and Nationality*. Malden, MA: Blackwell Publishing.

Calhoun, Craig et al. eds. *Contemporary Sociological Theory*. Malden, MA: Blackwell Publishing.

During, Simon, ed. 1999. *The Cultural Studies Reader*, 2nd edition. New York: Routledge.

Lemert, Charles, ed. 2004. *Social Theory: The Multicultural and Classic Readings*, 3rd edition. HarperCollins Publishers.

Seidman, Steven and Jeffrey C. Alexander, eds. 2001. *The New Social Theory Reader*. New York: Routledge.

Sica, Alan, ed. 2005. *Social Thought: From the Enlightenment to the Present*. Boston: Pearson.

For Biographical Material on Theorists:

Elliott, Anthony and Larry Ray, eds. 2003. *Key Contemporary Social Theorists*. Malden, MA: Blackwell Publishing.

Ritzer, George, ed. 2003. *The Blackwell Companion to Major Contemporary Social Theorists*. Malden, MA: Blackwell Publishing.

Weekly Schedule

Session 1: Locating Theory: Construction and Critique (1/25)

Part I. Western Social Theory and Operations of Power: Modern and Postmodern Theories

Session 2: Modernity and Power: Zygmunt Bauman and Hannah Arendt (2/1)

Session 3: Critical Theory (2/8)

Session 4: Legacies of American Pragmatism: C. Wright Mills (2/15)

Session 5: Decolonization and Social Theory: Frantz Fanon (2/22)

Session 6: A New View of Power? Michel Foucault (3/1)

Session 7: Pierre Bourdieu (3/8)

Part II. Social Theory and the Politics of Critique: Knowledge, Power and Culture

Session 8: Intersectionality (3/15)

Session 9: Cultural Studies (3/29)

Session 10: Critical Race Theory (4/5)

Session 11: Feminist Theory and the Sociology of Gender (4/12)

Session 12: Sexualities and Queering Gender (4/19)

Session 13: Theorizing the Global: Nation-States, Markets and Culture (4/26)

Session 14: Toward Synthesis I: Knowledge, Culture and Power (5/3)

Session 15: Toward Synthesis II: Knowledge, Culture and Power (5/10)

Class Sessions

Session 1: Locating Theory: Construction and Critique (January 25)

Readings:

C. Wright Mills. 1959. "The Promise," pp. 1 – 41; and "On Intellectual Craftsmanship," pp. 195-226 in *The Sociological Imagination*.

Pierre Bourdieu. 2003. "For a Scholarship with Commitment" (p. 17-26 in Bourdieu's *Firing Back*)

Michael Burawoy. 2005. "For Public Sociology." *American Sociological Review* 70 (February): 4-28.

Part I. Western Social Theory and Operations of Power: Modern And Postmodern Theories

We can no longer afford to take that which was good in the past and simply call it our heritage, to discard the bad and simply think of it as a dead load which by itself time with bury in oblivion. The subterranean stream of Western history has finally come to the surface and usurped the dignity of our tradition. This is the reality in which we live. And this is why all efforts to escape from the grimness of the present into nostalgia for a still intact past, or into the anticipated oblivion of a better future, are vain.

Hannah Arendt (1950) *The Origins of Totalitarianism*

Session 2: Modernity and Power: Zygmunt Bauman and Hannah Arendt (February 1)

In this session, we begin our investigation in the various ways that mid-twentieth century thinkers formulated arguments about power, knowledge, social structure and social change. The range of their intellectual production was broad, but after World War II, all came face to face with the reality of the Holocaust. As the opening quotation by Hannah Arendt suggests, thinkers embraced multiple strategies to rethink the significance of Western intellectual traditions. This week we focus on the works of two theorists who directly engaged the significance of Holocaust.

Readings:

Zygmunt Bauman. 1989. *Modernity and the Holocaust*. New York: Cornell University Press. Chaps. 1-4.

Hannah Arendt. 1951. "Total Domination," pp. 119-145 in *The Portable Hannah Arendt*, ed. Peter Baehr. New York: Penguin (2000). [PDF](#)

Session 3: Critical Theory (February 8)

In this session, we continue our thinking around the different ways that power, social structure, modernity and social change have been formulated in the 20th century. In light of disillusionment with classical theory, in the late 1960s critical theory was revived to guide counter-cultural projects. Critical theory emerged in the 1930s and presented a re-interpretation of classical works by Marx, Weber, Freud and others in light of crises in Western social democracies and welfare states. This work provokes us to think about the assumptions, underside, pitfalls, and ways out of modernity, themes that catalyze a critical assessment of modern versus postmodern social theories. This work also foreshadows recent work in cultural studies. This week we focus on the works those most closely associated with the Frankfurt School.

Readings:

Max Horkheimer. 1982 [1937]"Traditional and Critical Theory." Pp. 188-243 in *Critical Theory: Selected Essays*, translated by Matthew O'Connell. New York: The Seabury Press. [PDF](#)

Max Horkheimer and Theodor Adorno, 1944/1969, "The Culture Industry," pp. 120-176 in *Dialectic of Enlightenment*, translated by John Cumming (New York: Seabury. [PDF](#))
Jürgen Habermas. 1996. "Civil Society and the Political Public Sphere." Pp. 358-376 in *Contemporary Sociological Theory*, ed. Craig Calhoun et al. Cambridge, Mass.: Blackwell. [PDF](#)

Theorist presentations:

Herbert Marcuse
Walter Benjamin

Session 4. Legacies of American Pragmatism: C. Wright Mills (February 15)

In the United States, the functionalism associated with Talcott Parsons was so predominant within American sociology that it virtually erased traditions of conflict theory stemming from Marx and Weber as well as the critical theory inspired by Marxist social theory. In the American context, Parsonian functionalism obscured stands of American pragmatism that were concerned with power relations, leaving social psychology and symbolic interactionism as the dominant legacy within American sociology. In this session, we continue our thinking about the power in modern societies by examining the work of C.W. Mills who drew upon elements of American pragmatism in analyzing issues such as the growth of mass society and the concentration of power and wealth.

Readings:

C. Wright Mills. 1957. *The Power Elite*. Ch. 1 "Higher Circles" pp. 3-29; Skim chapters 2-10. Read chapters 11-15. Ch. 12 "The Power Elite" pp. 269-297; Ch. 13 "The Mass Society" pp. 298-324.

Theorist Presentations:

John Dewey
George Herbert Mead
Herbert Blumer
Erving Goffman

Session 5. Decolonization and Social Theory: Frantz Fanon (Feb. 22)

Social movements for decolonization that characterized the post-World War II era have had a lasting and often under-recognized influence on contemporary social theory. In the 1950s and 1960s, intellectuals from continental Africa and the Caribbean were central to laying the foundations of postcolonial theory, a wide-ranging body of literature developed by scholar-activists from Martinique, Jamaica, Algeria, and similar former colonies who were engaged in the process of forming new nation-states. This early postcolonial theory, which developed in the context of decolonization and social movement politics, foreshadows contemporary work in cultural studies, critical race theory, feminism and contemporary theories of globalization and postcolonial theory. It also engages discourses of power not solely through the lens of domination, but also through an analysis of how culture and resistance are intertwined. Here we focus on work by Frantz Fanon as a site for examining how postcolonial theory strove to synthesize Marxist social theory and existentialism and to use this synthesis in the context of anti-colonial liberation struggles.

Readings:

Homi K. Bhabha. "Foreword: Framing Fanon" *The Wretched of the Earth*.
Jean-Paul Sartre. "Preface" *The Wretched of the Earth*.
Frantz Fanon. 1963. "On Violence" p. 1-52, "The Trials and Tribulations of National Consciousness," p. 97-144, and "On National Culture," pp. 145-169 in *The Wretched of the Earth*. New York: Grove.

Theorist Presentations:

Albert Memmi

Edward W. Said
Albert Camus
Simone de Beauvoir

Session 6: A New View of Power? Michel Foucault (March 1)

This session and the next will focus on the emergence of poststructuralist social theory during the critical decades of the 1960s and 1970s. Poststructuralism can be read as one response to growing contradictions concerning theories of power and knowledge raised by the seeming collapse of Marxism, challenges by so-called Third World intellectuals, as well as the seeming inability of Western philosophy/science to explain social realities. In this session and the next, we focus on core French theorists who collectively provide the vocabulary and many of the founding constructs of poststructuralism. This session focuses on Michel Foucault, arguably one of the most influential social theorists of the twentieth century.

Readings

Michel Foucault. 1979. "The Body of the Condemned" pp 3-31. "Docile Bodies," "Means of Corrective Training," and "Panopticism" pp. 135-228. In *Discipline and Punish: The Birth of the Modern Prison*. Vintage: 2nd edition.
Michel Foucault. 1978. *The History of Sexuality, Volume 1: An Introduction*, pp. 3-73, 135-159.

Theorist Presentations:

Jacques Derrida
Jean-Francois Lyotard

Session 7. Pierre Bourdieu (March 8)

This week we continue our discussion of poststructuralist social theory in the French context by focusing on the growing significance of culture within social theory. Several French theorists can be said to embody a nexus between structural and cultural processes, yet the work of Michel Foucault and Pierre Bourdieu are largely regarded as central to this integrative move. Bourdieu published a major work in 1977 *Outline of a Theory of Practice* the same year that Foucault published *Discipline and Punish*. This week we read one of Bourdieu's more accessible works.

Readings:

Loïc J.B. Wacquant and Pierre Bourdieu. 1992. *An Invitation to Reflexive Sociology*. Chicago: University of Chicago Press.

Theorist Presentations:

Louis Althusser
Jean Baudrillard

Part II. Social Theory and the Politics of Critique: Knowledge, Culture and Power

Thus far in the course, we have read Western social theory by emphasizing the dialogues that occurred among elite intellectuals within Western societies, primarily Germany, the U.K., the United States and France. During the post-World War II era, many other groups also engaged in similar projects of theorizing the massive social changes of the era, albeit from different social locations marked by varying degrees of access to power and with divergent questions and conclusions. During the past several decades, these alternative narratives about both the internal workings of Western societies as well as the relationship of the West to the rest of the world have broken through into dominant social theory. These new perspectives on knowledge, culture and power have fostered a reworking

of several core themes within Western social theory. In Part II of the course, we survey some of these critical locations with an emphasis on the 1970s to the present. We investigate how they uphold and/or contest the dominant narratives presented thus far, and identify new directions for social science research and knowledge production.

Session 8. Intersectionality (March 15)

Postcolonial theory, cultural studies, feminist theory and queer theory and similar knowledges that aim to challenge traditional Western analyses of society collectively draw upon the construct of intersectionality as a core premise. In this sense, they can be seen as intersectional social theories. At the same time, since no social theory exists as an entity into itself, intersectional social theories also draw upon classic and contemporary social theories of modernity introduced earlier in this course (and surveyed in Classical Sociological Theory). Because intersectionality as a construct and intersectional social theories are interdisciplinary and encompass many types of intersections, e.g., race with gender, or gender with sexuality and nation, etc., we will read examples of works that are broadly situated within intersectional paradigms.

Readings:

- Gloria Anzaldúa. 2009 [1992]. "The New Mestiza Nation: A Multicultural Movement." Pp. 203-216 in *The Gloria Anzaldúa Reader*, ed. AnaLouise Keating. Duke University Press. **PDF**
- Crenshaw, Kimberlé. 1991. "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color." *Stanford Law Review* 43 (6): 1241-99.
- Glenn, Evelyn N. 1998. "Gender, Race, and Class: Bridging the Language-Structure Divide." *Social Science History* 22(1):29-38. **PDF**
- McCall, Leslie. 2005. "The Complexity of Intersectionality." *Signs* 30 (3): 1771-800.
- Helen Meekosha. 2006. "What the Hell Are You? An Intercategorical Analysis of Race, Ethnicity, Gender and Disability in the Australian body Politic." *Scandinavian Journal of Disability Research* 8 (2-3): 161-176.

Theorist Presentations:

- Combahee River Collective.
- Angela Davis.
- Nira Yuval-Davis and Floya Anthias. *Racialized Boundaries*.

SPRING BREAK - March 21-26

Session 9. Cultural Studies (March 29)

The term "cultural studies" references a wide range of literary and social science scholarship. Emerging in the 1960s in the U.K., British cultural studies was an effort to rethink Marxism in a world where, on the one hand, mass media was central and, on the other hand, where social movements advocating gender, racial, and sexual justice were emerging. By use the "cultures" of subordinate groups as a base to theorize new social formations, cultural studies projects examined the myriad ways that culture shaped social inequalities. Although much of the work of British cultural studies was collaborative, Stuart Hall was without doubt the leading figure. Here we read his core works as well as contemporary reflections on Hall and on cultural studies itself. Cultural studies has since moved beyond its roots in Great Britain and, in the American context, has been more closely associated with literary criticism. See <http://www.ctheory.net> for the journal of theory, technology and culture.

Readings:

- Stuart Hall. 1996. "On Postmodernism and Articulation: An Interview with Stuart Hall," pp. 131-151; "The Meaning of New Times," pp. 223-237; and "Cultural Studies and its Theoretical Legacies," pp. 262-275 in Morley, David and Kuan-Hsing Chen, eds. 1996. *Stuart Hall: Critical Dialogues in Cultural Studies*. New York: Routledge. **PDF**

Paul Gilroy. 1993. "The Black Atlantic as a Counterculture of Modernity." Pp. 1-40 in *The Black Atlantic: Modernity and Double Consciousness*. Cambridge, MA: Harvard University Press. (our version from pp. 49-80 in *Theorizing Diaspora*, ed. Jana Evans Braziel and Anita Mannur, 2003. Malden, MA: Blackwell Publishing.

Claire Alexander. 2010. "Diaspora and Hybridity" Pp. 487-507 in *Handbook of Race and Ethnic Studies*, ed. P. Hill Collins and John Solomos. London: Sage.

Theorist Presentations:

C.L.R. James

Session 10. Critical Race Theory (April 5)

The term *critical race theory* most typically refers to a specific set of practices and theories advanced in the 1990s primarily by African American, Latino, and Asian American legal scholars. Yet a broader and more expansive definition of *critical race theory* refers to a wide constellation of historical and contemporary knowledge projects that have actively critiqued the prevailing racial theories and practices of specific times and/or social contexts.

Readings:

Patricia Hill Collins. 2011. "What Is 'Critical' About Critical Race Theory?" *Handbook of Contemporary Social and Political Theory*, ed. Gerard Delanty and Stephen Turner. London, Sage, in press. [PDF](#)

Omi, Michael and Howard Winant. 1994. *Racial Formation in the United States*.

Balibar, Etienne. 1991. "Racism and Nationalism," pp. 37-67 in *Race, Nation, Class: Ambiguous Identities*. [PDF](#)

Stuart Hall. "New Ethnicities," Pp. 441-449 in Morley and Chen, *Stuart Hall: Critical Dialogues in Cultural Studies*. [PDF](#)

Theorist presentation:

William E.B. Du Bois

Goldberg, David Theo.

Session 11. Feminist Theory and the Sociology of Gender (April 12)

Feminist theory is a vast, transdisciplinary endeavor with numerous practitioners and schools of thought. This session introduces feminist theory and rediscovery of gender as a core principle of social organization and power. Here, we begin to examine contemporary feminist analyses of epistemologies, identities, and ethnographic research with special attention to how these theories have been debated within sociology and social science.

Readings:

Dorothy Smith. 1990. "Women's Experience as a Radical Critique of Sociology," and "The Ideological Practice of Sociology" pp. 1-57 in *The Conceptual Practices of Power: A Feminist Sociology of Knowledge*. Boston: Northeastern University Press.

Donna Haraway. 1991. "A Cyborg Manifesto in Science, Technology, and Socialist-Feminism in the Late Twentieth Century," pp.149-181 in *Simians, Cyborgs and Women: The Reinvention of Nature*. New York: Routledge. [PDF](#)

Also available at: <http://www.egs.edu/faculty/haraway/haraway-a-cyborg-manifesto.html>

Chela Sandoval. 2000. "U.S. Third World Feminism: The Theory and Method of Differential Oppositional Consciousness," pp. 41-64 in *Methodology of the Oppressed*. Minneapolis: University of Minnesota Press. [PDF](#)

Theorist Presentations:

Audre Lorde

Gloria Anzaldua

Session 12. Sexualities and Queering Gender (April 19)

In the 1970s and 1980s, many theorists began to define sexuality as a system of power similar to that of race, class and gender. By the 1990s, this work on heterosexism had broadened to focus on the insights of queer theory. Influenced by poststructuralist theory, and especially by the groundbreaking work of Michel Foucault and later Judith Butler, queer theory draws upon a variety of social theories introduced thus far in the course. In this session, we focus on work that challenges the gender and sexual binaries that consistently structure the sexual hierarchies that produce concepts of masculinity, femininity and sexualities themselves.

Readings:

- Butler, Judith. 1990/1999. "Preface" and "Subjects of Sex/Gender/Desire," pp. 1- 44 in *Gender Trouble*. [PDF](#)
- Seidman, Steven, Chet Meeks and Francie Traschen. 1999. "Beyond the Closet? The Changing Social Meaning of Homosexuality in the United States." *Sexualities* 2, 1: 9-34. [PDF](#)
- Halberstam, Judith. 1998. *Female Masculinity*. "Introduction," pp. 1-43. [PDF](#)
- Gamson, Joshua and Dawn Moone. 2004. "The Sociology of Sexualities: Queer and Beyond." *Annual Review of Sociology* 30: 47-64. [RP](#)
- Layli Phillips and Marla R. Stewart. 2010. "Nontraditional, Nonconforming, and Transgressive Gender Expression and Relationship Modalities in Black Communities." Pp. 17-36 in *Black Sexualities*, ed. Juan Battle and Sandra Barnes. New Brunswick, NJ: Rutgers University Press. [PDF](#)

Theorist Presentations:

Theorists to be added.

Session 13. Theorizing the Global: Nation-States, Markets and Culture (April 26)

Here we return to contemporary perspectives on the neocolonial/postcolonial condition, this time via the current interest in globalization. The second half of the twentieth century not only was marked by the fall of most colonial empires, it also ushered in a worldwide and often instantaneous flow of cultural images, finance, and media. These elevated processes of population mobility and changing power relations to theoretical importance. Consequences include new relations of time and space, new power relations on a global scale, and the formation of new cultural hybridity and transnational identities. Because this is a huge topic, here we read a few examples of work within this tradition. Empire/imperialism/neocolonialism.

Readings:

- H.J. Kim-Puri. 2005. "Conceptualizing Gender-Sexuality-State-Nation: An Introduction." *Gender and Society* 19, 2 (April): 137-159.
- Aihwa Ong. 1990. "The Gender and Labor Politics of Postmodernity." *Annual Review of Anthropology* 20: 279-309.
- Sassen, Saskia. 2000. "Spatialities and Temporalities of the Global: Elements for a Theorization." *Public Culture: Society for Transnational Cultural Studies*. Vol. 2, Millennial Quartet: 215-232.
- John Urry. 2005. "The Complexities of the Global." *Theory, Culture and Society* 22 (5): 235-254.
- M. Jacqui Alexander. 1997. "Erotic Autonomy as a Politics of Decolonization: An Anatomy of Feminist and State Practice in the Bahamas Tourist Industry." Pp. 63-100 in *Feminist Genealogies, Colonial Legacies, Democratic Futures*, ed. M. Jacqui Alexander and Chandra Talpade Mohanty. New York Routledge. [PDF](#)

Theorist Presentations:

Immanuel Wallerstein
Arjun Appadurai.
Fredric Jameson.

Session 14 & 15. Toward Synthesis: Knowledge, Power and Culture (May 3 & 10)

Student Panels