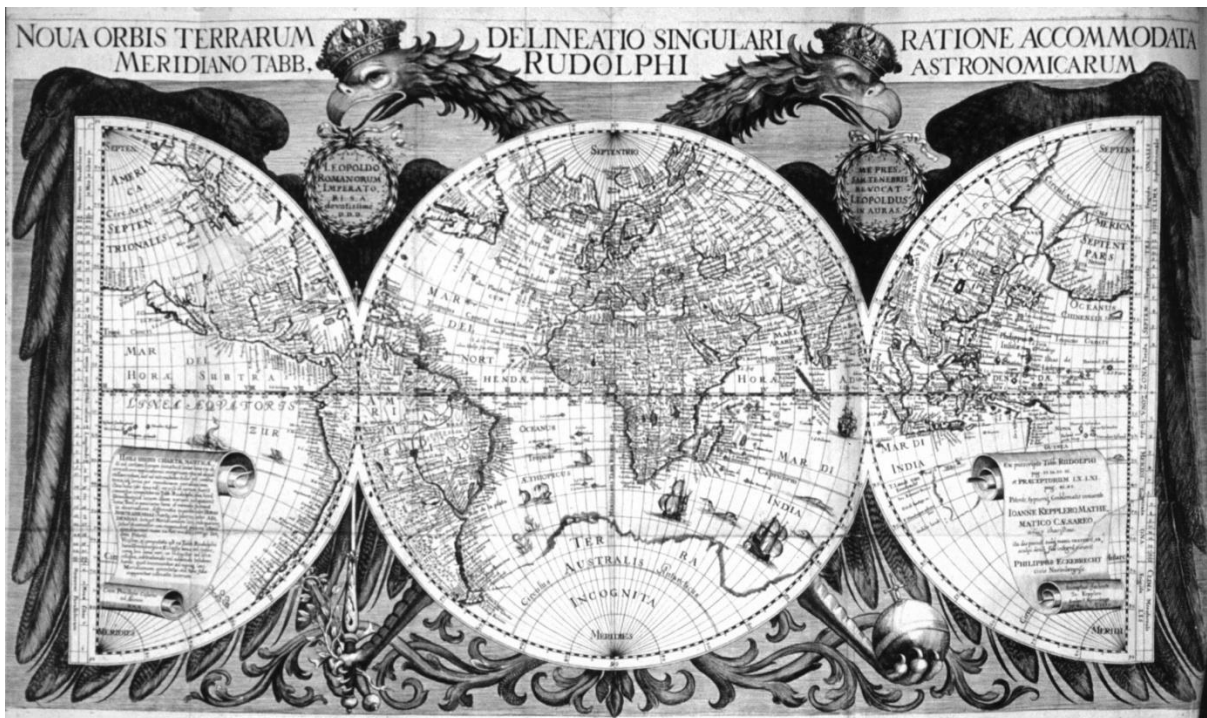


Race and the Making of the Modern World

Module Code: SO122-15

Autumn 2016



Convenor:

Professor Gurminder K Bhambra

Room: E0.18, Social Sciences

Email: g.k.bhambra@warwick.ac.uk

Module Outline (draft)

1. Induction Week
2. Race and the Making of the Modern World

Founding Racial Hierarchies

3. Dispossession
4. Enslavement
5. Appropriation

Institutional Racial Orders

6. Race, Caste and Class: A Problem of Values? (AE-C)
7. Imperialism, Famine and the Global Economic Order

Disciplinary Structures: (Un)knowing race

8. The Dark Side of the Enlightenment
9. Racialized Grand Narratives: Orientalism (AE-C)
10. Contesting Grand Narratives: Provincializing the West

Lectures:

Gurminder K Bhambra
Adam Elliott-Cooper

Seminars:

Dennis Hamilton
Elsa Oommen

This module addresses racialized differences, their production and perpetuation, and their relation to the institutional orders of modern society. It is not a straightforward sociology of race and race-relations module. Rather it examines the racialized ordering of the world and of the ways of knowing that world.

In this module, you will be asked to consider the historical contexts within which race emerges as a significant phenomenon; that is, the processes of dispossession, genocide, enslavement, and appropriation. These contexts are integral to the emergence also of the 'modern world' and yet have often been excluded from discussion of the making of the modern world. As such, the module examines both the emergence and development of structures of race (and related concepts such as caste and class), the centrality of race to the organization of our modern world, as well as the 'sanctioned ignorance' of these processes within standard disciplinary accounts of modernity.

The module is assessed by a final 2000-word essay on a topic of the student's choosing within the parameters of the module. It is taught by lecture and seminar and students will also be required to submit one formative essay during the module.

Teaching:

The lecture slides will be made available to you in advance of the lecture and you are welcome to record the lectures if you wish. You are, however, required to attend the lectures in person, make notes during the lectures, and ask questions. In seminars, you are required to participate by listening, responding, contributing ideas and comments, providing constructive criticisms, agreeing, disagreeing, putting forward alternative explanations and so forth ... in order to do this well you will need to read broadly. The more you put into the seminars, the more you'll get out of them. For seminars you need to:

- (i) read selectively from the key and further seminar readings (available electronically via the library or journal archives)
- (ii) write short paragraphs answering the seminar questions
- (iii) contribute to class discussions and activities
- (iv) watch the suggested films and read the recommended novels and other literature

Reading:

The reading list contains a range of key seminar readings for each week and further readings for each topic. You are expected to read and take notes on at least two of the key readings for each seminar. There are seminar questions to help you structure your reading and the further reading will also be useful in helping you answer the questions and for further research for your essay.

- Many of the key readings are available electronically at:

<http://www2.warwick.ac.uk/services/library/electronicresources/extracts/so/so333>

- Or, if they are journal articles, are available via the electronic library:

<http://www2.warwick.ac.uk/services/library/main/electronicresources/journals>

- Or JSTOR (<http://www.jstor.org/>)

To access JSTOR you need to be on campus or then to have sorted out an ATHENS login which will enable you to access the JSTOR archive from any location. You can organise an ATHENS login via the University Library by following this link:

<http://www2.warwick.ac.uk/services/library/main/electronicresources/passwords/>

General Reading

The following books will all be useful to you in thinking through the issues of this module:

- Asad, Talal 1973. *Anthropology and the Colonial Encounter*. New York: Humanities Press
- Bhabra, Gurinder K. 2007. *Rethinking Modernity: Postcolonialism and the Sociological Imagination*. Palgrave.
- Dussel, Enrique D. 1995. *The Invention of the Americas: Eclipse of "the Other" and the Myth of Modernity*. New York: Continuum
- Shilliam, Robbie 2010. *International Relations and Non-Western Thought: Imperialism, Colonialism and Investigations of Global Modernity*. Routledge
- Trouillot, Michel-Rolph 2005. *Silencing the Past: Power and the Production of History*. Beacon Press

Class Essays and Assessment:

Deadlines for Formative Assessment:

1000 word essay: In seminar in week 6, autumn term

Deadlines for Summative Assessment

2000 word Assessed Essay: **Tuesday 10th January 2017 (Week 1, Term 2)**

Class Essay: Formative Assessment

You are required to write a 1000 word class essay on the broad theme of 'race and the making of the modern world'. You can decide on the particular emphasis of the question in consultation with your seminar tutor. Further details on the class essay will be made available in the seminars and you should also attend any essay writing workshops that are made available by the department and the university. Submission of class work is compulsory.

Assessed Essay: Summative Assessment

Titles are to be determined by you, in consultation with your seminar tutor, and **have to be agreed BEFORE you start work on your essay**. Your class essay can be on the same question. The deadline for agreeing your assessed essay titles is in the seminar in week 5.

General

All essays must be typed, in hard-copy, and include a bibliography, and references. Feedback on essays is provided in two ways: written feedback and the opportunity to see me in my office hours. Formative essays handed in by the due date will normally be returned within two weeks, with a mark and written feedback.

****Late submission of assessed work where no formal extension has been granted will incur a penalty as set out in the Undergraduate Handbook and on the Departmental website ****

Essay deadlines are not coordinated across modules and so you might find that you have to submit 3 or 4 essays in the same week. It is up to you to organise your work and prioritise so that you hand in work on time. You cannot do three or four pieces of work in one week and so it is advisable to do the work systematically to enable you to meet multiple deadlines. *If you have a problem meeting a particular deadline, go to see your seminar tutor and discuss it. Don't leave it; don't ignore it – learn to deal with it effectively.* Extensions to assessed work deadlines **may** be granted in exceptional circumstances (such as ill-health and/or personal problems); they are not routine. The procedure for applying for an extension is available in the Undergraduate Handbook and on the Departmental website.

All **summatively** assessed work must be submitted within the set length. This word-length **includes** the referencing and any footnotes/endnotes, but excludes the title and any appendices (where permitted). The penalties for over-length work are set out in the Undergraduate Handbook and on the Departmental website.

ALL students are required to submit a copy of their assessed coursework electronically. Information on electronic submission will be circulated to all students prior to the submission dates for assessed coursework. **Students should be aware that under the terms of their university registration, any coursework submitted by electronic means may be subject to scrutiny by anti-plagiarism software.**

Academic Integrity

Reproducing the work of another person or persons without proper acknowledgement is known as **plagiarism** and is a breach of academic integrity. Do not copy, transcribe or present as your own the sentences, paragraphs, and ideas of other people. Be sure to cite and reference your sources, using your method of citation consistently and comprehensively. Further information on referencing and plagiarism can be found in the Undergraduate Handbook and on the Departmental and University websites. It is very important that any piece of work you submit is your own work. Cheating in exams or in submitted work is not tolerated by the Department or the University and offenders will be subject to sanctions under University Regulations, which can reduce the mark to 0%. It is very important that you understand what constitutes cheating and know how to avoid it. If you are in any doubt about your work, **ask for advice**. The usual form of referencing in Sociology is the 'Harvard system'. Some examples of this are given below. For more extensive information, please see the Undergraduate Handbook.

1. The social scientists of the nineteenth century mostly operated with an idea of modernization that endowed historical development with coherence (Iggers 1997).
 - a. This sentence uses the ideas of Iggers but in different words. As the sentence is not word for word what Iggers wrote and is a general insight drawn from his work, there is no need to use quote marks, but a reference at the end of the sentence is needed to demonstrate that the ideas contained in this sentence do not come from me, but are in fact derived from the work of Iggers.

2. The general understanding of the modern world was thus premised on the idea of modernization as 'a process of the global diffusion of Western civilisation and its key institutions' (Wittrock 1998: 19).
 - a. This sentence uses a direct quote from Wittrock and so the date and page number for the quote is needed.

3. According to Bendix (1967), modernization theory rested on three related assumptions.
 - a. I'm using a general insight from Bendix and so the date of the publication from which this insight is drawn is needed.

Office Hours

Gurminder K Bhambra

Autumn Term: Wednesdays 11am-12pm or by appointment

2. Race and the Making of the Modern World

This introductory session will look at the ways in which race has been present in the world and absent in our accounts of the modern world. It will draw attention to the themes that will be covered in the module and provide an opportunity for students to ask questions about the structure and content.

Most histories of the modern world, or 'modernity', define it in relation to the processes of industrialization and democratization that were seen to occur in Western Europe in the long nineteenth century. These processes, having been initiated in Europe, were then believed to have spread around the rest of the world. Such narratives are deficient in at least two ways. First, they fail to address the broader contexts of dispossession, colonization, enslavement, and appropriation that were the conditions of the 'European' revolutions. Second, they rarely acknowledge other historical events and processes as equally significant in the 'making of the modern world'. In this session, we look at the ways in which 'race' has structured both the making of the modern world and the histories of the modern world.

Essential Reading:

Hall, Stuart 1992. 'The West and the Rest: Discourse and Power' in Stuart Hall and Brian Gieben (eds.) *Formations of Modernity*. Cambridge: Polity Press/ Open University. **Available in Course Extracts**

Questions:

1. What is the relationship between history and sociology? Why does history matter to sociology?
2. What is the place of race within sociology? What is the relationship of race, history, and sociology?
3. To what extent are histories of dispossession, appropriation, colonization and enslavement present within general narratives of the emergence of the modern world? Give examples from secondary school teaching, media reports, etc.

Further Reading:

- Bhambra, Gurinder K. 2011. 'Historical Sociology, Modernity, and Postcolonial Critique,' *American Historical Review* Roundtable: Historians and the Question of 'Modernity' 116 (3): 653-662.
- Colley, Linda 1992. *Britons: Forging the Nation 1707-1837*. New Haven: Yale University Press.
- Du Bois, WEB 1935. *Black Reconstruction in America, 1860-1880*. Various imprints
- Dussel, Enrique D. 1995. *The Invention of the Americas: Eclipse of "the Other" and the Myth of Modernity*. New York: Continuum
- Gilroy, Paul 1993. *The Black Atlantic: Modernity and Double Consciousness*. Cambridge: Harvard University Press.
- Parsons, Talcott 1966. *Societies: Evolutionary and Comparative Perspectives*. New Jersey: Prentice-Hall Inc.
- Silva, Denise Ferreira da 2007. *Toward a Global Idea of Race*. Minneapolis: University of Minneapolis Press.
- Tilly, Charles 1975a. 'Reflections on the History of European State-Making' in Charles Tilly (ed.) *The Formation of National States in Western Europe*, pp3-83. Princeton: Princeton University Press.

- Trouillot, Michel-Rolph 2005. 'The Power in the Story' in *Silencing the Past: Power and the Production of History*. Beacon Press
- Weinstein, Barbara 2005. 'History without a Cause? Grand Narratives, World History, and the Postcolonial Dilemma,' *International Review of Social History* 50 (1): 71–93.
- Williams, Eric 1944. *Capitalism and Slavery*. University of North Carolina Press

Founding Racial Hierarchies

This section of the module looks at the way in which processes that created the modern world were predicated on particular understandings of race and how those understandings, in turn, consolidated and exacerbated those processes.

3. Dispossession

Our contemporary world order is based, largely, on the consolidation of patterns of European migration from the fifteenth century onwards. This migration involved trade and exchange, but also dispossession, appropriation, and genocide. In this session we examine the ways in which land and resources were dispossessed from earlier inhabitants and the justifications for such processes. In particular, we address the ways in which the enclosures within Britain – which dispossessed people from the land and privatised what had previously been common land – was the impetus for the more extensive and wide-reaching processes of dispossession and enclosure around the world. We also look at associated processes of genocide which usually accompanied dispossession.

Essential Reading (read two pieces):

- Dunbar-Ortiz, Roxanne 2014. 'Introduction' in *An Indigenous People's History of the United States*. Beacon Books. **Available in Course Extracts**
- Greer, Allan 2012. 'Commons and Enclosure in the Colonization of North America,' *The American Historical Review* 117 (2): 365-386. **Available on J-Stor**
- Steinmetz, George 2005. 'The First Genocide of the 20th Century and its Postcolonial Afterlives: Germany and the Namibian Ovaherero,' *The Journal of the International Institute* 12 (2): winter. Permalink: <http://hdl.handle.net/2027/spo.4750978.0012.201>

Questions:

1. What are the usual ways in which the take-over of land overseas is understood?
2. What is the relationship between genocide and dispossession?
3. Why does having an 'indigenous' history of the US matter?
4. Can you find examples / instances of these themes in other geographical contexts or in other time periods? What about contemporary 'land grabs', how are these understood?

Further Reading:

- Césaire, Aimé 1972 [1955]. *Discourse on Colonialism*, translated by Joan Pinkham. New York: Monthly Review Press.

- Frank, Andre Gunder 1970. *Latin America: Underdevelopment of Revolution. Essays on the Development of Underdevelopment and the Immediate Enemy*. New York: Monthly Review.
- Hochschild, Adam 1999. *King Leopold's Ghost: A Story of Greed, Terror and Heroism in Central Africa*. London: Macmillan
- Jennings, Francis 1971. 'Virgin Land and Savage People,' *American Quarterly* 23 (4): 519-541.
- Lall, Sanjaya 1975. 'Is "Dependence" a Useful Concept in Analysing Underdevelopment?,' *World Development* 3 (11-12): 799-810.
- Lawson, Tom 2014. *The Last Man: A British Genocide in Tasmania*. I. B. Tauris.
- Marzec, Robert P. 2002. 'Enclosures, Colonization, and the *Robinson Crusoe* Syndrome: A Genealogy of Land in a Global Context,' *boundary 2* 29 (2): 129-156.
- Merlo, M. 1995. 'Common Property Forest Management in Northern Italy: A Historical and Socioeconomic Profile,' *Unasylva*, 46: 58–63
- Neeson, J. M. 1993. *Commoners: Common Right, Enclosure and Social Change in England*. Cambridge: Cambridge University Press.
- Steinmetz, George 2007. *The Devil's Handwriting: Precoloniality and the German Colonial State in Qingdao, Samoa, and Southwest Africa*. Chicago: University of Chicago Press.
- Thompson, E. P. 'Field Labourers' in *The Making of the English Working Class*.
- Wallerstein, Immanuel 1980. *The Modern World-System II: Mercantilism and the Consolidation of the European World-Economy, 1600-1750*. New York: Academic Press.
- Weber, Max 1980 [1895]. 'The National State and Economic Policy (Freiburg address),' translated by Ben Fowkes, *Economy and Society* 9 (4): 428-449
- Williamson, T. 1987. 'Common Land' in J. Eatwell, M. Milgate, & P. Newman (eds) *The New Palgrave: A Dictionary of Economics* (Vol. I). London: MacMillan.
http://www.dictionarofeconomics.com/article?id=pde1987_X000385

4. Enslavement

Alongside dispossession, the institution of chattel slavery was a significant moment in the shaping of the modern world. It involved the kidnap and capture of people from one part of the world and their transportation to another part of the world in order to be forced to work for free and in oppressive conditions. In this session, we examine the European trade in human beings and discuss the ways in which it contributed to the shape of the modern world as we understand it today.

Essential Reading – choose 1 reading:

- Kohn, Margaret 2002. 'The Other America: Tocqueville and Beaumont on Race and Slavery,' *Polity* 35 (2): 169-93 **Available on J-Stor**
- Solow, Barbara L. (ed.) 1994. *Slavery and the Rise of the Atlantic System*. Cambridge: Cambridge University Press – read any of the chapters in this book. **Available as an e-book in the library**

Questions:

1. Discuss the different ways in which slavery came to constitute the modern world as we understand it.
2. How have understandings of the modern world failed to integrate an account of slavery into their analyses?

3. What is the relationship between capitalism and slavery? Is it a necessary relationship or a contingent one?

Further Reading:

- Baptist, Edward E. 2014. 'Introduction' in *The Half Has Never Been Told: Slavery and the Making of American Capitalism*. New York: Basic Books
- Beaumont, Gustave 1999 [1835]. *Marie: or Slavery in the United States*. John Hopkins Press
- Bhambra, Gurinder K and Victoria Margree 2010. 'Tocqueville, Beaumont and the Silences in Histories of the United States: An Interdisciplinary Endeavour across Literature and Sociology,' *Journal of Historical Sociology* 24 (1): 116-31
- Chatterjee, Indrani and Richard Eaton 2006. *Slavery and South Asian History*. Indiana University Press
- Cole, Jeffrey A. 1985. *The Potosí Mita: Compulsory Indian Labor in the Andes*. Stanford: Stanford University Press.
- Cooper, Anna Julia 2006. *Slavery and the French and Haitian Revolutionists*. Edited and translated by Frances Richardson Keller. Lanham: Rowman Littlefield.
- Drescher, S 1990. 'The Ending of the Slave Trade and the Evolution of European Scientific Racism,' *Social Science History* 14 (3): 415–450
- Dubois, Laurent 2004. *A Colony of Citizens: Revolution & Slave Emancipation in the French Caribbean, 1787–1804*. Chapel Hill: University of North Carolina Press
- Fischer, Sibylle 2004. *Modernity Disavowed: Haiti and the Cultures of Slavery in the Age of Revolution*. Durham: Duke University Press
- Genovese, E. D. 1976. *Roll Jordan Roll: The World the Slaves Made*. New York: Vintage Books
- Gilroy, Paul 1993. *The Black Atlantic: Modernity and Double Consciousness*. Cambridge: Harvard University Press.
- Roediger, David R. 2008. 'Slavery's Shadow, Empire's Edge' in *How Race Survived U. S. History: From Settlement and Slavery to the Obama Phenomenon*. London: Verso
- Tocqueville, Alexis 2000 [1835]. *Democracy in America*. Various imprints
- Wilder, Craig Steven 2013. *Ebony and Ivy: Race, Slavery, and the Troubled History of America's Universities*. New York: Bloomsbury Press
- Williams, Eric 1944. *Capitalism and Slavery*. University of North Carolina Press

5. Appropriation

One of the other ways in which the modern world came into being was through the appropriation – or theft – of resources from one part of the world to be put to use for and by people from another part of the world. One of the key constituents of colonialism was the taking of natural resources – land, minerals, foodstuffs – away from local populations and putting them to use elsewhere. In this session, we examine the ways in which 'trade' and 'commerce' can be seen to be euphemisms for what we might otherwise call theft.

Essential Reading – choose 2 readings:

- Gallagher, John and Ronald Robinson 1953. 'The Imperialism of Free Trade,' *The Economic History Review* 6 (1): 1-15. **Available on J-Stor**

Hansen, Peo and Stefan Jonsson 2014. 'Introduction: The Past that Europe Forgot' in *Eurafrica: The Untold History of European Integration and Colonialism*. London: Bloomsbury Academic.
Read online here: <https://www.bloomsburycollections.com/book/eurafrika-the-untold-history-of-european-integration-and-colonialism/>

Rodney, Walter 1972. 'Colonialism as a System for Underdeveloping Africa' in *How Europe Underdeveloped Africa*. London: Bogle-L'Ouverture Publication. **Available in Course Extracts**

Questions:

1. What is appropriation?
2. Should we understand appropriation as central to the making of the modern world? Why? Or why not?
3. Discuss how appropriation might differ from free trade? Does it?

Further Readings:

Anderson, David 2005. *Histories of the Hanged: The Dirty War in Kenya and the End of Empire*. London: Weidenfeld & Nicolson.

Bakewell, Peter John 1971. *Silver Mining and Society in Colonial Mexico: Zacatecas, 1546-1700*. Cambridge: Cambridge University Press.

Beckert, Sven 2015. 'Capturing Labour, Conquering Land' in *The Empire of Cotton: A Global History*. New York: Alfred A. Knopf

Braudel, Fernand 1982. *The Wheels of Commerce. Civilization and Capitalism, 15th-18th Century: Volume 2*. Translated by Siân Reynolds. London: William Collins Sons & Co.

Braudel, Fernand 1985. *The Perspective of the World. Civilization and Capitalism, 15th-18th Century: Volume 3*. Translated by Siân Reynolds. London: Fontana Press.

Brown, Kendall W. 2012. *A History of Mining in Latin America: From the Colonial Era to the Present*. New Mexico: University of New Mexico Press

Dean, Britten 1976. 'British Informal Empire: The Case of China,' *The Journal of Commonwealth & Comparative Politics* 14 (1): 64-81.

Elkins, Caroline 2005. *Imperial Reckoning: The Untold Story of Britain's Gulag in Kenya*. New York: Henry Holt.

Galeano, Eduardo 1973. *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*. Monthly Review Press.

Fanon, Frantz 1968 [1961]. *The Wretched of the Earth*. Grove Press

Memmi, Albert 1965 [1957]. *The Colonizer and the Colonized*. Beacon

Pomeranz, Kenneth 2000. *The Great Divergence: China, Europe, and the Making of the Modern World Economy*. Princeton: Princeton University Press.

Zimmerman, Andrew 2010. *Alabama in Africa: Booker T. Washington, the German Empire, and the Globalization of the New South*. Princeton: Princeton University Press.

Institutional Racial Orders

This section examines the consequences of the consolidation of institutional racial orders on understandings of identity in terms of the distinctions of race, caste and class. It also examines the ways in which a particular global economic order gets established through the institution of famine.

6. Race, Caste, and Class: A Problem of Values? (AE-C)

For this session, I would like you to choose one country – the US, France, or India (or one of your own choice) – and examine how understandings of race and caste structure contemporary society and debates. What are the implications of the topics covered thus far in the module on the ways in which contemporary societies are organized?

Readings on the US:

- Allen, Danielle 2005. 'Invisible Citizens: on Exclusion and Domination in Ralph Ellison and Hannah Arendt,' in M. Williams and S. Macedo (eds) *Nomos XLVI: Political Exclusion and Domination*. New York: NYU Press
- Baldwin, James 1998. *Notes of a Native Son*. Various imprints
- Coates, Ta-Nehisi 2015. *Between the World and Me*. Spiegel & Grau
- Cox, Oliver C. 1948. *Caste, Class and Race: A Study in Social Dynamics*. Doubleday
- Du Bois, WEB 1935. *Black Reconstruction in America, 1860-1880*. Various imprints
- Ellison, Ralph 1973 [1944]. 'An American Dilemma: A Review' in Joyce A. Ladner (ed.) *The Death of White Sociology*, pp81-95. New York: Vintage Books
- King, Desmond and Smith, Rogers M. 2005. 'Racial Orders in American Political Development,' *APSR* 99 (1): 75-92
- King, Desmond and Rogers M. Smith 2011. *Still a House Divided: Race and Politics in Obama's America*. Princeton: Princeton University Press.
- Singh, Nikhil Pal 2004. *Black is a Country: Race and the Unfinished Struggle for Democracy*. Cambridge: Harvard University Press
- Spark, C. L. 2001. 'Race, Caste, or Class? The Bunche–Myrdal Dispute over an American Dilemma,' *International Journal of Politics, Culture, and Society* 14 (3): 465-511
- Zimmerman, Andrew 2010. *Alabama in Africa: Booker T. Washington, the German Empire, and the Globalization of the New South*. Princeton: Princeton University Press

Readings on India:

- Ambedkar, B. R. 2014 [1936]. *Annihilation of Caste*. The annotated critical edition. Edited by S. Anand with an introduction by Arundhati Roy. Verso Books
- Appadurai, Arjun 1986. 'Is Homo Hierarchicus?' *American Ethnologist* 13 (4): 745–761
- Banerjee-Dube, Ishita (ed.) 2010. *Caste in History*. Oxford University Press
- Desai, S., & Dubey, A. 2012. 'Caste in 21st Century India: Competing Narratives,' *Economic and Political Weekly* 46 (11): 40–49.
- Deshpande, Ashwini 2000. 'Does Caste Still Define Disparity? A Look at Inequality in Kerala, India,' *The American Economic Review* 90 (2): 322–325
- Dumont, Louis 1970. *Homo Hierarchicus: The Caste System and its Implications*. University of Chicago Press
- Gupta, Dipankar (ed.) 2004. *Caste in Question: Identity or Hierarchy?* New Delhi: Sage Publications
- Guru, Gopal 1993. 'Dalit Movement in Mainstream Sociology,' *Economic and Political Weekly* 28 (14): 570-573
- Rege, Sharmila 2004. *Writing Caste, Writing Gender: Reading Dalit Women's Testimonios*. New Delhi: Zubaan

Readings on France:

- Aubert, Guillaume 2004. "'The Blood of France': Race and Purity of Blood in the French Atlantic World,' *The William and Mary Quarterly* 61 (3): 439-478
- Chapman, Herrick and Laura L. Frade (eds) 2004. *Race in France: Interdisciplinary Perspectives on the Politics of Difference*. New York: Berghahn Books
- Dubois, Laurent 2000. 'La République Métissée: Citizenship, Colonialism, and the Borders of French History,' *Cultural Studies* 14 (1): 15-34
- Geggus, David P. 1989. 'Racial Equality, Slavery, and Colonial Secession during the Constituent Assembly,' *American Historical Review* 94 (5): 1290-1308
- Palmer, Vernon Valentine 1996. 'The Origins and Authors of the Code Noir,' *Louisiana Law Review* 56 (2): 363-407 Available at: <http://digitalcommons.law.lsu.edu/lalrev/vol56/iss2/5>
- Peabody, Sue and Tyler Stovall (eds) 2003. *The Color of Liberty: Histories of Race in France*. Duke University Press
- Stovall, Tyler 2006. 'Race and the Making of the Nation: Blacks in Modern France' in Michael A. Gomez (ed.) *Diasporic Africa: A Reader*, pp200-218. New York: New York University Press
- Vergès, Françoise 2010. "'There Are No Blacks in France": Fanonian Discourse, "the Dark Night of Slavery" and the French Civilizing Mission Reconsidered,' *Theory Culture Society* 27 (7-8): 91-111

7. Imperialism, Famine and the Global Economic Order

One of the consequences of dispossession is rendering individuals and those dependent upon them subject to the market as a means of meeting their needs. The market, however, tends to make payments based upon the individual's contribution regardless of wider needs and also to render access to resources contingent and casualised, for example, as day labourers. Imperialism is partly about opening markets for products produced elsewhere, but also about disciplining 'native' populations for markets disrupting traditional modes of provisioning. One consequence of this has been the production of famines through orientation to the market, rather than simply as a result of any 'natural' calamity.

Essential Reading (choose two readings):

- Bose, Sugata 1990. 'Starvation amidst Plenty: The Making of Famine in Bengal, Honan and Tonkin, 1942-45,' *Modern Asian Studies* 24 (4): 699-727 **Available on J-Stor**
- Holmwood, John 2016. 'Moral Economy versus Political Economy: Provincialising Polanyi' in Christian Karner and Bernhard Weicht (eds) *The Commonalities of Global Crises: Markets, Communities and Nostalgia*. Palgrave Macmillan **Available in Course Extracts**
- Nally, David 2008. "'That Coming Storm": The Irish Poor Law, Colonial Biopolitics, and the Great Famine,' *Annals of the Association of American Geographers*, 98 (3): 714-41 **Available on J-Stor**
- Sen, Amartya 1982. 'The Great Bengal Famine' in *Poverty and Famines: An Essay on Entitlement and Deprivation*. Oxford: Oxford University Press. **Available as an e-book in the library**

Questions:

1. What are the implications of suggesting that famines are produced in the context of 'plenty'?

2. How does imperialism materially affect the production of famines?

Datasets:

The 1943/44 Bengal Famine

<http://globalavoidablemortality.blogspot.com/2005/07/forgotten-holocaust-194344-bengal.html>

The Irish Famine

<http://www.esrc.ac.uk/my-esrc/grants/R000232051/read>

Further Reading:

Davis, M. 2001. *Late Victorian Holocausts: El Nino Famines and the Making of the Third World*. London: Verso

Goldstone, J. 2009. *Why Europe? The Rise of the West in World History, 1500-1850*. Boston: McGraw-Hill

Pomeranz, K. 2000. *The Great Divergence: China, Europe and the Making of the Modern World Economy*. Princeton. Princeton University Press.

Marx, Karl 'Production, Wages, Profits' in *Value, Price and Profit*

<https://www.marxists.org/archive/marx/works/1865/value-price-profit/index.htm>

Morris, I. 2011. *Why The West Rules For Now*. London: Profile Books

Ó Gráda, Cormac and Kevin H. O'Rourke 1997. 'Migration as Disaster Relief: Lessons from the Great Irish Famine,' *European Review of Economic History* 1 (1): 3-25

Peacock, Mark S. 2010. 'Starvation and Social Class: Amartya Sen on Markets and Famines,' *Review of Political Economy* 22 (1): 57-73

Tauger, Mark B 2003. 'Entitlement, Shortage and the 1943 Bengal Famine: Another Look,' *The Journal of Peasant Studies* 31 (1): 45-72

Disciplinary Structures: (Un)knowing race

The final third of this module looks at the disciplinary structures that perpetuate the silences and omissions related to race that we have looked at thus far in the module. It looks at the way in which Enlightenment thought is itself complicit in such evasion and examines the ways in which this is being countered and other modes of knowing developed.

8. The Dark Side of the Enlightenment

While Enlightenment thought is ostensibly set up in opposition to slavery, this opposition is more conceptual than in relation to the actually existing slavery that was contemporaneous with it. Most often, when subsequent scholars look at the relationship of the Enlightenment to slavery they do so in the context of addressing abolition, not slavery. In this session we examine the implications of the failure of address enslavement for Enlightenment thought and look at the ways in which this has been challenged and addressed over time.

Essential Reading (choose two readings):

- May, Vivian M. 2008. "It is Never a Question of the Slaves": Anna Julia Cooper's Challenge to History's Silences in Her 1925 Sorbonne Thesis,' *Callaloo* 31 (3): 903–918. **Available on J-Stor**
- Mayblin, Lucy 2013. 'Never Look Back: Political Thought and the Abolition of Slavery,' *Cambridge Review of International Affairs* 26 (1): 93-110. **Available on J-Stor**
- Mills, Charles 1997. 'Overview' in *The Racial Contract*. Cornell: Duke University Press **Available in Course Extracts**

Questions:

1. Why does it appear to be easier for Enlightenment thinkers and subsequent scholars to discuss abolition than it is to discuss enslavement?
2. How does the idea of 'sanctioned ignorance' work in this context?

Further Reading:

- Bauman, Zygmunt 1989. *Modernity and the Holocaust*. Cambridge: Polity Press.
- Brunstetter, Daniel R. 2012. *Tensions of Modernity: Las Casas and His Legacy in the French Enlightenment*. Routledge
- Buck-Morss, Susan 2009. *Hegel, Haiti, and Universal History*. Pittsburgh: University of Pittsburgh Press
- Harvey, David Allen 2012. *The French Enlightenment and its Others: The Mandarin, the Savage, and the Invention of the Human Sciences*. Basingstoke: Palgrave
- Mignolo, Walter D. 2007. 'Delinking: The Rhetoric of Modernity, the Logic of Coloniality and the Grammar of De-coloniality,' *Cultural Studies* 21 (2): 449-514
- Muthu, Sankar 2003. *Enlightenment against Empire*. Princeton University Press
- Orrells, Daniel, Bhambra, G. K. and T. Roynon (eds). 2011. *African Athena: New Agendas*. Oxford: Oxford University Press
- Quijano, Aníbal 2007. 'Coloniality and Modernity/ Rationality,' *Cultural Studies* 21 (2): 168-78
- Sala-Molins, Louis 2006. 'Preface' and 'Of Men and (Under) Dogs' in *Dark Side of the Light: Slavery and the French Enlightenment*. Translated and with an Introduction by John Conteh-Morgan. Minneapolis: University of Minnesota Press

9. Racialised Grand Narratives: Orientalism (AE-C)

Edward Said's classic account, *Orientalism*, became the grounding for Postcolonial Studies which sought to develop an epistemological critique of standard disciplinary structures in terms of their omission of race. They questioned the failure to address the lives, experiences, and events of peoples and processes in parts of the world beyond Europe and the US and to develop more comprehensive accounts of world-historical processes. In this session, we start from the basis of the critique to look also at its implications in terms of examining how we might develop more comprehensive accounts of the making of the modern world.

Essential Reading (choose two readings):

- Keita, Maghan 2002. 'Africa and the Construction of a Grand Narrative in World History' in Eckhardt Fuchs and Benedikt Stuchtey (eds) *Across Cultural Borders: Historiography in Global Perspective*. New York: Rowman & Littlefield Publishers, Inc. **Available in Course Extracts**
- Morrison, Toni 1989. 'Unspeakable Things Unspoken: The Afro-American Presence in American Literature,' *Michigan Quarterly Review* Winter: 1-34 **Available on J-Stor**
- Tageldin, Shaden M. 2014. 'The Place of Africa, in Theory: Pan-Africanism, Postcolonialism, Beyond,' *Journal of Historical Sociology* 26 (3): 302-323 **Available on J-Stor**

Questions:

1. How have the basic ideas of Said's *Orientalism* been developed in other contexts? How effective has this been?
2. How might we understand the distinction between local and global in the context of writing more comprehensive world-historical accounts of the modern world?
3. What can we learn from literary theory?

Further Reading:

- Connell, Raewyn 1997. 'Why is Classical Theory Classical?' *American Journal of Sociology* 102 (6): 1511-1557
- Kelley, Robin D. G. 1999. "'But a Local Phase of a World Problem": Black History's Global Vision, 1883-1950,' *The Journal of American History* 86 (3): 1045-1077.
- Lander Edgardo 1997. 'Eurocentrism and Colonialism in the Latin American Social Thought' in Roberto Briceño-León and Heinz R. Sonntag (eds) *Sociology in Latin America*. Proceedings of the ISA Regional Conference for Latin America
<http://www.isa-sociology.org/colmemb/national-associations/en/meetings/reports/Latin%20American%20Sociology.pdf>
- Mantena, Karuna 2010. *Alibis of Empire: Henry Maine and the Ends of Liberal Imperialism*. Princeton University Press.
- Mignolo, Walter D. 2000. 'The Geopolitics of Knowledge and the Colonial Difference,' *South Atlantic Quarterly* 101 (1): 57-96
- Said, Edward W. 1992 [1978]. *Orientalism: Western Conceptions of the Orient*. Routledge
- Santos, Boaventura de Sousa 2007. 'Beyond Abyssal Thinking: From Global Lines to Ecologies of Knowledges' *Review* XXX (1): 45-89
- Sinha, Vineeta 2003. 'Decentring Social Sciences in Practice through Individual Acts and Choices,' *Current Sociology* 51 (1): 7-26
- Sitas, Ari 2006. 'The African Renaissance Challenge and Sociological Reclamations in the South,' *Current Sociology* 54 (3): 357-380.

10. Contesting Grand Narratives: Provincialising the West

The final session looks over the module as a whole to see how we might piece together the different aspects in terms of developing concepts and categories that both provincialise the Western experience and seek to develop more adequate world historical accounts of the making of the modern world.

Essential Reading (choose two readings):

Bhambra, Gurminder K. 2014. 'Conclusion' in *Connected Sociologies*. London: Bloomsbury Academic
Available in Course Extracts

Chakrabarty, Dipesh 2000. 'Introduction' in *Provincialising Europe: Postcolonial Thought and Historical Difference*. PUP **Available as an e-book in the library**

Dirlik, Arif 2003. 'Global Modernity? Modernity in an Age of Global Capitalism,' *European Journal of Social Theory* 6(3): 275-92 **Available in J-Stor**

Questions:

1. Is a global sociology possible? What are the challenges? And limitations?
2. What new possibilities open up for understanding the world through global sociology?
3. How might you explain what 'provincialising' Europe means via a concrete example?
4. Discuss the place of race in the making of the modern world.

Further Reading:

Behbehanian, Laleh and Burawoy, Michael 2011. 'Global Sociology: Reflections on an Experimental Course,' *Global Sociology, Live!* <http://globalsociologylive.blogspot.com/>
<http://burawoy.berkeley.edu/Global%20Sociology/Global%20Sociology%20Live.pdf>

Bhambra, Gurminder K. 2007. *Rethinking Modernity: Postcolonialism and the Sociological Imagination*. Palgrave

Dirlik, Arif 2005. 'The End of Colonialism? The Colonial Modern in the Making of Global Modernity,' *boundary 2* 32 (spring): 1-31

Falola, Toyin 2005. 'Writing and Teaching National History in Africa in an Era of Global History,' *Africa Spectrum* 40: 499-519.

Fals Borda, Orlando 1980. 'The Negation of Sociology and Its Promise: Perspectives of Social Science in Latin America Today,' *Latin American Research Review* 15 (1): 161-166.

Loomba, Ania 2005 [1998]. *Colonialism / Postcolonialism*. Second Edition. London and New York: Routledge.

Mignolo, Walter D. 2000. 'The Geopolitics of Knowledge and the Colonial Difference,' *South Atlantic Quarterly* 101 (1): 57-96

Patel, Sujata (ed.) 2010a. *The ISA Handbook of Diverse Sociological Traditions*. London: Sage Publications.

Santos, Boaventura de Sousa, João Arrisacado Nunes and Maria Paula Meneses 2007. 'Introduction: Opening Up the Canon of Knowledge and Recognition of Difference' in Boaventura de Sousa Santos (ed.) *Another Knowledge is Possible: Beyond Northern Epistemologies*. London: Verso, pp.xix-lxii.

Steinmetz, George (ed.) 2013. *Sociology and Empire: The Imperial Entanglements of a Discipline*. Durham: Duke University Press

Stoler, Ann 1989. 'Rethinking Colonial Categories,' *Comparative Studies in Society and History* 31: 134-161