



Department of Sociology and Anthropology
SOCI 3006
THE MARXIST TRADITION OF SOCIAL THOUGHT

Prerequisites: SOCI 2005 and at least 2nd-year standing

Professor Justin Paulson

Friday, 8:35-11:25 (in-person lecture course)

Office Hours: [Book an appointment](#) on Carleton's Office365

Offices: Loeb C768 (x2938); Dunton Tower 1502 (x8858)

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Course Description:

How did critical social thought develop in response to capitalism, fascism, and colonialism in the 20th century, and how does that context remain relevant today? How should we understand the intersections of race, class, and gender and the persistence of inequality and stratification? Who has the power to create meaningful social change, and why?

Selected authors and theoretical groupings may include the Frankfurt School of critical theory, the Birmingham School of cultural studies, Marxist feminism, social reproduction theory, theories of racial capitalism, and others. Case studies will include toolkits for understanding fascism (then and now), Canadian settler colonialism, climate change, and others.

Lectures will emphasize the intellectual history of the field; texts will be principally primary sources. The course is intended to be intellectually challenging and rewarding. Students will have opportunities to engage directly with primary texts to develop their own skills of close reading and theoretical analysis; learn to assess the strengths and weaknesses of different theoretical perspectives; develop their writing and rhetorical skills; deepen their understanding of the complexities of the social world and the relations of power, class, difference, identity, colonialism, agency, and history that drive this tradition of social thought.

Required texts (available through any bookseller, but I recommend Octopus Books, 116 Third Ave., 613-233-2589)

David Camfield, [We Can Do Better: Ideas For Changing Society](#) (Fernwood, 2017)

Keeanga-Yamahtta Taylor, [From #Blacklivesmatter to Black Liberation](#) (Haymarket, updated edition)

☞ Additional required texts (chapters and journal articles) will be on reserve at the library.
(Printed course packs (for purchase) can be made available with sufficient interest.)

Recommended texts:

[The Sociology Student Writer's Manual](#) (especially "Writing as Communication" & "Writing Competently")

Keeanga-Yamahtta Taylor, [How We Get Free: Black Feminism and the Combahee River Collective](#) (Haymarket)

for Marx texts: Tucker, *The Marx-Engels Reader*, 2nd ed. (Norton, 1978)

for keywords: Raymond Williams, *Keywords* and Ballamingie & Szanto, <http://www.showingtheory.net>

(Many other optional/suggested texts are listed in the reading schedule at the end of this course outline.)

Course Requirements & Methods of Evaluation:

Students in this class will read a variety of texts related to the course theme, and then meet for 3 hours each week. Class meetings may consist of lectures, discussions, and sometimes film. Note that lectures will not rehash the assigned texts, but are designed to complement them by providing background, context, clarification, and historical and theoretical framing. Students should be prepared each week to engage with and discuss the readings and the issues that they raise.

Students are expected to:

- Carefully read the assigned texts **before** the class meets. In the week before each class, you should prepare some written questions, thoughts, and/or subjects for discussion that are drawn from your own reflections on the week's texts. Bring those notes—and the texts for that week—to class.
- Attend all lectures punctually, take notes (on paper and in the margins of the texts), and be prepared to discuss the reading for that week. *Attendance and participation are important; you should not take this course if you cannot attend regularly.*
- Meet with the professor as necessary, complete all assignments on time, and participate actively in discussion.

Assessment in this course will be based on:

20% **reading quizzes**: Brightspace, to be completed prior to each lecture

10% **participation** (including attendance and the quality of your regular participation)

25% **midterm exam** (in-class, November 1)

30% **final exam**

15% **keyword journals**: each student will keep a keyword journal; **you should be working on it every week as you complete the reading assignments and following class discussion.** Journals must be submitted for check-in on October 11 and November 15; final due date for grading is December 6.

You will pick 3 concepts from the following list, and explicate them individually *in terms of their meaning in the Marxist tradition*, as you understand them via the texts, lectures, and class discussion. Each discrete entry should cite at least three texts from the course (including one from the suggested reading list), and offer at least one original example of the concept's application. The intention is for you to add to and revise your keyword journal as the course progresses and as your understanding of the concepts themselves deepens and progresses. Total length at the end of the course should be 9-10pp (~3pp per keyword).

Keywords: Exploitation - Rationality - the State - Colonialism - Social Movements - Class - Fascism - Socialism - Capitalism - Race and racism - Determinism - Gender - Hegemony - Production and reproduction - the 'Popular' - Labour - Alienation - Struggle and social change - Relationality - Revolution - History - Stratification - Progress - Common sense - Populism - Ideology - Markets - Materialism - Ecology - Solidarity - Structure vs. agency

What do I look for in a keyword journal?

Are you explicating the concept via close readings of the assigned texts? Are you drawing from the obvious places (e.g., where a theorist addresses the concept explicitly), but making connections to less-obvious sources as well? Is it clear that you understand the concept as sociological (rather than psychological or biological)? How is it related to history? To struggle? To capitalism? How has the concept shifted over time, and how do different theorists employ or understand the keyword differently? What do different schools of thought contribute to an understanding of the concept? If this is a keyword that, in addition to being an explanatory sociological concept, does discursive work itself (e.g: when common-sense understandings of it are ideological — race, class, gender may be examples of this), then what work does it do? What questions does a rigorous understanding of this concept help answer?

Extra credit options:

- *Students who demonstrate a high level of preparation and who participate regularly in classroom discussions will be eligible for an additional bonus up to 5%.*
- *Students who attend lectures sponsored or co-sponsored by the Department of Sociology and Anthropology will be eligible for a 2% bonus per event; simply post to the Brightspace discussion board a >1pp writeup of the talk and **what you found relevant to the course themes**.*
- *CSAS workshops are also available for extra credit (see last page of this syllabus).*

NOTE: Written work submitted for this course may be the subject of additional oral examination. All final grades are subject to the final approval of the Dean, who also has the authority to change grades. All work must be developed and completed by students whose name is on the work. Use of AI or online "paper mills" will lead to an immediate failure in the class.

INTERPRETING GRADES:

The grade of **A** is appropriately given to written work that is ambitiously and thoughtfully conceived, thoroughly developed and supported by evidence, and effectively edited. A grade of A is earned when students' preparation for and execution of all course components (including reading, in-class discussions, presentations, essays, and exams) are consistently outstanding. Work in the A range demonstrates high-level writing and analytical skills, as well as an accurate, nuanced engagement with course texts and concepts.

The grade of **B** is appropriately given to course work that very successfully meets the demands of the assignment, although some components may be more successfully executed than others. Students earning grades in the B range demonstrate a solid grounding in course materials, steady engagement with key concepts, and competent writing and research skills.

The grade of **C** is appropriately given to work that demonstrates an engagement with the demands of the assignment, and an accurate (if un-nuanced) understanding of key texts and concepts, and basic but adequate research, writing, and analytical skills. Students earning grades in the C range have satisfactorily fulfilled requirements, although in some instances, minimally so.

The grade of **D** is appropriately given to work that is barely adequate to meet the demands of the assignment. Students earning grades in the D range submit work that contains significant inaccuracies, omissions, or other signs of carelessness. D-level work reveals an effort to meet an assignment's demands, but fails to demonstrate fully the competencies required to successfully complete the task.

The grade of **F** is appropriate for students whose work is so incomplete, careless, or inaccurate that it does not represent a reasonable effort to meet the requirements of the course.

In accordance with the Carleton University Undergraduate Calendar, letter grades assigned in this course will have the following numerical equivalents:

A+	90-100	B+	77-79	C+	67-69	D+	57-59	F	below 50
A	85-89	B	73-76	C	63-66	D	53-56		
A -	80-84	B-	70-72	C-	60-62	D-	50-52		

Standards: All written work is to be printed using a 12-point font and double-spaced. The Chicago style (17th edition) is to be used in the assignments and papers of this course. Chicago's author-date method is preferred by the department although the footnote method is also acceptable. For more information please see: https://chicagomanualofstyle.org/tools_citationguide/citation-guide-2.html

Written work not submitted in class is due in the Sociology & Anthropology drop box (Loeb B750) at 4pm on its due date. **YOUR NAME, THE TITLE OF THE COURSE (SOCIOLOGY 3006), AND YOUR PROFESSOR'S NAME MUST BE VISIBLE ON THE FIRST PAGE.** (Your student number is not necessary.) Per university guidelines, *you must retain a copy of each assignment you submit.* The professor is not responsible for misplaced assignments for which no other copies exist.

Assignments and exams due prior to December will be returned in class. Assignments due at the end of the semester will be returned by arrangement with the professor personally, or by mail with submission of a stamped, self-addressed envelope.

Late Work: Reading quizzes are to be taken on Brightspace, prior to each class, but retakes (or making up for missed quizzes) will be allowed during Reading Week. Any assignments completed in class cannot be made up. All students have an automatic 3-day extension for the keyword journals at the end of term — I won't collect them from the dropbox until December 9th. Keyword journals submitted after Dec 9 will lose 1/3 of a letter grade (e.g. A->A- etc.) per day. Please plan ahead, and work on your keywords throughout the term so you're not crunched for time at the end.

Academic honesty: Please see the section on plagiarism below for the relevant University policies. I take academic honesty very seriously. Writing your own work—and learning to do it well—is a crucial component of your university education. All suspected plagiarism cases will be delivered to the Dean's office for investigation and prosecution, with no exception for extraneous circumstances. Academic dishonesty cheapens everyone's degree, and also results in harsh sanctions. Just don't do it.

Computers: Laptop computers are **not** allowed in class except when necessary to take notes. **(Documentation from the Paul Menton Centre is required.)** Note-takers volunteering their notes for the PMC may also use laptops to do so. Any students using laptops will only take notes; internet connections must be off, and power cords should not cross the aisle. Other computers, music players, etc. must be turned off and put away.

Doodling is a time-honoured tradition of lectures. Listen. Take notes. Absorb. Question.

Cell phones: Cell phones should be off and packed away for the duration of the class. (If your phone or messaging device disrupts class or is otherwise used during class, you will be asked to leave, or to turn over your phone to the professor for the duration of the class.) Exceptions for those needing to be on-call for a kid or an emergency — just let me know.

Questions: Questions are encouraged throughout lecture. Out-of-class questions about the course material are best handled in office hours. **Please do not hesitate to schedule an appointment!** In the unlikely event that it is impractical or impossible to schedule an appointment, you are then encouraged to email your question to the professor.

Please note that all course-related emails should be considered formal communication, and written accordingly. Email must be to and from your Carleton account, as per Carleton rules.

Please do not use email as a substitute for reading the syllabus or coming to office hours.

IMPORTANT NOTE REGARDING COURSE EXPECTATIONS, DIVERSITY, AND INCLUSION:

In this course, you are expected to learn from your texts, your teacher and from one another. But learning, as with understanding, begins with experience. Our class will be racially, culturally, generationally, and economically diverse; we will be of different gender identifications and sexual orientations. Our lived experiences and reactions to the course material may reflect this diversity. Sharing our perspectives on and interpretations of the course material will enhance everyone's learning experience: you are encouraged to debate and openly express any disagreements with the conclusions of the authors you will read, with your fellow classmates, or with the Professor in the different participation fora that are available for this course. However, you are expected to conduct yourself as a scholar (ground your arguments in reason rather than 'opinion') and in such a way that shows the utmost respect to others. Derogatory comments and hateful behaviour towards others will not be tolerated.

We also recognize the location of the Carleton campus on the traditional, unceded territories of the Algonquin nation. All members of the Carleton community have a responsibility to the Algonquin people and a responsibility to adhere to Algonquin cultural protocols.

In putting together the course outline and reading selections, I am guided by the work of Angela Davis, who is always worth quoting at length:

"In my mind, as long as capitalism persists in determining the future of this planet, Marxism will continue to be relevant — as critiques of existing political economies; as approaches to the philosophy of history that emphasize the impermanence of history, even as proponents of capitalism insist on representing it as the inalterable backdrop of the future; and especially a reminder of human agency and the possibility of revolutionary transformation... Those who value the Marxist tradition—and I certainly count myself among those who do—will also value critical engagements with Marxist theory based on new insights regarding the forces of history...

If we set out to examine the many ways in which capitalism and racism have been intertwined, from the eras of colonialism and slavery to the present... I think that we are not so much 'stretching Marxism' as we are continuing to build upon and critically engage with its insights... In both his works of philosophy and political economy, Marx always emphasized critique—and, of course, this became the primary approach of the Frankfurt School: critical theory... What I have always appreciated is the openness of Marx's work, its implicit invitation to push it in new directions...

[N]ew developments in global capitalism, including the increasing importance of women's labour—in manufacturing, as well as in reproductive and care labour, and especially in the global South—have pushed us to develop different categories and different methodological approaches. At a time when there is a great deal of dissatisfaction with capitalism, I think it is extremely important to expose students (either in institutionalized academic settings or in the context of movement-building education) to Marxist ideas, and especially to Marxist-inflected, anti-racist feminist approaches."

— Angela Y. Davis, to Brenna Bhandar and Rafael Ziadah, in *Revolutionary Feminisms* (Verso, 2020), pp. 205-6.

Academic Regulations, Accommodations, Plagiarism, etc.

University rules regarding registration, withdrawal, appealing marks, and most anything else you might need to know can be found on the university's website, here: <https://calendar.carleton.ca/undergrad/regulations/academicregulationsoftheuniversity/>

Accommodations

You may need special arrangements to meet your academic obligations during the term. Carleton is committed to providing academic accessibility for all individuals. You may need special arrangements to meet your academic obligations during the term. The accommodation request processes, including information about the Academic Consideration Policy for Students in Medical and Other Extenuating Circumstances, are outlined on the Academic Accommodations website: <http://students.carleton.ca/course-outline>

Student Mental Health

As a University student you may experience a range of mental health challenges that significantly impact your academic success and overall well-being. If you need help, please speak to someone. There are numerous resources available both on- and off-campus to support you. Here is a list that may be helpful:

Emergency resources (on and off campus): <https://carleton.ca/health/emergencies-and-crisis/emergency-numbers/>

Carleton resources:

- Mental Health and Wellbeing: <https://carleton.ca/wellness/>
- Health & Counselling Services: <https://carleton.ca/health/>
- Paul Menton Centre: <https://carleton.ca/pmc/>
- Academic Advising Centre (AAC): <https://carleton.ca/academicadvising/>
- Centre for Student Academic Support (CSAS): <https://carleton.ca/csas/>
- Equity & Inclusivity Communities: <https://carleton.ca/equity/>

Off campus resources:

- Distress Centre of Ottawa and Region: (613) 238-3311 or TEXT: 343-306-5550, <https://www.dcottawa.on.ca/>
- Mental Health Crisis Service: (613) 722-6914, 1-866-996-0991, <http://www.crisisline.ca/>
- Empower Me: 1-844-741-6389, <https://students.carleton.ca/services/empower-me-counselling-services/>
- Good2Talk: 1-866-925-5454, <https://good2talk.ca/>
- The Walk-In Counselling Clinic: <https://walkincounselling.com>

Plagiarism

The University Academic Integrity Policy defines plagiarism as “*presenting, whether intentionally or not, the ideas, expression of ideas or work of others as one's own.*” This includes reproducing or paraphrasing portions of someone else's published or unpublished material, regardless of the source, and presenting these as one's own without proper citation or reference to the original source. It also includes all computer- and AI-generated content. Examples of sources from which the ideas, expressions of ideas or works of others may be drawn from include but are not limited to: books, articles, papers, literary compositions and phrases, performance compositions, chemical compounds, artworks, laboratory reports, research results, calculations and the results of calculations, diagrams, constructions, computer reports, computer code/software, ChatGPT, material on the internet and/or conversations.

Examples of plagiarism include, but are not limited to:

- any submission prepared in whole or in part, by someone else or by an algorithm or AI;
- using ideas or direct, verbatim quotations, paraphrased material, algorithms, formulae, scientific or mathematical concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another's data or research findings without appropriate acknowledgement;
- submitting a computer program developed in whole or in part by someone else or an AI, with or without modifications, as one's own; and
- failing to acknowledge sources through the use of proper citations when using another's work and/or failing to use quotation marks.

Plagiarism is a serious offence that cannot be resolved directly by the course's instructor. The Associate Dean of the Faculty conducts a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They can include a final grade of “F” for the course, academic suspension, or other more severe penalties.

Pandemic Measures

It is important to remember that the virus that causes Covid-19 is still widespread in Ottawa, with others (such as Highly Pathogenic Avian Influenza) potentially on the horizon. The situation can change at any time and the risks of new variants and outbreaks are very real. There are a number of actions you can take to lower your risk and the risk you pose to those around you, including being vaccinated, wearing a mask, staying home when you're sick, washing your hands, and maintaining proper respiratory and cough etiquette.

All members of the Carleton community are required to follow requirements and guidelines regarding health and safety, which may change from time to time. If you are requested to take specific precautionary measures such as wearing a mask or getting vaccinated, know that it is both to protect yourself and in order to show care for and solidarity with others, including your immunocompromised peers and the not-yet-fully-vaccinated or boosted children of your fellow students and teaching staff. For the most recent information about Carleton's pandemic response and health and safety requirements please see the University's Health and Safety website.

Fall 2024 Dates and Deadlines	
August 28	Deadline for course outlines to be made available to students for Early Fall, Full Fall and Fall/Winter courses
September 20-22	Deferred Exam Period: Full Summer term final examinations; Late Summer term final examinations
October 21	Deadline for course outlines to be made available to students for Late Fall courses
October 21-25	<p>Fall Break: No classes will take place. Students cannot be required to attend class or submit coursework from Sunday, October 20 to Sunday, October 27. The following exceptions may apply:</p> <ul style="list-style-type: none">• If it is necessary to hold a test after Friday, October 18 due to exceptional circumstances, it can only be scheduled on Saturday, October 19. This timing must be announced on the course outline that is distributed at the beginning of the term.• Final exams for Early Fall undergraduate courses may be held on October 26-27 and November 2-3.
November 11	Remembrance Day is on Monday, November 11. As much as possible, course instructors are asked to allow for a moment of silence for personal reflection at 11 a.m. in accordance with Senate policy .
November 15-17	Deferred Exam Period: Early Fall term undergraduate final examinations
December 9-21	Final examinations in Full Fall and Late Fall courses and mid-term examinations in Fall/Winter courses will be held. Examinations are normally held all seven days of the week.
December 21	All final take-home examinations are due on this day

COURSE MEETINGS AND LECTURE TOPICS

* denotes a shortened lecture that will end at 10:30am. (Sept 27, Nov 8, Nov 29)

September 6 **Introduction: Critical and cultural theory: the Marxian tradition of sociology**

Camfield, chapters 1-3

Karl Marx, "Theses on Feuerbach," in Tucker (ed.), [The Marx-Engels Reader](#), pp. 143-145.

Suggestions for further reading:

Karl Marx, selections from the Tucker edition ([The Marx-Engels Reader](#), 2nd ed.):

"Economic and Philosophic Manuscripts" pp. 66, 70-93.

"Alienation and Social Classes", pp. 133-135.

The German Ideology, pp. 146-163

"Wage Labour and Capital", pp. 203-217

Capital vol. I, pp. 302-336, 361-364.

"Manifesto of the Communist Party," pp. 469-500.

The Civil War in France, pp. 629-652.

Herbert Marcuse, "A Note on Dialectic," preface to [Reason and Revolution: Hegel and the Rise of Social Theory](#) (Beacon, 1960), pp. vii-xvi.

Rosa Luxemburg, "Stagnation and Progress of Marxism," in [Rosa Luxemburg Speaks](#) (Pathfinder, 1970 [1903]), pp. 106-111.

Stuart Hall, "The 'Political' and the 'Economic' in Marx's Theory of Classes," ch. 3 of [Selected Writings on Marxism](#) (Duke, 2021)

Philip Abrams, "The Transition to industrialism: class formation and class struggle", ch. 3 of [Historical Sociology](#) (Cornell, 1982)

MC Howard and JE King, "The sociological method of Marx's economics," ch. 2 of [The Political Economy of Marx](#) (Longman, 1975)

Terry Eagleton, [Why Marx Was Right](#) (Yale, 2011).

September 13 **Historical materialism, relationality, and determinism**

Raymond Williams, "Base and Superstructure," "Determination," and "Productive Forces," in [Marxism and Literature](#) (Oxford, 1977), pp. 75-94.

Camfield, chapters 5-6.

For further reading:

Camfield, chapter 4.

Rosa Luxemburg, "The Mass Strike, the Political Party, and the Trade Unions", in [Selected Political Writings](#) (MR Press, 1971 [1906]), pp. 223-270.

V.I. Lenin, "State and Revolution", in [Marx-Engels-Marxism](#) (Foreign Languages Publishing House, 1953 [1917]).

Michael Burawoy, "For a Sociological Marxism: The Complementary Convergence of Antonio Gramsci and Karl Polanyi," *Politics & Society* 31:2 (2003), 193-261.

September 20 **Critical theory and fascism**

Theodor Adorno and Max Horkheimer, "The Culture Industry: Enlightenment as Mass Deception," from [The Dialectic of Enlightenment](#) (Stanford, 2002 [1944]), 95-136.

Herbert Marcuse, "Some Social Implications of Modern Technology," in [The Essential Frankfurt School Reader](#) (New York: Continuum, 1994), 138-162.

For further reading:

Walter Benjamin, "Theses on the Philosophy of History", in [Selected Writings vol. 4](#) (Harvard, 2003)

Herbert Marcuse and Martin Heidegger, "A Dialogue in Letters," 1947-1948 (5pp)
 Theodor Adorno, The Culture Industry: Selected Essays on Mass Culture (Routledge, 1991)
 Theodor Adorno, Introduction to the Sociology of Music (Continuum, 1976 [1962])
 Walter Benjamin, "The Work of Art in the Age of Mechanical Reproduction," in Illuminations (Harcourt, 1968 [1936])
 Clara Zetkin, Fighting Fascism: How to Fight and How to Win (Haymarket, 2017 [1923])
 Herbert Marcuse, "33 Theses on Fascism"
 Franz Neumann, Behemoth: The Structure and Practice of National Socialism, 1933-1944 (Ivan Dee, 2009 [1942])
 Erich Fromm, Escape From Freedom (Avon, 1965 [1941])
 Georg Lukács, The Destruction of Reason (Merlin, 1980 [1962])

* September 27

Culture, Ideology, and Politics

+ CSAS presentation 10:30-11:00

Stuart Hall, "Cultural Studies and its Theoretical Legacies," in D. Morley and K.H. Chen, eds., Stuart Hall: Critical Dialogues in Cultural Studies (New York: Routledge, 1992), 261-274.

Stuart Hall, "The Neo-Liberal Revolution", *Cultural Studies* 25:6 (2011), pp. 705-728.

Raymond Williams, "Hegemony," in Marxism and Literature, 108-114.

Laurie Adkin, "Hegemony & Counterhegemony," in Showing Theory to Know Theory, pp. 216-223 (<http://showingtheory.net>)

For further reading:

Stuart Hall, "Notes on Deconstructing 'the Popular'", in *People's History and Socialist Theory*, ed. Raphael Samuel (Routledge, 1981), pp. 315-349.
 Antonio Gramsci, "Hegemony, Relations of Force, Historical Bloc," in Forgacs, ed., The Antonio Gramsci Reader: Selected Writings 1916-1935 (NYU Press, 2000), pp. 189-221.
 —, selections on the "war of position" and "war of manoeuvre", pp. 225-230.
 David Forgacs, "National-Popular: Genealogy of a Concept," in During, ed., The Cultural Studies Reader (Routledge, 1993), 178-190.
 Stuart Hall, "Gramsci's Relevance for the Study of Race and Ethnicity," *Journal of Communication Inquiry* 10:2 (1986), 5-27.
 Carolyn Kay Steedman, Landscape for a Good Woman (Rutgers, 1986)
 Paul Willis, Learning to Labor: How Working Class Kids Get Working Class Jobs (Columbia, 1977)
 Any of the "Stencilled Occasional Papers" of the CCCS:
<https://www.birmingham.ac.uk/schools/historycultures/departments/history/research/projects/cccs/publications/stencilled-occasional-papers.aspx>
 Dick Hebdige, Subculture: The Meaning of Style (Routledge, 1988 [1979])
 Paul Gilroy, The Black Atlantic: Modernity and Double Consciousness (Harvard, 1993)
 Any of the issues of *Marxism Today* from 1977-1991

October 4

Class, race, and identities

Camfield, chapters 7 and 12.

Taylor, Forward (pp. xiii-xv), "Introduction" and Chapter 1 (pp. 1-50). *Skim chs. 2-5.*

For further reading:

Cheryl Harris, "Whiteness as Property," *Harvard Law Review* 106:8 (1993), pp. 1709-1791
 Himani Bannerji, "The Passion of Naming: Identity, Difference, and the Politics of Class," ch. 1 of Thinking Through: Essays on Feminism, Marxism, and Anti-Racism (Women's Press, 1995), pp. 17-40.
 Also "Introducing Racism: Notes Towards an Anti-Racist Feminism," pp. 41-54.
 Asad Haider, Mistaken Identity: Race and Class in the Age of Trump (Verso, 2018)
 Karen Fields and Barbara Fields, Racecraft: The Soul of Inequality in American Life (Verso, 2012)
 Angela Y. Davis, "Recognizing Racism in the Era of Neoliberalism", in The Meaning of Freedom (City Lights, 2012), pp. 165-177.
 David Camfield, "Re-Orienting Class Analysis: Working Classes as Historical Formations," *Science and*

Society 68:4 (2004-2005), pp. 421-446.

David Roediger, [The Wages of Whiteness: Race and the Making of the American Working Class](#) (Verso, 1991).

Alan Hunt, ed., [Class and Class Structure](#) (Lawrence & Wishart, 1977), especially Stuart Hall, "The 'Political' and the 'Economic' in Marx's Theory of Classes", Nicos Poulantzas, "The New Petty Bourgeoisie," Paul Hirst, "Economic Classes and Politics," and Jean Gardiner, "Women in the Labour Process and Class Structure"

E.P. Thompson, [The Making of the English Working Class](#) (Vintage, 1963)

Ron Ramdin, [The Making of the Black Working Class in Britain](#) (Verso, 2017 [1987])

Mike Davis, [Prisoners of the American Dream](#) (Verso, 1986)

Erik Olin Wright, "From Grand Paradigm Battles to Pragmatist Realism: Towards an Integrated Class Analysis", in [Understanding Class](#) (Verso, 2015), pp. 1-18.

Robin D.G. Kelley, [Race Rebels: Culture, Politics, and the Black Working Class](#) (Free Press, 1994)

David McNally, [Blood and Money: War, Slavery, Finance, and Empire](#) (Haymarket, 2020)

Howard Adams, [Prison of Grass: Canada From a Native Point of View](#), revised edition (Fifth House, 1989)

Moishe Postone, "Anti-Semitism and National Socialism: Notes on the German Reaction to the Holocaust," *New German Critique* 19 (1980): 97-115.

Abigail B. Bakan and Yasmeen Abu-Laban, "Antisemitism as Anti-Jewish Racism: Reflections on an Anti-Racist Analytic," *Historical Materialism* 32:1 (2024): 225-266.

October 11

Social reproduction and intersectionality

Camfield, chapters 10-11.

Tithi Bhattacharya, "How Not to Skip Class: Social Reproduction of Labor and the Global Working Class," in Bhattacharya, ed., [Social Reproduction Theory: Remapping Class, Recentring Oppression](#) (Pluto, 2017), pp. 68-93.

Taylor, chapters 6-8 (pp. 153-237) - begin

For further reading:

Camfield, chapter 8.

Sue Ferguson and David McNally, "Social Reproduction Beyond Intersectionality: An Interview", *Viewpoint* vol. 5 (2015): <https://www.viewpointmag.com/2015/10/31/social-reproduction-beyond-intersectionality-an-interview-with-sue-ferguson-and-david-mcnally/>

Sue Ferguson, "Intersectionality and Social-Reproduction Feminisms: Toward an Integrative Ontology," *Historical Materialism* 24:2 (2016), pp. 38-60.

David McNally, "Intersections and Dialectics: Critical Reconstructions in Social Reproduction Theory," in [Social Reproduction Theory](#), pp. 94-111.

Stuart Hall, "Who Needs Identity?" in [Questions of Cultural Identity](#), ed. Stuart Hall and Paul du Gay (London: Sage, 1996), 1-17.

Dorothy Smith, "Women's Experience as a Radical Critique of Sociology," *Sociological Inquiry* 44:1 (1974), 7-13

October 18

Social movements and social change

Camfield, chapters 13-16.

Taylor, chapters 6-8 - complete reading.

David McNally, "'Unity of the Diverse': Working-Class Formations and Popular Uprisings from Cochabamba to Cairo," in Barker, et al, [Marxism and Social Movements](#) (Haymarket, 2013), 401-423.

For further reading:

Robin D.G. Kelley, "This Battlefield Called Life: Black Feminist Dreams," in [Freedom Dreams: The Black Radical Imagination](#) (Beacon, 2003), pp. 135-156.

Walter Rodney, [Decolonial Marxism: Essays from the Pan-African Revolution](#) (Verso, 2022)

Laurie Adkin, "Political Ecology and Counter-Hegemonic Politics," in Carrol & Sarker, eds., [A World to Win](#) (ARP, 2016), pp. 93-110.

Michael Bueckert, "Solidarity with Whom? Occupy Wall Street and Responsibility to the Other(s)", pp. 327-341 in [A World to Win](#)

Sheila Rowbotham, Women, Resistance, and Revolution: A History of Women and Revolution in the Modern World (Vintage, 1974)

Herbert Marcuse and Franz Neumann, "Theories of Social Change" [1940s—ask the professor for a copy]

Roxanne Dunbar-Ortiz, "The Relationship between Marxism and Indigenous Struggles and Implications of the Theoretical Framework for International Indigenous Struggles" (review/critique of Glen Sean Coulthard, Red Skin, White Masks), *Historical Materialism* 24:3 (2016), 76-91.

Gabriel Hetland and Jeff Goodwin, "The Strange Disappearance of Capitalism from Social Movement Studies", in Barker et al, eds., Marxism and Social Movements (Haymarket, 2014), pp. 83-102.

John Krinsky, "Marxism and the Politics of Possibility: Beyond Academic Boundaries", in Marxism and Social Movements, pp. 103-121.

Beverly Silver, Forces of Labor: Workers' Movements and Globalization since 1870 (Cambridge, 2003)

David McNally, Another World is Possible: Globalization and Anti-Capitalism, 2nd ed.

Alan Sears, The Next New Left: A History of the Future

October 25

Reading week – no class

November 1

MIDTERM EXAM (in class)

***November 8**

Primitive accumulation and settler colonialism

Karl Marx, "The Secret of Primitive Accumulation" and "The Modern Theory of Colonization", in Capital, vol. 1 (Vintage or Penguin, 1977 [1867]), pp. 873-876 and 931-941.

Justin Paulson and Julie Tomiak, "Original and Ongoing Disposessions: Settler Capitalism and Indigenous Resistance in British Columbia", *Journal of Historical Sociology* 2022: 1-16.

For further reading:

Marx, the other chapters making up part VIII of Capital (pp. 876-930).

Roxanne Dunbar-Ortiz, "Introduction" to An Indigenous Peoples' History of the United States (Beacon, 2014), pp. 1-14 (especially pp. 4-9.)

Robin D.G. Kelley, "The Rest of Us: Rethinking Settler and Native," *American Quarterly* 69:2 (2017), 267-276.

Walter Rodney, How Europe Underdeveloped Africa (Verso, 2018 [1972])

Shiri Pasternak & Tia Dafnos, "How does a settler state secure the circuitry of capital?" *Environment and Planning D: Society and Space* (2017), 1-19.

Frantz Fanon, "The So-Called Dependency Complex of Colonized Peoples", in Black Skin, White Masks (Grove, 1967 [1952]), pp. 83-108.

Kevin Anderson, "Marx's Late writings on Non-Western and Precapitalist Societies and Gender", *Rethinking Marxism* 14:4 (2006), 84-96.

Gerald Horne, The Apocalypse of Settler Colonialism: The Roots of Slavery, White Supremacy, and Capitalism in Seventeenth-Century North America and the Caribbean (MR Press, 2018).

Rebecca Jane Hall, "Divide and Conquer: Privatizing Indigenous Land Ownership as Capital Accumulation", *Studies in Political Economy* 96 (2015), 23-45.

George Ciccariello-Maher, Decolonizing Dialectics (Duke, 2017)

November 15

Resource extraction and climate change

Camfield, chapter 9.

John Bellamy Foster, Brett Clark, and Richard York, "Why Ecological Revolution?", ch. 18 of The Ecological Rift: Capitalism's War on the Earth (Monthly Review, 2010), pp. 423-442.

Kanahus Manuel and Shiri Pasternak, "We Own It, So Let's Kill It: What to Do About Kinder Morgan in an Era of Reconciliation" (Yellowhead Institute Brief) <https://yellowheadinstitute.org/wp-content/uploads/2018/07/we-own-it-so-lets->

For further reading:

- Michael Löwy, *Ecosocialism: A Radical Alternative to Capitalist Catastrophe* (Haymarket, 2015)
Heather Rogers, [*Green Gone Wrong: Dispatches from the front lines of eco-capitalism*](#) (Verso, 2010)
(or, "Garbage capitalism's green commerce," *Socialist Register* 2007, pp. 231-250.)
Eriel Deranger, "The Green New Deal in Canada: Challenges for Indigenous Participation" (Yellowhead Institute Brief): <https://yellowheadinstitute.org/wp-content/uploads/2019/07/green-new-deal-yellowhead-brief.pdf>
Fred Magdoff & John Bellamy Foster, *What Every Environmentalist Needs to Know About Capitalism: A Citizen's Guide to Capitalism and the Environment* (MR Press, 2011)
Ian Angus, *Facing the Anthropocene: Fossil Capitalism and the Crisis of the Earth System* (MR, 2016)
Andreas Malm, *Fossil Capital: The Rise of Steam Power and the Roots of Global Warming* (Verso, 2016)

November 22

Using theory to understand current issues in Canada (I): Indigenous resurgence

- Glen Sean Coulthard**, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minnesota, 2014), Introduction ("Subjects of Empire"), pp. 1-24. and Conclusion ("Lessons from Idle No More"), pp. 151-180.
Leanne Betasamosake Simpson, "Nishnaabeg Anticapitalism", in *As We Have Always Done: Indigenous Freedom through Radical Resistance* (U Minn, 2017), pp. 55-70.

For further reading:

- Elaine Coburn and Cliff (Kam'ayaam/Chachim'multhnii) Atleo, "Not Just Another Social Movement: Indigenous Resistance and Resurgence", in Carroll & Sarker, eds., *A World to Win: Contemporary Social Movements & Counter-Hegemony* (ARP, 2016), pp. 176-194.
Robyn Maynard and Leanne Betasamosake Simpson, *Rehearsals for Living* (Knopf, 2022)
Coulthard, chapter 1 of *Red Skin, White Masks*, "The Politics of Recognition in Colonial Contexts"
Final Report of the Truth and Reconciliation Commission of Canada, Volume 1: Summary (Lorimer, 2015)
Howard Adams, *Prison of Grass: Canada from a Native Point of View* (Fifth House: 1989), especially part 4, "Towards Liberation" (chs. 14-16).

***November 29**

Using theory to understand current issues in Canada (II): rightwing populism

- Neil Davidson**, "Right-wing Social Movements: The Political Indeterminacy of Mass Mobilization," in Barker et al, *Marxism and Social Movements* (Haymarket, 2013), pp. 277-297.
Stuart Hall, "The Great Moving Right Show", *Marxism Today* (January 1979), pp. 14-20.

Case study:

The 2022 "Freedom Convoy" in Ottawa (material TBA)

For further reading:

- Angela Wright, "Recent displays of white supremacy are not an anomaly", CBC News (Opinion), August 20 2017. Online: <http://www.cbc.ca/news/opinion/white-supremacy-charlottesville-1.4254297>
Robin D.G. Kelley, "After Trump", *Boston Review* (Nov 15, 2016)
Federico Finchelstein, *From Fascism to Populism in History* (UC Press, 2017)
Enzo Traverso, *The New Faces of Fascism: Populism and the Far Right* (Verso, 2019)
Kirsten Kozolanka, *The Power of Persuasion: The Politics of the New Right in Ontario* (Black Rose, 2007)
Ernesto Laclau, *On Populist Reason* (Verso, 2005)

Information for Students about the CSAS Incentive Program:

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