

# Current Issues in Social Theory

How have social theorists addressed a range of key current issues and thereby contributed to a critical understanding of the nature of contemporary societies? How can we use social theory to think critically about ourselves, our experiences and our own place in the world? These are the main questions that we will be considering in this course.

---

View Online



[1]

Anthias, F. 2013. Intersectional what? Social divisions, intersectionality and levels of analysis. *Ethnicities*. 13, 1 (Feb. 2013), 3–19.  
DOI:<https://doi.org/10.1177/1468796812463547>.

[2]

Arat-Koç, S. 2018. Culturalizing politics, hyper-politicizing 'culture': 'White' vs. 'Black Turks' and the making of authoritarian populism in Turkey. *Dialectical Anthropology*. (Mar. 2018).  
DOI:<https://doi.org/10.1007/s10624-018-9500-2>.

[3]

Arrighi, Giovanni 2010. *The long twentieth century: money, power, and the origins of our times*. Verso.

[4]

Askola, H. 2019. Wind from the North, don't go forth? Gender equality and the rise of populist nationalism in Finland. *European Journal of Women's Studies*. 26, 1 (Feb. 2019), 54–69. DOI:<https://doi.org/10.1177/1350506817748341>.

[5]

Aulenbacher, B. et al. 2018. Introduction: Towards a global sociology of care and care

work. *Current Sociology*. 66, 4 (Jul. 2018), 495–502.  
DOI:<https://doi.org/10.1177/0011392118765245>.

[6]

Baert, Patrick and Silva, Filipe Carreira da 2010. *Social theory in the twentieth century and beyond*. Polity.

[7]

BALTHAZAR, A.C. 2017. Made in Britain: Brexit, teacups, and the materiality of the nation. *American Ethnologist*. 44, 2 (May 2017), 220–224.  
DOI:<https://doi.org/10.1111/amet.12471>.

[8]

Barclay, H.B. 1997. *Culture and anarchism*. Freedom Press.

[9]

Barclay, H.B. and Comfort, A. 1990. *People without government: an anthropology of anarchy*. Kahn & Averill.

[10]

Barnard, A. Mutual Aid and the Foraging Mode of Thought: Re-reading Kropotkin on the Khoisan. *Social evolution and history*. 3, 1.

[11]

Barrett, Michèle and Phillips, Anne 1992. *Destabilizing theory: contemporary feminist debates*. Stanford University Press.

[12]

Barrios, R.E. 2017. What Does Catastrophe Reveal for Whom? The Anthropology of Crises and Disasters at the Onset of the Anthropocene. *Annual Review of Anthropology*. 46, 1 (Oct. 2017), 151–166. DOI:<https://doi.org/10.1146/annurev-anthro-102116-041635>.

[13]

Basaure, M. 2011. An interview with Luc Boltanski: Criticism and the expansion of knowledge. *European Journal of Social Theory*. 14, 3 (Aug. 2011), 361–381. DOI:<https://doi.org/10.1177/1368431011412350>.

[14]

Bauer, A.M. and Bhan, M. 2018. *Climate without nature: a critical anthropology of the anthropocene*. Cambridge University Press.

[15]

Bhambra, G.K. 2017. Brexit, Trump, and 'methodological whiteness': on the misrecognition of race and class. *The British Journal of Sociology*. 68, (Nov. 2017), S214–S232. DOI:<https://doi.org/10.1111/1468-4446.12317>.

[16]

Bhambra, G.K. 2014. *Connected sociologies*. Bloomsbury Academic.

[17]

Bhambra, G.K. 2014. *Connected sociologies*. Bloomsbury Academic.

[18]

Bhambra, G.K. 2016. Postcolonial Reflections on Sociology. *Sociology*. 50, 5 (Oct. 2016), 960–966. DOI:<https://doi.org/10.1177/0038038516647683>.

[19]

Bhambra, G.K. and Santos, B. de S. 2017. Introduction: Global Challenges for Sociology. *Sociology*. 51, 1 (Feb. 2017), 3–10. DOI:<https://doi.org/10.1177/0038038516674665>.

[20]

Bilge, S. 2013. INTERSECTIONALITY UNDONE. *Du Bois Review: Social Science Research on Race*. 10, 02 (2013), 405–424. DOI:<https://doi.org/10.1017/S1742058X13000283>.

[21]

Blim, M. 2000. Capitalisms in Late Modernity. *Annual Review of Anthropology*. 29, 1 (Oct. 2000), 25–38. DOI:<https://doi.org/10.1146/annurev.anthro.29.1.25>.

[22]

Blokker, P. 2011. Pragmatic sociology: Theoretical evolvment and empirical application. *European Journal of Social Theory*. 14, 3 (Aug. 2011), 251–261. DOI:<https://doi.org/10.1177/1368431011412344>.

[23]

Bohrer, A. 2018. Intersectionality and Marxism: A Critical Historiography. *Historical Materialism*. 26, 2 (Jul. 2018), 46–74. DOI:<https://doi.org/10.1163/1569206X-00001617>.

[24]

Boland, T. 2013. Towards an anthropology of critique: The modern experience of liminality and crisis. *Anthropological Theory*. 13, 3 (Sep. 2013), 222–239. DOI:<https://doi.org/10.1177/1463499613496731>.

[25]

Boltanski, L. 2011. *On critique: a sociology of emancipation*. Polity Press.

[26]

Bonikowski, B. 8AD. Ethno-nationalist populism and the mobilization of collective resentment. *The British Journal of Sociology*. 68, (8AD), S181–S213. DOI:<https://doi.org/10.1111/1468-4446.12325>.

[27]

Bonneuil, C. et al. 2017. *The shock of the anthropocene: the Earth, history, and us*. Verso.

[28]

Bourdieu, P. 1989. Social Space and Symbolic Power. *Sociological Theory*. 7, 1 (Spring 1989). DOI:<https://doi.org/10.2307/202060>.

[29]

Bourdieu, Pierre et al. 1991. Language and symbolic power. *Polity*.

[30]

Bourdieu, Pierre Social Space and Symbolic Power. *Sociological Theory*. 7, 1, 14-25.

[31]

Bowden, G. 2017. An Environmental Sociology for the Anthropocene. *Canadian Review of Sociology/Revue canadienne de sociologie*. 54, 1 (Feb. 2017), 48-68. DOI:<https://doi.org/10.1111/cars.12138>.

[32]

Brah, A. and Phoenix, A. 2004. Ain't I a woman? Revisiting Intersectionality. *Journal of International Women's Studies*. 5, 3 (2004), 75-86.

[33]

Brenner, R. The Origins of Capitalist Development: A Critique of Neo-Smithian Marxism. *New Left Review*. 104, 25-92.

[34]

Brown, W. and ProQuest (Firm) 2005. *Edgework: critical essays on knowledge and politics*. Princeton University Press.

[35]

Brubaker, R. 2017. Why populism? *Theory and Society*. 46, 5 (Nov. 2017), 357–385. DOI:<https://doi.org/10.1007/s11186-017-9301-7>.

[36]

Buier, N. 2014. The promise of an anarchist anthropology: the three burials of the anarchist project -. *Studia ubb sociologia*. LIX, 1 (2014), 73–90.

[37]

Burawoy, M. 2009. Challenges for a Global Sociology. *Contexts*. 8, 4 (Nov. 2009), 36–41. DOI:<https://doi.org/10.1525/ctx.2009.8.4.36>.

[38]

Burawoy, M. 2016. The Promise of Sociology: Global Challenges for National Disciplines. *Sociology*. 50, 5 (Oct. 2016), 949–959. DOI:<https://doi.org/10.1177/0038038516629901>.

[39]

Burchell, Graham et al. 1991. *The Foucault effect: studies in governmentality : with two lectures by and an interview with Michel Foucault*. Harvester Wheatsheaf.

[40]

Burton, S. 2015. The Monstrous 'White Theory Boy': Symbolic Capital, Pedagogy and the Politics of Knowledge. *Sociological Research Online*. 20, 3 (2015). DOI:<https://doi.org/10.5153/sro.3746>.

[41]

Calhoun, C.J. 2012. *Contemporary sociological theory*. Wiley-Blackwell.

[42]

Calhoun, C.J. 2012. *Contemporary sociological theory*. Wiley-Blackwell.

[43]

Calhoun, C.J. 2012. *Contemporary sociological theory*. Wiley-Blackwell.

[44]

Calhoun, Craig J. 2012. *Contemporary sociological theory*. Wiley-Blackwell.

[45]

Calhoun, Craig J. 2012. *Contemporary sociological theory*. Wiley-Blackwell.

[46]

Callinicos, Alex 1999. *Social theory: a historical introduction*. Polity Press.

[47]

Callinicos, Alex 1999. *Social theory: a historical introduction*. Polity Press.

[48]

Callinicos, Alex 2006. *The resources of critique*. Polity.

[49]

Cannon, B. 2018. Must We Talk about Populism? Interrogating Populism's Conceptual Utility in a Context of Crisis. *New Political Science*. 40, 3 (Jul. 2018), 477-496. DOI:<https://doi.org/10.1080/07393148.2018.1487187>.

[50]

Carbin, M. and Edenheim, S. 2013. The intersectional turn in feminist theory: A dream of a common language? *European Journal of Women's Studies*. 20, 3 (Aug. 2013), 233-248. DOI:<https://doi.org/10.1177/1350506813484723>.

[51]

Catherine E. Walsh 2002. The (Re)articulation of Political Subjectivities and Colonial Difference in Ecuador: Reflections on Capitalism and the Geopolitics of Knowledge. *Nepantla: Views from South*. 3, 1 (2002), 61–97.

[52]

Chakrabarty, D. 2009. The Climate of History: Four Theses. *Critical Inquiry*. 35, 2 (Jan. 2009), 197–222. DOI:<https://doi.org/10.1086/596640>.

[53]

Chakrabarty, D. 2009. The Climate of History: Four Theses. *Critical Inquiry*. 35, 2 (Jan. 2009), 197–222. DOI:<https://doi.org/10.1086/596640>.

[54]

Chandra Talpade Mohanty 1988. Under Western Eyes: Feminist Scholarship and Colonial Discourses. *Feminist Review*. 30 (1988), 61–88.

[55]

Chernilo, D. 2017. The question of the human in the Anthropocene debate. *European Journal of Social Theory*. 20, 1 (Feb. 2017), 44–60. DOI:<https://doi.org/10.1177/1368431016651874>.

[56]

Chivers, B. et al. 2007. A student's guide to presentations: making your presentation count . SAGE Publications.

[57]

Clark, N. 2014. Geo-Politics and the Disaster of the Anthropocene. *The Sociological Review*. 62, 1\_suppl (Jun. 2014), 19–37. DOI:<https://doi.org/10.1111/1467-954X.12122>.



[58]

Col, G. da et al. 2017. Why do we read the classics? HAU: Journal of Ethnographic Theory. 7, 3 (Dec. 2017), 1–38. DOI:<https://doi.org/10.14318/hau7.3.002>.

[59]

Collins, R. 1997. A Sociological Guilt Trip: Comment on Connell. American Journal of Sociology. 102, 6 (May 1997), 1558–1564. DOI:<https://doi.org/10.1086/231126>.

[60]

Connell, R. 2007. Southern theory: the global dynamics of knowledge in social science. Allen & Unwin.

[61]

Connell, R. et al. 2017. Toward a global sociology of knowledge: Post-colonial realities and intellectual practices. International Sociology. 32, 1 (Jan. 2017), 21–37. DOI:<https://doi.org/10.1177/0268580916676913>.

[62]

Connell, R.W. 1997. Why Is Classical Theory Classical? American Journal of Sociology. 102, 6 (May 1997), 1511–1557. DOI:<https://doi.org/10.1086/231125>.

[63]

Conty, A.F. 2018. The Politics of Nature: New Materialist Responses to the Anthropocene. Theory, Culture & Society. (Oct. 2018). DOI:<https://doi.org/10.1177/0263276418802891>.

[64]

Crenshaw, K. Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Andiscrimination Doctrine, Feminist Theory and Antiracist Politics. University of Chicago Legal Forum. 1989, 1.

[65]

Crenshaw, K. 1991. Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *Stanford Law Review*. 43, 6 (1991), 1241–1299.

[66]

Cronin, A. and King, A. 2010. Power, Inequality and Identification: Exploring Diversity and Intersectionality amongst Older LGB Adults. *Sociology*. 44, 5 (Oct. 2010), 876–892.  
DOI:<https://doi.org/10.1177/0038038510375738>.

[67]

Crutzen, P.J. and Stoermer, E.F. The 'Anthropocene'. *Global Change Newsletter*. 41, 17–18.

[68]

Davis, K. 2008. Intersectionality as buzzword: A sociology of science perspective on what makes a feminist theory successful. *Feminist Theory*. 9, 1 (Apr. 2008), 67–85.  
DOI:<https://doi.org/10.1177/1464700108086364>.

[69]

Deem, A. 2018. Mediated Intersections of Environmental and Decolonial Politics in the No Dakota Access Pipeline Movement. *Theory, Culture & Society*. (Nov. 2018).  
DOI:<https://doi.org/10.1177/0263276418807002>.

[70]

Degnen, C. and Tyler, K. 2017. Amongst the disciplines: Anthropology, sociology, intersection and intersectionality. *The Sociological Review*. 65, 1\_suppl (Mar. 2017), 35–53.  
DOI:<https://doi.org/10.1177/0081176917693508>.

[71]

Delanty, G. and Mota, A. 2017. Governing the Anthropocene. *European Journal of Social Theory*. 20, 1 (Feb. 2017), 9–38. DOI:<https://doi.org/10.1177/1368431016668535>.

[72]

Della Faille, D. and McLaughlin, N. 2008. Sociology's Global Challenge. *The Canadian Journal of Sociology / Cahiers canadiens de sociologie*. 33, 3 (2008), 485–495.

[73]

Dowding, K. 2012. Why should we care about the definition of power? *Journal of Political Power*. 5, 1 (Apr. 2012), 119–135. DOI:<https://doi.org/10.1080/2158379X.2012.661917>.

[74]

Dreyfus, Hubert L. and Rabinow, Paul 1983. *Michel Foucault: beyond structuralism and hermeneutics*. University of Chicago Press.

[75]

Dunaway, W.A. and Clelland, D.A. 2017. Moving toward Theory for the 21st Century: The Centrality of Nonwestern Semiperipheries to World Ethnic/Racial Inequality. *Journal of World-Systems Research*. 23, 2 (Aug. 2017), 399–464. DOI:<https://doi.org/10.5195/JWSR.2017.598>.

[76]

Dupuis-Deri, F. 2016. Is the State Part of the Matrix of Domination and Intersectionality? An Anarchist Inquiry. *Anarchist Studies*. 24, 1 (2016).

[77]

Dussel, E. 1993. Eurocentrism and Modernity (Introduction to the Frankfurt Lectures). *boundary 2*. 20, 3 (Autumn 1993). DOI:<https://doi.org/10.2307/303341>.

[78]

EDWARDS, J. et al. 2017. Introduction: The 2016 Brexit referendum and Trump election. *American Ethnologist*. 44, 2 (May 2017), 195–200. DOI:<https://doi.org/10.1111/amet.12467>.

[79]

Ellis, E.C. 2018. *Anthropocene: a very short introduction*. Oxford University Press.

[80]

Elmgren, A. 2018. The double-edged sword: the political appropriation of the concept of populism. *Journal of Political Ideologies*. 23, 3 (Sep. 2018), 320–341. DOI:<https://doi.org/10.1080/13569317.2018.1502940>.

[81]

Eribon, Didier 1992. *Michel Foucault*. Faber and Faber.

[82]

Escobar, A. 2007. *WORLDS AND KNOWLEDGES OTHERWISE*. *Cultural Studies*. 21, 2–3 (Mar. 2007), 179–210. DOI:<https://doi.org/10.1080/09502380601162506>.

[83]

EVANS, G. 2017. Brexit Britain: Why we are all postindustrial now. *American Ethnologist*. 44, 2 (May 2017), 215–219. DOI:<https://doi.org/10.1111/amet.12470>.

[84]

éZiézek, Slavoj 1999. *The ticklish subject: an essay in political ontology*. Verso.

[85]

Fabiani, J. 2011. Book Review: Luc Boltanski, *De la critique. Precis de sociologie de l'emancipation*, Paris Gallimard, 2009, 298 p., 19,90 euros, ISBN 978-2070126569 (pbk). *European Journal of Social Theory*. 14, 3 (Aug. 2011), 401–406. DOI:<https://doi.org/10.1177/1368431011412352>.

[86]

Fassin, D. 2017. The endurance of critique. *Anthropological Theory*. 17, 1 (Mar. 2017), 4–29. DOI:<https://doi.org/10.1177/1463499616688157>.

[87]

Fassin, E. 2018. *Populism Left and Right*. Prickly Paradigm Press, LLC.

[88]

Ferguson, J.M. 2018. Nativity Seen in the Anthropocene: Contemporary Fieldwork and Subjective Challenges. *The Asia Pacific Journal of Anthropology*. 19, 3 (May 2018), 189–196. DOI:<https://doi.org/10.1080/14442213.2018.1456559>.

[89]

Foucault, M. et al. 1991. *The Foucault effect: studies in governmentality : with two lectures by and an interview with Michel Foucault*. University of Chicago Press.

[90]

Foucault, Michel and Gordon, Colin 1980. *Power-knowledge: selected interviews and other writings, 1972-1977*. Harvester Press.

[91]

Foucault, Michel and Rabinow, Paul 1991. *The Foucault reader*. Penguin.

[92]

Frank, A.G. and American Council of Learned Societies 1998. *ReOrient: global economy in the Asian Age*. University of California Press.

[93]

Freedon, M. 2017. After the Brexit referendum: revisiting populism as an ideology. *Journal of Political Ideologies*. 22, 1 (Jan. 2017), 1–11. DOI:<https://doi.org/10.1080/13569317.2016.1260813>.

[94]

Gamper Sachse, D. 2018. Ambivalences of populism: The case of Catalan independentism. *Social Science Information*. (Nov. 2018). DOI:<https://doi.org/10.1177/0539018418811685>.

[95]

Garrido, M. 2017. Why the Poor Support Populism: The Politics of Sincerity in Metro Manila. *American Journal of Sociology*. 123, 3 (Nov. 2017), 647–685. DOI:<https://doi.org/10.1086/694076>.

[96]

Go, J. ed. 2013. *Decentering social theory*. Emerald.

[97]

Go, J. ed. 2013. *Decentering social theory*. Emerald.

[98]

Go, J. ed. 2013. *Decentering social theory*. Emerald.

[99]

Go, J. ed. 2013. *Decentering social theory*. Emerald.

[100]

Go, J. 2013. Decolonizing Bourdieu: Colonial and Postcolonial Theory in Pierre Bourdieu's Early Work. *Sociological Theory*. 31, 1 (Mar. 2013), 49–74. DOI:<https://doi.org/10.1177/0735275113477082>.

[101]

Gökarıksel, S. 2017. The ends of revolution: capitalist de-democratization and nationalist populism in the east of Europe. *Dialectical Anthropology*. 41, 3 (Sep. 2017), 207–224. DOI:<https://doi.org/10.1007/s10624-017-9464-7>.

[102]

Goldfrank, W.L. 2015. Paradigm Regained? The Rules Of Wallersteins World-System Method. *Journal of World-Systems Research*. 6, 2 (Aug. 2015). DOI:<https://doi.org/10.5195/jwsr.2000.223>.

[103]

Gordon, L. 2016. 'Intersectionality', Socialist Feminism and Contemporary Activism: Musings by a Second-Wave Socialist Feminist. *Gender & History*. 28, 2 (Aug. 2016), 340-357. DOI:<https://doi.org/10.1111/1468-0424.12211>.

[104]

Gouldner, Alvin W. 1973. *For sociology: renewal and critique in sociology today*. Allen Lane.

[105]

GRAEBER, D. 2014. Anthropology and the rise of the professional-managerial class. *HAU: Journal of Ethnographic Theory*. 4, 3 (Dec. 2014), 73-88. DOI:<https://doi.org/10.14318/hau4.3.007>.

[106]

Graeber, D. 2012. Dead zones of the imagination: On violence, bureaucracy, and interpretive labor: The Malinowski Memorial Lecture, 2006. *HAU: Journal of Ethnographic Theory*. 2, 2 (Sep. 2012), 105-128. DOI:<https://doi.org/10.14318/hau2.2.007>.

[107]

Graeber, D. 2011. *Debt: the first 5,000 years*. Melville House.

[108]

Graeber, D. 2004. *Fragments of an anarchist anthropology*. Prickly Paradigm Press, LLC.

[109]

Graeber, D. 2007. Possibilities: essays on hierarchy, rebellion, and desire. AK Press.

[110]

Graeber, D. 2002. The new anarchists. *New Left Review*. 13, (2002).

[111]

Graeber, D. 2015. *The utopia of rules: on technology, stupidity, and the secret joys of bureaucracy*. Melville House.

[112]

Green, S. et al. 2016. Brexit Referendum: first reactions from anthropology. *Social Anthropology*. 24, 4 (Nov. 2016), 478–502. DOI:<https://doi.org/10.1111/1469-8676.12331>.

[113]

Green, S. et al. 2016. Brexit Referendum: first reactions from anthropology. *Social Anthropology*. 24, 4 (Nov. 2016), 478–502. DOI:<https://doi.org/10.1111/1469-8676.12331>.

[114]

Gregory Sandstrom 2008. *The Canadian Journal of Sociology / Cahiers canadiens de sociologie*. 33, 3 (2008), 607–630.

[115]

Grosfoguel, R. 2007. THE EPISTEMIC DECOLONIAL TURN. *Cultural Studies*. 21, 2–3 (Mar. 2007), 211–223. DOI:<https://doi.org/10.1080/09502380601162514>.

[116]



Grusin, R.A. ed. 2017. Anthropocene feminism. University of Minnesota Press.

[117]

Guillaumin, C. 1995. Racism, sexism, power and ideology. Routledge.

[118]

Gülalp, H. 1981. Frank and Wallerstein revisited: A contribution to Brenner's critique. *Journal of Contemporary Asia*. 11, 2 (Jan. 1981), 169–188. DOI:<https://doi.org/10.1080/00472338185390131>.

[119]

GUSTERSON, H. 2017. From Brexit to Trump: Anthropology and the rise of nationalist populism. *American Ethnologist*. 44, 2 (May 2017), 209–214. DOI:<https://doi.org/10.1111/amet.12469>.

[120]

Hammersley, M. 2005. Should Social Science Be Critical? *Philosophy of the Social Sciences*. 35, 2 (Jun. 2005), 175–195. DOI:<https://doi.org/10.1177/0048393105275279>.

[121]

Hancock, A.-M. 2016. Intersectionality: an intellectual history. Oxford University Press.

[122]

Hann, C. 2017. The Anthropocene and anthropology. *European Journal of Social Theory*. 20, 1 (Feb. 2017), 183–196. DOI:<https://doi.org/10.1177/1368431016649362>.

[123]

Hann, C.M. 1993. Socialism: ideals, ideologies, and local practice. Routledge.

[124]

Haraway, D. et al. 2016. Anthropologists Are Talking – About the Anthropocene. *Ethnos*. 81, 3 (May 2016), 535–564. DOI:<https://doi.org/10.1080/00141844.2015.1105838>.

[125]

Haraway, D. et al. 2016. Anthropologists Are Talking – About the Anthropocene. *Ethnos*. 81, 3 (May 2016), 535–564. DOI:<https://doi.org/10.1080/00141844.2015.1105838>.

[126]

Harrison, Faye Venetia and Association of Black Anthropologists 1997. Decolonizing anthropology: moving further toward an anthropology of liberation. Association of Black Anthropologists, American Anthropological Association.

[127]

Haugaard, M. 2010. Power: A 'family resemblance' concept. *European Journal of Cultural Studies*. 13, 4 (Oct. 2010), 419–438. DOI:<https://doi.org/10.1177/1367549410377152>.

[128]

Head, L. 2018. Hope and grief in the anthropocene: re-conceptualising human-nature relations. Routledge.

[129]

Hearn, J. 2014. On the social evolution of power to/over. *Journal of Political Power*. 7, 2 (May 2014), 175–191. DOI:<https://doi.org/10.1080/2158379X.2014.927963>.

[130]

Hearn, J. 2008. What's wrong with domination? *Journal of Power*. 1, 1 (Apr. 2008), 37–49. DOI:<https://doi.org/10.1080/17540290801943406>.

[131]

Hearn, Jonathan 2012. *Theorizing power*. Palgrave Macmillan.

[132]

Hecht, G. 2018. Interscalar Vehicles for an African Anthropocene: On Waste, Temporality, and Violence. *Cultural Anthropology*. 33, 1 (Feb. 2018), 109–141. DOI:<https://doi.org/10.14506/ca33.1.05>.

[133]

Herkman, J. 2018. Old patterns on new clothes? Populism and political scandals in the Nordic countries. *Acta Sociologica*. 61, 4 (Nov. 2018), 341–355. DOI:<https://doi.org/10.1177/0001699317737816>.

[134]

Hier, S.P. 2001. The Forgotten Architect: Cox, Wallerstein and World-System Theory. *Race & Class*. 42, 3 (Jan. 2001), 69–86. DOI:<https://doi.org/10.1177/0306396801423004>.

[135]

High, H. 2012. Anthropology and anarchy: Romance, horror or science fiction? *Critique of Anthropology*. 32, 2 (Jun. 2012), 93–108. DOI:<https://doi.org/10.1177/0308275X12438426>.

[136]

Hill Collins, P. and Bilge, S. 2016. *Intersectionality*. Polity Press.

[137]

Hornborg, A. 2017. Dithering while the planet burns: Anthropologists' approaches to the Anthropocene. *Reviews in Anthropology*. 46, 2–3 (Jul. 2017), 61–77. DOI:<https://doi.org/10.1080/00938157.2017.1343023>.

[138]

How, A.R. 2011. Hermeneutics and the 'classic' problem in the human sciences. *History of*

the Human Sciences. 24, 3 (May 2011), 47–63.  
DOI:<https://doi.org/10.1177/0952695111405277>.

[139]

Ilie, G. 2014. Applying Wallerstein's Theory to Explain the Change of the Global Power and Economic Poles during Financial Crisis. *Revista de Stiinte Politice*. 41 (2014), 232–240.

[140]

Ilmonen, K. 2019. Identity politics revisited: On Audre Lorde, intersectionality, and mobilizing writing styles. *European Journal of Women's Studies*. 26, 1 (Feb. 2019), 7–22.  
DOI:<https://doi.org/10.1177/1350506817702410>.

[141]

Inglis, David and Thorpe, Christopher 2012. *An invitation to social theory*. Polity.

[142]

Inglis, David and Thorpe, Christopher 2012. *An invitation to social theory*. Polity.

[143]

Ionescu, G. and Gellner, E. 1970. *Populism: its meanings and national characteristics*. Weidenfeld & Nicolson.

[144]

Jackson, Stevi and Jones, Jackie 1998. *Contemporary feminist theories*. Edinburgh University Press.

[145]

Jacobs, R.N. and Townsley, E. 2008. On the Communicative Geography of Global Sociology. *The Canadian Journal of Sociology / Cahiers canadiens de sociologie*. 33, 3 (2008), 497–520.

[146]

Jansen, R.S. 2011. Populist Mobilization: A New Theoretical Approach to Populism. *Sociological Theory*. 29, 2 (Jun. 2011), 75–96.  
DOI:<https://doi.org/10.1111/j.1467-9558.2011.01388.x>.

[147]

Jones, P.K. 2018. Insights from the infamous. *European Journal of Social Theory*. (May 2018). DOI:<https://doi.org/10.1177/1368431018772507>.

[148]

Juteau-Lee, D. 1995. Introduction: (Re)constructing the categories of 'race' and 'sex': the work of a precursor. *Racism, sexism, power and ideology*. Routledge.

[149]

Kadir, N. 2016. *The autonomous life?: paradoxes of hierarchy and authority in the squatters movement in Amsterdam*. Manchester University Press.

[150]

Kadir, N. 2016. *The autonomous life?: paradoxes of hierarchy and authority in the squatters movement in Amsterdam*. Manchester University Press.

[151]

Kalb, D. Mavericks: Harvey, Graeber, and the reunification of anarchism and Marxism in world anthropology. *Focaal*. 2014, 69, 113–134.  
DOI:<https://doi.org/https://doi.org/10.3167/fcl.2014.690108>.

[152]

Kinna, R. 2005. *Anarchism: a beginner's guide*. Oneworld Publications.

[153]

KNIGHT, D.M. 2017. Anxiety and cosmopolitan futures: Brexit and Scotland. *American Ethnologist*. 44, 2 (May 2017), 237–242. DOI:<https://doi.org/10.1111/amet.12474>.

[154]

KOCH, I. 2017. What's in a vote? Brexit beyond culture wars. *American Ethnologist*. 44, 2 (May 2017), 225–230. DOI:<https://doi.org/10.1111/amet.12472>.

[155]

Laclau, E. 2007. *On populist reason*. Verso.

[156]

Latour, B. 2014. Agency at the Time of the Anthropocene. *New Literary History*. 45, 1 (2014), 1–18. DOI:<https://doi.org/10.1353/nlh.2014.0003>.

[157]

Latour, B. 2004. Why Has Critique Run out of Steam? From Matters of Fact to Matters of Concern. *Critical Inquiry*. 30, 2 (Jan. 2004), 225–248. DOI:<https://doi.org/10.1086/421123>.

[158]

Lawler, S. 2012. White like them: Whiteness and anachronistic space in representations of the English white working class. *Ethnicities*. 12, 4 (Aug. 2012), 409–426. DOI:<https://doi.org/10.1177/1468796812448019>.

[159]

Layder, Derek 2006. *Understanding social theory*. SAGE.

[160]

LEMKE, T. 2007. An indigestible meal? Foucault, governmentality and state theory.

Distinktion: Scandinavian Journal of Social Theory. 8, 2 (Jan. 2007), 43–64.  
DOI:<https://doi.org/10.1080/1600910X.2007.9672946>.

[161]

Lemke, T. 2002. Foucault, Governmentality, and Critique. *Rethinking Marxism*. 14, 3 (Sep. 2002), 49–64. DOI:<https://doi.org/10.1080/089356902101242288>.

[162]

Lever, J. 2011. Urban Regeneration Partnerships: A Figurational Critique of Governmentality Theory. *Sociology*. 45, 1 (Feb. 2011), 86–101.  
DOI:<https://doi.org/10.1177/0038038510387193>.

[163]

Levine-Rasky, C. 2011. Intersectionality theory applied to whiteness and middle-classness. *Social Identities*. 17, 2 (Mar. 2011), 239–253.  
DOI:<https://doi.org/10.1080/13504630.2011.558377>.

[164]

Lewis, S.L. and Maslin, M. 2018. *The human planet: how we created the anthropocene*. Pelican.

[165]

LUGONES, M. 2007. Heterosexualism and the Colonial/Modern Gender System. *Hypatia*. 22, 1 (Feb. 2007), 186–219. DOI:<https://doi.org/10.1111/j.1527-2001.2007.tb01156.x>.

[166]

LUGONES, M. 2010. Toward a Decolonial Feminism. *Hypatia*. 25, 4 (Oct. 2010), 742–759.  
DOI:<https://doi.org/10.1111/j.1527-2001.2010.01137.x>.

[167]

LUGONES, MARÍA 2008. Coloniality and Gender (in Spanish). *Tabula Rasa*. 9 (2008),

73-102.

[168]

Luke, T.W. 2017. Reconstructing social theory and the Anthropocene. *European Journal of Social Theory*. 20, 1 (Feb. 2017), 80-94. DOI:<https://doi.org/10.1177/1368431016647971>.

[169]

Lukes, S. and British Sociological Association 2005. *Power: a radical view*. Palgrave Macmillan.

[170]

Macdonald, C. 2012. The Anthropology of Anarchy. *Indian Journal of Human Development*. 6, 1 (Jan. 2012), 49-66. DOI:<https://doi.org/10.1177/0973703020120103>.

[171]

Macey, David 1993. *The lives of Michel Foucault*. Hutchinson.

[172]

Maldonado-Torres, N. 2007. ON THE COLONIALITY OF BEING. *Cultural Studies*. 21, 2-3 (Mar. 2007), 240-270. DOI:<https://doi.org/10.1080/09502380601162548>.

[173]

Marshall, Barbara L. and Witz, Anne 2004. *Engendering the social: feminist encounters with sociological theory*. Open University Press.

[174]

Marshall, P.H. 2009. *Demanding the impossible: a history of anarchism : be realistic! Demand the impossible!*. PM Press.



[175]

Martin, W.G. 2015. Still Partners and Still Dissident After All These Years? Wallerstein, World Revolutions and the World-Systems Perspective. *Journal of World-Systems Research*. 6, 2 (Aug. 2015). DOI:<https://doi.org/10.5195/jwsr.2000.222>.

[176]

McCall, L. 2005. The Complexity of Intersectionality. *Signs: Journal of Women in Culture and Society*. 30, 3 (Mar. 2005), 1771–1800. DOI:<https://doi.org/10.1086/426800>.

[177]

McGRANAHAN, C. 2017. An anthropology of lying: Trump and the political sociality of moral outrage. *American Ethnologist*. 44, 2 (May 2017), 243–248. DOI:<https://doi.org/10.1111/amet.12475>.

[178]

Menge, T. 2018. The role of power in social explanation. *European Journal of Social Theory*. 21, 1 (Feb. 2018), 22–38. DOI:<https://doi.org/10.1177/1368431017714426>.

[179]

Mignolo, W. and Walsh, C.E. 2018. *On decoloniality: concepts, analytics, praxis*. Duke University Press.

[180]

Mignolo, W.D. Coloniality Is Far from Over, and So Must Be Decoloniality. *Afterall: A Journal of Art, Context and Enquiry*. 43, 38–45.

[181]

Mignolo, W.D. 2007. DELINKING. *Cultural Studies*. 21, 2–3 (Mar. 2007), 449–514. DOI:<https://doi.org/10.1080/09502380601162647>.

[182]

Mignolo, W.D. 2007. Introduction: Coloniality of Power and De-Colonial Thinking. *Cultural Studies*. 21, 2-3 (Mar. 2007), 155-167. DOI:<https://doi.org/10.1080/09502380601162498>.

[183]

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

[184]

Mills, C.W. 2000. *The sociological imagination*. Oxford University Press.

[185]

Mohanty, Chandra Talpade 2003. *Feminism without borders: decolonizing theory, practicing solidarity*. Duke University Press.

[186]

Moore, A. 2016. Anthropocene anthropology: reconceptualizing contemporary global change. *Journal of the Royal Anthropological Institute*. 22, 1 (Mar. 2016), 27-46. DOI:<https://doi.org/10.1111/1467-9655.12332>.

[187]

Moore, J.W. ed. 2016. *Anthropocene or capitalocene?: nature, history, and the crisis of capitalism*. PM Press.

[188]

Moore, J.W. 2003. The Modern World-System as Environmental History? Ecology and the Rise of Capitalism. *Theory and Society*. 32, 3 (2003), 307-377. DOI:<https://doi.org/10.1023/A:1024404620759>.

[189]

Morris, B. 2014. *Anthropology, ecology, and anarchism: a Brian Morris reader*. PM Press.

[190]

Mouffe, C. 2018. For a left populism. Verso.

[191]

Mudde, C. and Rovira Kaltwasser, C. 2017. Populism: a very short introduction. Oxford University Press.

[192]

Müller, J.-W. 2016. What is populism?. University of Pennsylvania Press.

[193]

Munck, R. 2016. Global Sociology: Towards an Alternative Southern Paradigm. *International Journal of Politics, Culture, and Society*. 29, 3 (Sep. 2016), 233–249. DOI:<https://doi.org/10.1007/s10767-016-9223-9>.

[194]

Ndlovu-Gatsheni, S.J. 2015. Decoloniality as the Future of Africa. *History Compass*. 13, 10 (Oct. 2015), 485–496. DOI:<https://doi.org/10.1111/hic3.12264>.

[195]

Ndlovu-Gatsheni, S.J. 2015. Decoloniality as the Future of Africa. *History Compass*. 13, 10 (Oct. 2015), 485–496. DOI:<https://doi.org/10.1111/hic3.12264>.

[196]

Nugent, S. 2012. Anarchism out West: Some reflections on sources. *Critique of Anthropology*. 32, 2 (Jun. 2012), 206–216. DOI:<https://doi.org/10.1177/0308275X12437860>.

[197]

Onwuzuruigbo, I. 2018. Indigenising Eurocentric sociology: The 'captive mind' and five decades of sociology in Nigeria. *Current Sociology*. 66, 6 (Oct. 2018), 831–848. DOI:<https://doi.org/10.1177/0011392117704242>.

[198]

Ortner, S.B. 2016. Dark anthropology and its others. *HAU: Journal of Ethnographic Theory*. 6, 1 (Jun. 2016), 47–73. DOI:<https://doi.org/10.14318/hau6.1.004>.

[199]

Palsson, G. et al. 2013. Reconceptualizing the 'Anthropos' in the Anthropocene: Integrating the social sciences and humanities in global environmental change research. *Environmental Science & Policy*. 28, (Apr. 2013), 3–13. DOI:<https://doi.org/10.1016/j.envsci.2012.11.004>.

[200]

Palsson, G. et al. 2013. Reconceptualizing the 'Anthropos' in the Anthropocene: Integrating the social sciences and humanities in global environmental change research. *Environmental Science & Policy*. 28, (Apr. 2013), 3–13. DOI:<https://doi.org/10.1016/j.envsci.2012.11.004>.

[201]

Patel, R. and Moore, J.W. 2017. *A history of the world in seven cheap things*. Oakland, California.

[202]

Patel, S. 2014. Afterword: Doing global sociology: Issues, problems and challenges. *Current Sociology*. 62, 4 (Jul. 2014), 603–613. DOI:<https://doi.org/10.1177/0011392114524514>.

[203]

Patel, S. 2010. *The ISA handbook of diverse sociological traditions*. SAGE.

[204]

Patel, Sujata 2010. *The ISA handbook of diverse sociological traditions*. SAGE.

[205]

Patricia Hill Collins 1998. *It's All in the Family: Intersections of Gender, Race, and Nation*. *Hypatia*. 13, 3 (1998), 62–82.

[206]

Pavel Sorokin *Ethically responsible Global Sociology: conceptual framing of a new vision*. *Filosofija. Sociologija*. 4, 323–330.

[207]

Phoenix, A. 2006. *Intersectionality*. *European Journal of Women's Studies*. 13, 3 (Aug. 2006), 187–192. DOI:<https://doi.org/10.1177/1350506806065751>.

[208]

Pierson, P. 8AD. *American hybrid: Donald Trump and the strange merger of populism and plutocracy*. *The British Journal of Sociology*. 68, (8AD), S105–S119. DOI:<https://doi.org/10.1111/1468-4446.12323>.

[209]

Pierson, P. 8AD. *American hybrid: Donald Trump and the strange merger of populism and plutocracy*. *The British Journal of Sociology*. 68, (8AD), S105–S119. DOI:<https://doi.org/10.1111/1468-4446.12323>.

[210]

Poncelet, L. 2002. *Bridging Ethnography and World-Systems Analysis*. *Review (Fernand Braudel Center)*. 25, 1 (2002), 47–97.

[211]

Powell, K. 2017. Brexit positions: neoliberalism, austerity and immigration—the (im)possibilities? of political revolution. *Dialectical Anthropology*. 41, 3 (Sep. 2017), 225–240. DOI:<https://doi.org/10.1007/s10624-017-9469-2>.

[212]

Powell, K. 2017. Brexit positions: neoliberalism, austerity and immigration—the (im)possibilities? of political revolution. *Dialectical Anthropology*. 41, 3 (Sep. 2017), 225–240. DOI:<https://doi.org/10.1007/s10624-017-9469-2>.

[213]

Quijano, A. 2007. COLONIALITY AND MODERNITY/RATIONALITY. *Cultural Studies*. 21, 2–3 (Mar. 2007), 168–178. DOI:<https://doi.org/10.1080/09502380601164353>.

[214]

Quijano, A. 2000. Coloniality of Power and Eurocentrism in Latin America. *International Sociology*. 15, 2 (Jun. 2000), 215–232. DOI:<https://doi.org/10.1177/0268580900015002005>.

[215]

Quijano, A. 2000. Coloniality of Power and Eurocentrism in Latin America. *International Sociology*. 15, 2 (Jun. 2000), 215–232. DOI:<https://doi.org/10.1177/0268580900015002005>.

[216]

Reinecke, J. 2018. Social Movements and Prefigurative Organizing: Confronting entrenched inequalities in Occupy London. *Organization Studies*. 39, 9 (Mar. 2018), 1299–1321. DOI:<https://doi.org/10.1177/0170840618759815>.

[217]

Reinecke, J. 2018. Social Movements and Prefigurative Organizing: Confronting entrenched inequalities in Occupy London. *Organization Studies*. 39, 9 (Mar. 2018), 1299–1321. DOI:<https://doi.org/10.1177/0170840618759815>.

[218]

Review by: Theda Skocpol 1977. Wallerstein's World Capitalist System: A Theoretical and Historical Critique. *American Journal of Sociology*. 82, 5 (1977), 1075–1090.

[219]

Ritzer, George and Smart, Barry 2001. *Handbook of social theory*. Sage.

[220]

Robert A. Denemark and Kenneth P. Thomas 1988. The Brenner-Wallerstein Debate. *International Studies Quarterly*. 32, 1 (1988), 47–65.

[221]

Robinson, A. and Tormey, S. 2012. Beyond the state: Anthropology and 'actually-existing-anarchism'. *Critique of Anthropology*. 32, 2 (Jun. 2012), 143–157. DOI:<https://doi.org/10.1177/0308275X12438779>.

[222]

Robinson, A. and Tormey, S. 2012. Beyond the state: Anthropology and 'actually-existing-anarchism'. *Critique of Anthropology*. 32, 2 (Jun. 2012), 143–157. DOI:<https://doi.org/10.1177/0308275X12438779>.

[223]

Robinson, W.I. 2011. Globalization and the sociology of Immanuel Wallerstein: A critical appraisal. *International Sociology*. 26, 6 (May 2011), 723–745. DOI:<https://doi.org/10.1177/0268580910393372>.

[224]

Romero, M. 2018. *Introducing intersectionality*. Polity Press.

[225]

ROSA, J. and BONILLA, Y. 2017. Deprovincializing Trump, decolonizing diversity, and unsettling anthropology. *American Ethnologist*. 44, 2 (May 2017), 201–208. DOI:<https://doi.org/10.1111/amet.12468>.

[226]

Rose, N. et al. 2006. Governmentality. *Annual Review of Law and Social Science*. 2, 1 (Dec. 2006), 83–104. DOI:<https://doi.org/10.1146/annurev.lawsocsci.2.081805.105900>.

[227]

Rovira Kaltwasser, C. et al. eds. 2017. *The Oxford handbook of populism*. Oxford University Press.

[228]

Russell, Bertrand 1938. *Power: a new social analysis*. Allen & Unwin.

[229]

Salem, S. 2016. Intersectionality and its discontents: Intersectionality as traveling theory. *European Journal of Women's Studies*. (Apr. 2016). DOI:<https://doi.org/10.1177/1350506816643999>.

[230]

Salem, S. 2018. Intersectionality and its discontents: Intersectionality as traveling theory. *European Journal of Women's Studies*. 25, 4 (Nov. 2018), 403–418. DOI:<https://doi.org/10.1177/1350506816643999>.

[231]

Santos, B. de S. 2008. *Another knowledge is possible: beyond northern epistemologies*. Verso.

[232]

Santos, B. de S. 2008. *Another knowledge is possible: beyond northern epistemologies*.



Verso.

[233]

Santos, B. de S. 2008. *Another knowledge is possible: beyond northern epistemologies*.  
Verso.

[234]

Santos, B. de S. 2008. *Another knowledge is possible: beyond northern epistemologies*.  
Verso.

[235]

Santos, B. de S. 2016. *Epistemologies of the South: justice against epistemicide*.  
Routledge.

[236]

Sassen, Saskia 2007. *Sociology of globalization*. W.W. Norton & Company.

[237]

Savransky, M. 2017. A Decolonial Imagination: Sociology, Anthropology and the Politics of Reality. *Sociology*. 51, 1 (Feb. 2017), 11–26.  
DOI:<https://doi.org/10.1177/0038038516656983>.

[238]

Sayer, A. 2009. Who's Afraid of Critical Social Science? *Current Sociology*. 57, 6 (Nov. 2009), 767–786. DOI:<https://doi.org/10.1177/0011392109342205>.

[239]

Sayer, A. 2015. *Why we can't afford the rich*. Policy Press.

[240]

Sayer, A. 2015. *Why we can't afford the rich*. Policy Press.

[241]

Schiller, N.G. et al. 2017. Debate on the nature and significance of Critique. *Anthropological Theory*. 17, 2 (Jun. 2017), 261–261.  
DOI:<https://doi.org/10.1177/1463499617710992>.

[242]

Schiller, N.G. et al. 2017. Debate on the nature and significance of Critique. *Anthropological Theory*. 17, 2 (Jun. 2017), 261–261.  
DOI:<https://doi.org/10.1177/1463499617710992>.

[243]

Schiller, N.G. 2016. Positioning theory: An introduction. *Anthropological Theory*. 16, 2–3 (Sep. 2016), 133–145. DOI:<https://doi.org/10.1177/1463499616663792>.

[244]

Schulze, F. 2013. Flirting with anarchism: Class, state, and anthropology. *Focaal*. 2013, 66 (Jan. 2013). DOI:<https://doi.org/10.3167/fcl.2013.660111>.

[245]

Scott, J. 2006. *Social theory: central issues in sociology*. SAGE Publications.

[246]

Scott, J. 2006. *Social theory: central issues in sociology*. SAGE Publications.

[247]

Scott, J.C. 2014. *Two cheers for anarchism: six easy pieces on autonomy, dignity, and meaningful work and play*. Princeton University Press.

[248]

Seidman, Steven 2008. *Contested knowledge: social theory today*. Blackwell Pub.

[249]

Seidman, Steven 1996. *Queer theory/sociology*. Blackwell.

[250]

Shields, S. 2015. Neoliberalism Redux: Poland's Recombinant Populism and its Alternatives. *Critical Sociology*. 41, 4-5 (Jul. 2015), 659-678.  
DOI:<https://doi.org/10.1177/0896920513501349>.

[251]

Simon, Z.B. 2018. The limits of Anthropocene narratives. *European Journal of Social Theory* . (Sep. 2018). DOI:<https://doi.org/10.1177/1368431018799256>.

[252]

Sitas, A. 2014. Rethinking Africa's sociological project. *Current Sociology*. 62, 4 (Jul. 2014), 457-471. DOI:<https://doi.org/10.1177/0011392114524505>.

[253]

Smith, D.E. 1990. *The conceptual practices of power: a feminist sociology of knowledge*. Northeastern University Press.

[254]

Smith, Dorothy E. 2005. *Institutional ethnography: a sociology for people*. AltaMira Press.

[255]

Smith, Dorothy E. 1990. *The conceptual practices of power: a feminist sociology of knowledge*. Northeastern University Press.

[256]

Sohoni, D. and Petrovic, M. 2010. Teaching a Global Sociology: Suggestions for Globalizing the U.S. Curriculum. *Teaching Sociology*. 38, 4 (2010), 287–300.

[257]

Sorokin, P. 2016. 'Global sociology' in different disciplinary practices: Current conditions, problems and perspectives. *Current Sociology*. 64, 1 (Jan. 2016), 41–59.  
DOI:<https://doi.org/10.1177/0011392115601462>.

[258]

Sorokin, P. 2018. Making Global Sociology in the Context of Neoliberal Domination: Challenges, Ideology and Possible Strategies. *Sociological Research Online*. 23, 1 (Mar. 2018), 21–42. DOI:<https://doi.org/10.1177/1360780417743873>.

[259]

SpringerLink (Online Service) 2015. *Understanding the dynamics of global inequality: social exclusion, power shift, and structural changes*. Springer.

[260]

Ssorin-Chaikov, N. 2012. Writing power: An anarchist anthropologist in the looking glass of critical theory. *Critique of Anthropology*. 32, 2 (Jun. 2012), 189–205.  
DOI:<https://doi.org/10.1177/0308275X12439486>.

[261]

Stanley, Liz and Wise, Sue 1993. *Breaking out again : feminist ontology and epistemology*. Ebooks Corporation Limited.

[262]

Stanley, Liz and Wise, Sue 1993. *Breaking out again : feminist ontology and epistemology*. Routledge & K. Paul.

[263]

Stavrakakis, Y. and Jäger, A. 2018. *Accomplishments and limitations of the 'new' mainstream in contemporary populism studies* Books: MüllerJan-Werner, *What Is Populism?* Philadelphia: University of Pennsylvania Press, 2016; MuddeCasKaltwasserCristóbal Rovira, *Populism: A Very Short Introduction*. Oxford: Oxford University Press, 2017. *European Journal of Social Theory*. 21, 4 (Nov. 2018), 547–565. DOI:<https://doi.org/10.1177/1368431017723337>.

[264]

Steffen, W. et al. 2011. The Anthropocene: conceptual and historical perspectives. *Philosophical Transactions of the Royal Society A: Mathematical, Physical and Engineering Sciences*. 369, 1938 (Mar. 2011), 842–867. DOI:<https://doi.org/10.1098/rsta.2010.0327>.

[265]

Stinchcombe, A.L. 1982. Should Sociologists Forget Their Mothers and Fathers. *The American Sociologist*. 17, 1 (1982), 2–11.

[266]

Sulkunen, P. 2010. Agency and power: The contractual illusion. *European Journal of Cultural Studies*. 13, 4 (Oct. 2010), 495–510. DOI:<https://doi.org/10.1177/1367549410377156>.

[267]

Susen, S. and Turner, B.S. eds. 2014. *The spirit of Luc Boltanski: essays on the 'pragmatic sociology of critique'*. Anthem Press.

[268]

Swyngedouw, E. and Ernstson, H. 2018. Interrupting the Anthro-obScene: Immuno-biopolitics and Depoliticizing Ontologies in the Anthropocene. *Theory, Culture & Society*. 35, 6 (Nov. 2018), 3–30. DOI:<https://doi.org/10.1177/0263276418757314>.

[269]

Tsing, A.L. et al. eds. 2017. *Arts of living on a damaged planet: Ghosts of the Anthropocene*. University of Minnesota Press.

[270]

VÁZQUEZ, R. 2011. Translation as Erasure: Thoughts on Modernity's Epistemic Violence. *Journal of Historical Sociology*. 24, 1 (Mar. 2011), 27-44.  
DOI:<https://doi.org/10.1111/j.1467-6443.2011.01387.x>.

[271]

Verloo, M. 2006. Multiple Inequalities, Intersectionality and the European Union. *European Journal of Women's Studies*. 13, 3 (Aug. 2006), 211-228.  
DOI:<https://doi.org/10.1177/1350506806065753>.

[272]

Vintges, K. 2012. Muslim women in the western media: Foucault, agency, governmentality and ethics. *European Journal of Women's Studies*. 19, 3 (Jul. 2012), 283-298.  
DOI:<https://doi.org/10.1177/1350506812443476>.

[273]

Walby, S. 2009. *Globalization and inequalities: complexities and contested modernities*. SAGE Publications Ltd.

[274]

Walby, S. et al. 2012. Intersectionality: Multiple Inequalities in Social Theory. *Sociology*. 46, 2 (Apr. 2012), 224-240. DOI:<https://doi.org/10.1177/0038038511416164>.

[275]

Walby, Sylvia 1986. *Patriarchy at work: patriarchal and capitalist relations in employment*. Polity in association with Basil Blackwell.

[276]

Wallerstein, I. 2003. Anthropology, Sociology, and Other Dubious Disciplines. *Current Anthropology*. 44, 4 (Aug. 2003), 453–465. DOI:<https://doi.org/10.1086/375868>.

[277]

Wallerstein, I. 2012. Robinson's critical appraisal appraised. *International Sociology*. 27, 4 (Jul. 2012), 524–528. DOI:<https://doi.org/10.1177/0268580912445532>.

[278]

Wallerstein, I.M. and Boyarin, D. 2004. *World-systems analysis: an introduction*. Duke University Press.

[279]

WALLEY, C.J. 2017. Trump's election and the "white working class": What we missed. *American Ethnologist*. 44, 2 (May 2017), 231–236. DOI:<https://doi.org/10.1111/amet.12473>.

[280]

Walsh, C. 2007. SHIFTING THE GEOPOLITICS OF CRITICAL KNOWLEDGE. *Cultural Studies*. 21, 2–3 (Mar. 2007), 224–239. DOI:<https://doi.org/10.1080/09502380601162530>.

[281]

Walsh, C. 2007. SHIFTING THE GEOPOLITICS OF CRITICAL KNOWLEDGE. *Cultural Studies*. 21, 2–3 (Mar. 2007), 224–239. DOI:<https://doi.org/10.1080/09502380601162530>.

[282]

Ward, C. 2004. *Anarchism: a very short introduction*. Oxford University Press.

[283]

Weiner, M.F. 2018. Decolonial sociology: W.E.B. Du Bois's foundational theoretical and

methodological contributions. *Sociology Compass*. 12, 8 (Aug. 2018).  
DOI:<https://doi.org/10.1111/soc4.12601>.

[284]

Welz, F. 2009. 100 Years of Indian Sociology. *International Sociology*. 24, 5 (Sep. 2009), 635–655. DOI:<https://doi.org/10.1177/0268580909339270>.

[285]

Werbner, P. 2013. Everyday multiculturalism: Theorising the difference between 'intersectionality' and 'multiple identities'. *Ethnicities*. 13, 4 (Aug. 2013), 401–419. DOI:<https://doi.org/10.1177/1468796813483728>.

[286]

Whitworth, L. 2018. Goodbye Gauley Mountain, hello eco-camp: Queer environmentalism in the Anthropocene. *Feminist Theory*. (Jul. 2018). DOI:<https://doi.org/10.1177/1464700118788684>.

[287]

Wickham, G. 2006. Foucault, Law, and Power: A Reassessment. *Journal of Law and Society*. 33, 4 (Dec. 2006), 596–614. DOI:<https://doi.org/10.1111/j.1467-6478.2006.00372.x>.

[288]

Wolf, Eric R. and Silverman, Sydel 2001. *Pathways of power: building an anthropology of the modern world*. University of California Press.

[289]

Worsley, P. 1964. *The third world*. Weidenfeld & Nicolson.

[290]

Wynter, S. 2003. Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation--An Argument. *CR: The New Centennial Review*.



3, 3 (2003), 257–337. DOI:<https://doi.org/10.1353/ncr.2004.0015>.

[291]

Yuval-Davis, N. 2006. Intersectionality and Feminist Politics. *European Journal of Women's Studies*. 13, 3 (Aug. 2006), 193–209. DOI:<https://doi.org/10.1177/1350506806065752>.

[292]

Zander, U. et al. 2010. Intersectionality as a new perspective in international business research. *Scandinavian Journal of Management*. 26, 4 (Dec. 2010), 457–466. DOI:<https://doi.org/10.1016/j.scaman.2010.09.011>.

[293]

2008. Are we now living in the Anthropocene? *GSA Today*. 18, 2 (2008).

[294]

Hau: *Journal of Ethnographic Theory* Vol 6, No 2 (2016).

[295]

Special Issue: Elites and Power after Financialization. *Theory, Culture & Society*.

[296]

Virtual Special Issue: Intersectionality. *European Journal of Women's Studies*.