**CHAPTER 1**

Sherwood, *Anti-colonial Sociological Imagination and Praxis*

**Critical Engagement Questions**

1. The author cited Indigenous theories and cosmologies as an essential foundation to an anti-colonial imagination, but did not go in-depth about the relationship between sociology and more-than-human relatives. Thinking about more-than-human relatives and responsibilities, how can developing an anti-colonial sociological imagination help us unsettle sociological understandings of property, place, and context?
2. What does the author mean when she writes, “While the difference between encouraging ‘inclusion’ and ‘utilizing what is available’ is perhaps subtle and blurry, these two reports and their related audiences (though neither mutually exclusive) are tethered differently to our First Mother.” Why is this statement important for her argument and what she is calling an anti-colonial sociological imagination?

**Assignment Ideas**

1. Given what you’ve read, write down what you think are the major similarities and differences between the sociological imagination and an anti-colonial sociological praxis.
2. From their work as and with sexual violence survivors, The Sovereign Body Institute produced a tool kit for community members. Big or small, if you could create something similar in addition to or instead of a hypothetical end-of-term paper, what could you imagine making? How could you use your anti-colonial sociological imagination to get started?

**Suggested Readings**

* MMIWG2 & MMIP Organizing Toolkit. Sovereign Bodies Institute.

An organizing toolkit produced by the Sovereign Bodies Institute in partnership with MMIWG2 families, Indigenous survivors of violence and their allies. The toolkit begins by thanking our ancestors, grounds sexual violence issues to settler colonial colonialism and ongoing oppression, and is meant to act as a “wayfinding guide,” not how-to-manual. The toolkit provides worksheets, activity guides, and group discussions for organizing and knowledge transmission.

* National Inquiry into Missing and Murdered Indigenous Women and Girls (Canada), and Canada Privy Council Office. 2019. *Reclaiming Power and Place : Executive Summary of the Final Report / National Inquiry into Missing and Murdered Indigenous Women and Girls.* Vancouver: Privy Council Office.

The executive summary of the final report on the national inquiry into missing and murdered Indigenous women and girls gathers information from over 2,000 participants. The report acknowledges that “Canada is a settler colonial country”, includes calls to action, and a list of resources.

* Women’s Earth Alliance, and Native Youth Sexual Health Network. 2017. *Violence On The Land, Violence On Our Bodies: Building an Indigenous Response to Environmental Violence*.

Based on interviews, the report explicitly connects extractive industry to negative impacts experienced by Indigenous women and young people across North America. The report provides readers with a breakdown of concepts, impacts, and responses to the violence.

* Longman, Nickita, Emily Riddle, Alex Wilson, and Salma Desai, eds. 2020. *The Land Back Issue*. Vol. 49. 5th ed. Regina, SK: Briarpatch Magazine.

The issue is filled with short articles by radical, Indigenous feminists. Each article is a short but powerful read that connects issues ranging from language revitalization to sexual sovereignty back to the of land.

**Multiple Choice Questions**

1. Investigation that grasps the relationship between personal troubles and social issues is \_\_\_\_.
2. **sociological imagination**
3. sociological theory
4. sociological exploration
5. None of the above
6. The anti-colonial sociological imagination can be described as \_\_\_\_.
7. engaging in an analysis of social structures, including settler colonialism
8. unsettling sociology’s settler colonialism gaze
9. taking into account Indigenous embodied and “placed” knowledge
10. **All of the above**
11. The term ecologies of intimacy is defined as relationships that are informed by Indigenous modes of life. What are these relationships grounded in?
12. Living traditions, music, languages
13. Music, languages, relations to land
14. **Relations to land, languages, living traditions**
15. None of the Above

**Media Features**

* TallBear, Kim interviewed by Matika Wilbur and Adrienne Keene. “‎All My Relations Podcast: Decolonizing Sex.” Accessed November 26, 2021. https://www.allmyrelationspodcast.com/post/ep-5-decolonizing-sex

This podcast provides listeners with a “dive into what it means to be in good relation with other humans (on a sexual and non-sexual level), while maintaining and balancing our responsibilities to our other relations, and questioning a hierarchy that places human relations first.” A transcript can also be found at the link.

* Sociology Live! Sociological Imagination, 2015. <https://www.youtube.com/watch?v=BINK6r1Wy78>.

This YouTube video on the Sociological Imagination provides viewers with a concise and visual introduction to the sociological imagination. It focuses on social issues in the United States but can easily be applied to use of the sociological imagination in the Canadian social context.

**CHAPTER 2**

King, *Conceptualizing Indigenous Freedom*

**Critical Engagement Questions**

1. Can colonialism and settler colonialism exist in the same region simultaneously?
2. What are the tangible consequences of settler decolonization for Indigenous communities?
3. Why is it so difficult to implement the TRC’s Calls to Action?
4. How does resurgence differ from decolonization and reconciliation?

**Assignment Ideas**

* + - 1. In small groups, answer the following question and share your findings with the class. What are examples of sabotaging settler colonialism not mentioned in this chapter?
      2. Watch the short animation *Lily’s Story – The Feminization of Poverty* (see Media features section) and answer the following questions:

1. Explain how resurgence, decolonization and reconciliation are addressed in the animation.
2. What are the limitations of using these approaches to address the disproportionate barriers that Indigenous women face?
3. How can sabotaging settler colonialism be used to tackle this issue?

**Suggested Readings**

* Truth and Reconciliation Commission of Canada. *Canada's Residential Schools: The Final*

*Report of the Truth and Reconciliation Commission of Canada.* Montreal: McGill-

Queen's University Press, 2015.

The Truth and Reconciliation Commission’s Final Report offers a comprehensive view of the dynamics of settler colonialism in Canada, with a focus on the history and consequences of residential schools. The Report is also essential for its vision of reconciliation laid out in the 94 Calls to Action.

* Simpson, Leanne. *As We Have Always Done: Indigenous Freedom through Radical*

*Resistance.* Minneapolis: Minnesota University Press, 2017.

Leanne Simpson’s work is central to the resurgence perspective in Indigenous Studies. The text offers a grounded and expansive vision of Indigenous alternatives to settler colonialism rooted in the revitalization of Indigenous language, culture, and land-based social institutions.

* King, Hayden, Pasternak Shiri & Riley Yesno, Land Back: A Yellowhead Institute Red

Paper. Toronto, ON: Yellowhead Institute, 2018.

With a focus on land in particular, the Red Paper charts how settler colonialism has entrenched a legal infrastructure to remove Indigenous people from the land. But in turn, the Paper describes a number of examples where assertions of Indigenous self-determination are forcing the return of land and a sabotage of settler colonialism.

**Multiple Choice Questions**

1. What, according to Deskaheh, is the silent partnership between Canada and the United States?
2. Colonialism
3. Free trade
4. Reconciliation
5. **Dissolving Indigenous Nations**
6. Peace and friendship
7. Which Canadian law sought to create “honourary White men”?
8. The Euthanasia Law
9. The Indian Act
10. **The Gradual Civilization Act**
11. The Indigenous People Act
12. Segregation Act
13. How do Jewell and Mosby describe the Truth and Reconciliation Calls to Action that have been implemented?
14. Substantive
15. **Symbolic**
16. Historic
17. Problematic
18. Superficial
19. According to Tuck and Yang, if land restitution is not included in the conceptualization of decolonization, the concept risks become what?
20. Meaningless
21. **A metaphor**
22. Incomplete
23. An analogy
24. Achievable
25. According to Jas M. Morgan, the resurgence approach can tend to focus too heavily on what?
26. Urban issues
27. Gender
28. **Individualism**
29. Negotiation
30. Capitalism

**Media Features**

* <https://yellowheadinstitute.org/resources/lilys-story-the-feminization-of-poverty/>

In Yellowhead’s Cash Back Red Paper, this short animation, “Lily’s Story – The Feminization of Poverty” explains how settler colonialism disproportionately affects Indigenous women moving between reserve and urban contexts, and in some ways demonstrates the limitations of decolonial or resurgence-based thinking in these contexts.

* <https://www.nfb.ca/film/dancing_around_the_table_1/>

During the Constitional Crisis in Canada, the National Film Board, documented the discussions between Canadian government officials and Indigenous leaders on the scope of Aboriginal Rights. “Dancing Around the Table” captures some of the structural and cultural barriers to the notion of reconciling sovereignties.

**CHAPTER 3**

Thomas, *Utilizing Indigenous Research to build a Radically Resurgent Future*

**Critical Engagement Questions**

1. How does your family history shape the way you conduct research?
2. Why is it important for Indigenous peoples to be in control of the narrative and depictions of who Indigenous peoples are?
3. How did Residential schools fracture the intergenerational transmission of knowledge?

**Assignment Ideas**

1. In what ways can the principles of biskaabiiyang be applied to your research interests? What are the limitations of this approach?
2. In addition to residential schools, what are some other events that have impacted the transmission of knowledge in Indigenous and other cultures?

**Suggested Readings**

* Mosby, Ian. “Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952.” Histoire sociale 46, no. 91 (2013): 145–172.

A shocking look into Canadian history and the ways in which violence was inflicted upon Indigenous peoples under the pretense of health research. This article specifically focuses on nutritional experiments that occurred on children in residential schools.

* Smith, Linda Tuhiwai. *Decolonizing Methodologies Research and Indigenous Peoples.*Second edition. London: Zed Books, 1999.

A foundational text in the area of Indigenous research that explores the connection between colonialism and research. This book primarily focuses on the ways in which research can be used to assert Indigenous ways of knowing.

* Wilson, Shawn. *Research Is Ceremony: Indigenous Research Methods*Black Point, Nova Scotia: Fernwood Publishing, 2008.

This text describes an Indigenous research paradigm how it can be put into practice. Also discussed how Indigenous research can strengthen relationships to land, culture, and community.

**Multiple Choice Questions**

1. What is biskaabiiyang?
2. A Cree word that means ‘education.’
3. An Inuktituk word that means ‘knowledge is from the land.’
4. **An Anishinabemowin word that means ‘to look back.’**
5. A Lakota word that means ‘forget the past.’
6. A Mi’kmaq word that means ‘research.’
7. What is an example of the way in which research and education systems have been violent to Indigenous peoples?
8. Extracting knowledge from Indigenous communities with little concern or care for Indigenous peoples
9. Nutrition experiments on intentionally malnourished children
10. Constructing romanticized or villainous depictions of Indigenous peoples
11. Forced assimilation into Euro-Canadian society
12. **All of the above**

**Media Features**

* Âpihtawikosisân. URL: <https://apihtawikosisan.com/>

In this blog, Chelsea Vowel, author of “Indigenous Writes: A Guide to First Nations, Métis and Inuit Issues in Canada’ explores Indigenous issues with North America and creates resources for people unfamiliar with specific Indigenous topics.

* Various contributors. (2020). Story-telling / story-listening: decolonizing research. *Tlicho.ca.* URL*:* https://www.tlicho.ca/news/story-telling-story-listening-decolonizing-research?fbclid=IwAR18-aV4wGQgbVitjwLanKQlXfEOCWX5rwD9CFB2CtwWVb7Q7-wUkMrHPIo

This podcast explores multiple Indigenous and cultural worldviews, sciences, pedagogies and cosmology. The series features interviews with Tłı̨chǫ knowledge-holders John B. Zoe and Janet Rabesca, Elder Albert Marshall from Mi’kma’ki, and my teachers Melanie Zurba, and Sherry Pictou from L'sɨtkuk (Bear River Fist Nation).

**CHAPTER 4**

Price, *Creating Create Into my Worldview*

**Critical Engagement Questions**

1. How do you understand worldview? What pillars structure your worldview?
2. How do you understand governance? What layers of governance have you seen in the places you have lived?
3. In this chapter, both self-determination and governance refer to having “internal and external” resources. What does this mean? Can you think of an example of an internal and external resource connected to self-determination or governance?
4. Think of a time when you created something. What skills and experience did you draw on in that creation process?
5. Explore the concept “somatic.” What do you think of the idea that the body senses things? That bodies can sense what other bodies are sensing?

**Assignment Ideas**

1. What ideas and experience do you have with Inuit experience and/or worldview? If you are on your own, explore Nunavut as a subject. If you are in a group, explore Inuit Nunanagt. Ensure your work not only includes geographic and demographic information, but draw on lived experience – oral history, personal essays, music, or other sources that connect you to people.
2. Complete an inventory of lived experience you or your group has had. Discuss these and explore what is common amongst your group.
3. Go to the Arctic Council website (arctic-council.org) and click on the “organization” tab. Have each individual select one of the different parts of the organization: Arctic States, Permanent Participants, Working Groups & Observers. If there are more than 4 to a group, then double up. Answer the following questions:
4. What are (some) of the similarities within each group? What are (some) of the differences within each group?
5. Have a group discussion. Representing the group you focused on in activity (a), have a group discussion to explore the similarities between and have each person represent the group they worked on. What are some of the similarities and differences your group can identify in this organization?
6. Each of these groups represent communities and individuals. As an individual assignment of this group assignment, write a short essay on what you imagine may be some of the challenges and opportunities for connecting the lives lived in the community with the matters discussed at the Arctic Council level.

**Suggested Readings**

* Bennett, John & Susan Rowley (eds). 2008. Uqalurait: An Oral History of Nunavut. McGill Queens University Press. Montreal PQ & Kingston ON.

This book provides a helpful and engaging overview of Inuit experiences, divided by themes and region within Nunavut.

* Griffiths, Granklyn, Rober Huebert,and P. Whitney Lackenbauer (eds). Canada and the Changing Arctic: Sovereignty, Security, and Stewardship. Wilfrid Laurier University Press: Waterloo, ON.

This book provides an overview of some of the key themes found in Arctic Governance debates from a nation state perspective, specifically sovereignty, security and stewardship.

* Hanson, Rick. 2018. Resilient: how to Grow an Unshakable Core of Calm, Strength and Happiness. Harmony Books: New York, NY.

This book discusses how to build strength and resilience within yourself.

* hooks, bell. 2009. Belonging: A culture of place. Routledge. New York, NY.

This book is an inspiriting introduction to the many works of bell hooks, introducing readers to race, representation, land and systems of domination.

* Karetak, Joe, Frank Tester & Shirley Tagalik (eds.). 2019. Inuit Qajimajatuqangit: What Inuit Have Always Known to Be True. Fernwood Publishing: Halifax, NS.

This book also explores ideas of Inuit principles and values through stories shared by Inuit elders.

* Keskiraio, K.C.H. Negotiating the Arctic: The Construction of an International Region.

This book discusses Arctic Governance from the perspective of International Relations. It argues that the arctic is a constructed region, where different ideas of governance, science and land meet.

* Loukacheva, Natalia. 2007. The Arctic Promise: Legal and Political Autonomy of Greenland and Nunavut. University of Toronto Press: Toronto: ON

This book provides a helpful comparison, and history between the politics, governance and ideas of self-determination between Nunavut and Greenland.

* Menakem, Resmaa. 2017. My Grandmother’s Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies. Central Recovery Press. Las Vegas, NV.

This book discusses somatic healing from a racialized perspective, making a compelling argument that to heal from race, all bodies need to release racialized trauma that is both recent and historical. This book also discusses strategies to support law enforcement officers specifically.

* McGrath, Janet Tamalik. 2018. The Qaggiq Model: Towards a Theory of Inuktut Knowledge Renewal. Nunavut Arctic College: Iqaluit, NU.

This book draws on the author’s personal experience, theoretical engagements with language and knowledge and the experience of a well respected Inuit elder to explore one theor of Inuit knowledge renewal.

* Van Der Kolk, Bessel. 2014. The Body Keeps Score: Brain, Mind, and the Body in the Healing of Trauma. Penguin Books: New York, NY.

This book is seminal in understanding how the brain, mind and body can struggle, heal and strengthen together. This is valuable reading to those interested in learning about somatic healing.

**Multiple Choice Questions**

1. What region of Canada is not identified as part of Inuit Nunangat?
2. **The Yukon**
3. Nunavut
4. Nunavik
5. Nunatsiavut
6. Inuvialuit Settlement region
7. What resources does the author use to define self-determination?
8. Government commitment
9. Financials
10. Internal resources
11. External Resources
12. **c & d**
13. What types of governance does the author NOT discuss?
14. Arctic
15. **Organizational**
16. Indigenous
17. Nation-state
18. None of the above
19. What factors does the author identify as informing her worldview?
20. New experiences
21. Her parents
22. Her own experiences
23. Relationships
24. **All of the above**

**Media Features**

* https://www.youtube.com/watch?v=\_aubpdcDoRQ

This video shows a qarmaq and explains how learning and life occurred within the qarmaq.

* https://www.itk.ca/about-canadian-inuit/

This website is an introduction to Inuit and Inuit Nunagnat.

* <https://arctic-council.org>

This is the website for the Arctic Council.

* <https://www.gov.nu.ca/information/inuit-societal-values>

This is the Government of Nunavut’s overview of the Inuit Societal Values it draws upon for guidance.

* [www.isuma.tv](http://www.isuma.tv)

This website is a portal for videos that discuss a wide range of topics, including arctic issues, family, the global community, and Indigenous languages.

* <https://m.youtube.com/watch?v=5OmgqXao1ng>

This video is a discussion between bell hooks and Melissa Perry Harris. It is a wide-ranging conversation that discusses ideas of history, representation, and the hard work of being of a critical thinker.

* [www.peopleofafeather.com](http://www.peopleofafeather.com)

This website provides an overview of the documentary “People of a Feather” which explores the Inuit experience on the Belcher Islands in Hudson Bay. This is the easternmost region of Nunavut, and the film discusses a full range of changes being experienced by the community, from things such as resource development and climate change.

* https://www.aci-iac.ca/art-books/annie-pootoogook/biography/

This website provides a good introduction to the powerful work of Annie Pootoogook, an artist from Kinngait, Nunavut. Her work explored the realities of life in a Nunavut settlement.

* <https://www.cbc.ca/player/play/1918281283738>

Mary Simon was appointed as Canada’s Governor General in 2021. She is Inuk and the first Indigenous person to hold the office. In this video, she shares a bit about her background and her experiences growing up.

* [www.inuitcircumpolar.com](http://www.inuitcircumpolar.com)

This is the website for the Inuit Circumpolar Council. This non-government organization represents Inuit from Russia, United States of America, Canada, and Greenland.

* [www.itk.ca/taimannganit](http://www.itk.ca/taimannganit)

A collection of videos from Inuit Nunangait.

* [www.pauktuutit.ca](http://www.pauktuutit.ca)

This is the website for Pauktuutit, a national organization representing Inuit women. This website provides a helpful overview of the types of issues being discussed at a national level.

**CHAPTER 5**

Willmott, *Taxes, Citizenship, and Indigenous-Settler Relations*

**Critical Engagement Questions**

1. What are other implications of settler colonial “tax talk” for Indigenous peoples’ everyday lives?
2. In what other contexts have you noticed tax talk? How does it differ from what is described in this chapter? What are the similarities?
3. What are some of the main ways you conceptualize citizenship and your relationship with people around you?
4. What other areas of state policy are often driven by myths told about Indigenous people? What are their similarities to this case?

**Assignment Ideas**

1. What can understanding taxation from a sociological perspective illuminate about our society? Describe three social dynamics that can be seen around taxes and ‘taxpaying,’ and connect them to the social organization of the state.
2. Tax myths are but one form of misconceptions that circulate about Indigenous peoples. Why do you think these myths have such power over people? What makes people want to believe in these ideas? Discuss as a group.

**Suggested Readings**

* Yellowhead Institute. 2021. *Cash Back: A Yellowhead Institute Red Paper*. <https://cashback.yellowheadinstitute.org/>

An excellent resource for those who want to learn more about how colonialism impacted Indigenous economic livelihoods and suggestions for how to make this better.

* Pedri-Spade, Celeste. 2016. Four Stories of an Over-Taxed Indian. *Indigenous Social Work Journal*, 10: 85-99.

A first-hand account and analysis of how Indigenous people have to navigate tax politics in a settler colonial state.

**Multiple Choice Questions**

1. What is the thesis of the chapter on “Taxes, Citizenship, and Indigenous-Settler Relations”?
2. Tax rates should go up for the very wealthy.
3. Taxpayers are deceived by the state.
4. **Tax myths about Indigenous people serve settler colonial political goals.**
5. Tax talk is illegitimate because it targets wealthy people.
6. Perspectives on taxes are complex and vary between groups.
7. \_\_\_\_\_\_\_\_\_\_ refers to the multitude of ways that people, groups, and institutions forge differentiation and demarcation between different symbolic, cultural, or material categories.
8. **boundary work**
9. status work
10. status groups
11. status negotiation
12. boundary negotiation
13. What concept best articulates why some Canadian politicians historically advocated for taxing Indigenous people and territory?
14. boundary work
15. restitution
16. spatial violence
17. self-determination
18. **civilization**

**Media Features**

* The Conversation. 2021. “Stolen Identities: What Does it Mean to be Indigenous? Don’t Call me Resilient Podcast.” <https://theconversation.com/stolen-identities-what-does-it-mean-to-be-indigenous-dont-call-me-resilient-podcast-ep-8-166248>

In this episode of the “Don’t Call me Resilient” podcast, host Vinita Srivastava meets with Dr. Veldon Coburn and Dr. Celeste Pedri-Spade to discuss the cases of high-profile figures who were accused of falsely claiming Indigeneity. They also talk about the financial and social consequences for Indigenous communities.

* “Unreserved with Rosanna Deerchild.” <https://www.cbc.ca/listen/live-radio/1-105-unreserved>

The “Unreserved Podcast” has an episode titled “The Indian Act 101” where host Rosanna Deerchild and author Bob Joseph discuss the continuing impact that the Indian Act has on Indigenous communities.

**CHAPTER 6**

Dua, *Colonialism: Interrogating the Sociological Understanding of the Emergence of Capitalism*

**Critical Engagement Questions**

1. Explain how Karl Marx has theorized the emergence of capitalism.
2. What was the impact of colonialism on the development of capitalism in the feudal and the mercantile periods?
3. How is Marx’s theory of capitalism constructed through a Eurocentric framework?

**Assignment Ideas**

1. Select a sociological concept or social issue that has been discussed in the course and complete the following:
2. Describe how colonialism and/or Eurocentrism has impacted how the selected concept or issue is researched and/or discussed in the media.
3. Briefly explain how the dominant perspectives or ways of understanding the issue/concept limit or minimize the effects it has on the members of society it affects the most.
4. Explain how a decolonial approach can be used to challenge and re-shape our understanding of the social issue/concept.
5. The chapter discussed the impact that colonialism had on the development of capitalism during the feudal and mercantile periods. What is the impact of colonialism on the development of capitalism today? Discuss in small groups and share your ideas with the class.

**Suggested Readings**

* Stephen R. Bown. (2010) *Merchant Kings: When Companies Ruled the World, 1600—1900.* Publishers Weekly.
* Stuart Hall. (1996) “The West and the Rest: Discourse and Power” in S. Hall, D. Held, D. Hubert and K. Thompson (eds). *Modernity: An Introduction to Modern Societies*. Wiley-Blackwell Press, pp. 184–227.
* Geoffrey Jones. (2010) *Merchants to Multinationals: British Trading Companies in the Nineteenth and Twentieth Centuries*. Oxford: Oxford University Press.
* Eric Williams. (1944) *Capitalism and Slavery*. Chapel Hill: University of North Carolina Press.

**Multiple Choice Questions**

1. What emerged first in history?
2. Globalism
3. Colonialism
4. Mercantile capitalism
5. **Feudalism**
6. What are the characteristics of colonialism?
7. A forcible takeover of land, peoples, and economies throughout the Americas, Africa, Asia and Pacific Islands by European powers
8. A process that emerged during the mercantile period
9. Something that contributed to the emergence of capitalism
10. **All of the above**
11. Eurocentrism \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
12. is a worldview that defines Western civilizations as superior
13. minimizes the impact of colonialism on the emergence of capitalism
14. excludes the histories of the ‘rest’ of the world
15. **All of the above**
16. The Doctrine of Discovery was an emerging legal principle that allowed Europeans to do what?
17. Enslave Africans and transport them to their colonies
18. Enclose peasant land, creating dependency on wage labour
19. Explore the coasts of Africa, the Middle East, India and East Asia
20. **Exploit and expropriate lands in the Americas**
21. According to Marx, capitalism emerged due to \_\_\_\_\_\_\_\_\_.
22. Colonial expansion
23. **The development of modern state structures**
24. The displacement of the peasantry
25. Christianity
26. Mercantile capitalism was prevalent in what years?
27. 1800–2000
28. **1600–1800**
29. 1350–1600
30. 1150–1350
31. According to Inikori, how many people from Africa had been enslaved during the colonial period?
32. 5.6 million
33. 10 million
34. 500 thousand
35. **15.4 million**
36. According to Craemer et al, how much profits have the United States accumulated from slavery and slave labour?
37. USD$8 billion
38. USD$17 billion
39. **USD$6.2 quadrillion**
40. USD$4 trillion
41. Monopoly trading houses \_\_\_\_\_\_\_\_\_\_\_\_\_.
42. had exclusive charters for all of the colonies
43. **had authority to make claims of jurisdiction and sovereignty**
44. were controlled by industrial capitalists
45. were eliminated after the end of colonialism
46. Eric Williams illustrated that slavery and the trade of Africans \_\_\_\_\_\_\_\_\_\_\_\_\_.
47. facilitated the development of European shipbuilding and navigation
48. facilitated the development of steam engines
49. facilitated the banking industry in Brittan
50. **All of the above**
51. It has been calculated that the contemporary value of surpluses transferred to Britain from colonial extraction in India in amounts to \_\_\_\_\_\_\_\_.
52. 100 million pounds
53. **3.2 billion pounds**
54. 1.4 billion pounds
55. 10.3 billion pounds

**CHAPTER 7**

Bawa, *A Global Sociological Imagination*

**Critical Engagement Questions**

1. What are the differences between the sociological imagination and a global sociological imagination? Why is it important to understand the historical global processes that impact your personal circumstances?
2. Think about your experiences in university so far. How has the process of globalization shaped or influenced how you learn today? Compare this to how learning and education would have been done differently in 10, 20, or 50 years ago.
3. Think about your daily routine. What people and systems do you rely on? Are there people that rely on you? How can approaching interdependence using Ubuntu WorldSense be used to explain our connections to others?

**Assignment Ideas**

1. Using a research topic of your choice answer the following questions:
2. Briefly describe the research topic and explain its significance.
3. How has globalization impacted the way that we receive information about your topic?
4. How can a global sociological imagination be used to explain the broader social forces that are related to your topic?
5. Create a visual aid (e.g. infographic, poster, art) to explain Ubuntu WorldSense. Include a brief reflection (300 words) about how you can engage in Ubuntu WorldSense as you continue to learn about sociology.

**Suggested Readings**

* Etieyibo, E. (2017). Moral education, ubuntu and ubuntu-inspired communities. *South African Journal of Philosophy*, *36*(3), 311–325. https://doi.org/10.1080/02580136.2017.1269995

This article discusses how ubuntu can be integrated into teaching moral education and the implications for social and political engagement.

* Norgaard, K. M. (2018). The sociological imagination in a time of climate change. *Global and Planetary Change*, *163*, 171–176. https://doi.org/10.1016/j.gloplacha.2017.09.018

This article examines the importance of understanding climate change through the sociological imagination. This will allow us to see the relationships between human impacts and the environment.

**Multiple Choice Questions**

1. Which of the following statements about globalization is false?
2. It is facilitated by advancements in technology.
3. **It refers to the decreasing connectedness of the world through movements of people, ideas, and goods.**
4. Globalization has multiple contradictions.
5. None of the above
6. Ubuntu WorldSense can be defined as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
7. a philosophical approach to life that centers human interconnection.
8. an awareness that the world is made up of more than physical elements.
9. a mutual dependence on humans and other systems for survival.
10. **an approach to life that underscores human interdependency with the totality of the environment.**
11. \_\_\_\_\_\_\_\_\_ is a way of applying the sociological imagination on a global scale.
12. Globalization
13. International sociological imagination
14. **Global sociological imagination**
15. WorldSense

**Media Features**

* Ngomane, Mungi. “Everyday Ubuntu.” Podcast. <https://mungingomane.co/everydayubuntupod>

This podcast features conversations between the host Mungi Ngomane and featured guests where they discuss topics related to empowerment and politics using a Ubuntu lens.