

THE UNIVERSITY OF MANITOBA • DEPARTMENT OF SOCIOLOGY
SOCIOLOGY SOC 4560 – "ADVANCED SOCIOLOGICAL THEORY"
WINTER TERM 2009, SECTION A01, 3 CREDIT HOURS

Meeting Location: 402 Tier
Meeting Times: Tuesdays, 1:00-4:00
Meeting Dates: 6 January to 7 April 2009
Instructor: Dr. Christopher Powell
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Office Hours: 1:00-2:00 pm, Thursdays, or by appointment.
Website: <http://www.umanitoba.ca/webct>

COURSE SUMMARY: EXPLODING SOCIOLOGY

In the 1940s and 50s, sociology was as close as it ever was to being unified under a single theoretical framework: structural functionalism. Since the 1950s, this unity has dissolved and sociology has exploded in myriad directions. Approaches that structural functionalism had pushed to the margins have reasserted themselves, and entirely new approaches have been developed. This course traces the complex vectors of that explosion, covering every major theoretical paradigm within the discipline and introducing students to some new approaches that have just recently been established. Our explorations will be guided by recurring questions: about power, identity, globalization, the body, knowledge, and human freedom. We will learn how the different substantive claims sociologists make about the world are rooted in fundamentally different ways of understanding what the social world is made of and how it can be known. Students headed for graduate school will have a road map for the country to which they are headed. Students leaving academic sociology for other pursuits will gain a greater appreciation for how the world around us changes when we look at it from different perspectives.

COURSE OBJECTIVES

In this course, you will:

- learn what a theoretical paradigm is, why they are important to empirical research, and how paradigms differ from one another;
- discover new theoretical projects developed in the past generation that are charting new directions for sociological research;
- position your own research interests within the broader field of sociological theory;
- read theoretical texts in the original, learning to identify the key claims they make and the arguments they use to support these;
- present on and discuss theoretical materials in a seminar setting; and
- express your own theoretical position in writing.

REQUIRED READINGS

- Ruth A. Wallace and Alison Wolf, *Contemporary Sociological Theory: Expanding the Classical Tradition*, Sixth Edition, Upper Saddle River, NJ: Pearson Prentice Hall.
- Thomas S. Kuhn, *The Structure of Scientific Revolutions*, Third Edition, Chicago: University of Chicago Press.
 - These texts are available at the University of Manitoba Bookstore.
- Supplementary readings.
 - All supplementary readings for the course are placed in the SOC 4560 reserved slot in the Sociology mail room (320A Isbister). Students are expected to make copies of each week's readings at their own expense. The readings are not to be removed from the mail room. **Please be respectful of other students by leaving the readings in good condition for the next person to use!**

FORMAT

Each week we will meet for a three-hour seminar session. The seminars are an opportunity for you to discuss the assigned readings, in depth and critically, and to develop your own ideas. *They are not lectures.* Although I will probably say a few introductory words at the beginning of each class to frame the issues, my chief role as instructor will be to facilitate student discussion. Inevitably, some students are more comfortable with speaking up in class than others, but my goal is to create a safe, welcoming environment that invites you to participate freely in an ongoing conversation about these readings and about social theory in general.

ASSESSMENT

Assessment for this course consists of three short essays, each worth 30% of the final grade, and participation in class, which is worth 10% of the final grade.

1. Participation – 10% of final grade.

Participation is graded based on three elements:

1. You will be expected to read all assigned materials, attend all classes and participate, on an ongoing basis, in classroom discussion of the assigned readings.
2. Each week, you will bring to class a one- or two-page written response to a set of questions that I will give out in advance.
3. Each week, on a rotating basis, some students will present on the readings for that week. Two or more students, as necessary, will be asked to present a brief summary of the readings. Two students will be asked to serve as devil's advocates, presenting criticisms (politely, please) of the theoretical project that the readings describe. These presentations should be 3 to 5 minutes in length, per student.

2. Essays – 90% of final grade

i. Mid-Term Review Essay –3000 words – Due Monday 9 March 2009

For this paper, you will choose one theoretical project in sociology and examine that paradigm in depth, or compare and contrast two theoretical paradigms of their choosing. ‘Project’ can be interpreted broadly (e.g. Marxian theory) or narrowly (e.g. the Frankfurt School).

ii. End of Term Take-Home Exam –3000 words – Due Monday 13 April 2009

You will write a paper of approximately 3000 words answering one question, from a selection of questions given out near the end of term by the instructor. All questions will require you to display a broad knowledge of the paradigms studied and the points of similarity and difference between them.

iii. Final Position Paper –3000 words – Due Friday 17 April 2009

You will write a paper of approximately 3000 words. In this paper, you will take a stand within sociological theory, arguing the merits of one particular theoretical project with respect to a particular object of investigation. This object could be “social life in general”, but it is expected that most students will pick a more specific object relating to their own interests (e.g. crime, sex, TV, global warming, Aboriginal self-determination, etc.).

You will also have the option of combining the Take-Home Exam and the Position Paper into a single paper of about 6000 words in length and worth 60% of the final grade, and due on 17 April 2009.

Important Note: All essay assignments must be submitted electronically using WebCT.

LATE PENALTIES

Please be advised that a late penalty of 2% per day, including days on weekends and holidays, will be applied to any assignment submitted after its due date. Medical documentation will normally be required to waive this penalty. However, if you know before the due date that a paper will be late *for any reason*, you should *contact me immediately*. In some cases, entirely at my discretion, it may be possible to arrange an extension.

It is your responsibility to approach me as early as possible to make arrangements for an extension. No request for an extension will be considered if made after the relevant due date, except for documented medical reasons or very severe family emergencies. No extension will be given under any conditions if requested more than two weeks after the due date.

GRADING SCHEME

Generally speaking, the following letter/percentage/GPA/descriptive scale will be used.

<u>Letter Grade</u>	<u>Percentage</u>	<u>GPA</u>	<u>Description</u>
A+	90-100%	4.5	Exceptional
A	80-89%	4.0	Excellent
B+	75-79%	3.5	Very Good
B	70-74%	3.0	Good
C+	65-69%	2.5	Satisfactory
C	60-64%	2.0	Adequate
D	50-59%	1.0	Marginal
F	49% or less	0	Failure

A more detailed description of my grading criteria will be given on the first day of class.

SPECIAL NEEDS AND RELIGIOUS HOLIDAYS

Students with special learning needs who may require special accommodation with respect to the course assessment should meet with me at the beginning of the term so that we can arrange suitable accommodation.

The university recognizes the right of all students to observe recognized holidays of their faith that fall within the academic year. If you will have to miss any classes or will require an extension for an assignment due to a religious holiday, *please notify me* at the beginning of the term or at least three weeks in advance of the relevant date.

Although I hope that no one will want to drop out of this course, please be advised that the last day for voluntary withdrawal from second term courses is Thursday, March 19th.

INSTRUCTIONAL OFFENCES

Academic dishonesty is a serious offense, with grave consequences. University's policy on 'Plagiarism and Cheating' found in the Undergraduate Calendar (p.28). Penalties for plagiarism and academic dishonesty are severe.

The common penalty in Arts for plagiarism in a written assignment, test or examination is "F" on the paper and "F" for the course. For the most serious acts of plagiarism, such as the purchase of an essay or cheating on a test or examination, the penalty can also include suspension for a period of up to five years from registration in courses taught in a particular department in Arts or from all courses taught in the Faculty. The Faculty of Arts also reserves the right to submit student work that is suspected of being plagiarized to Internet sites designed to detect plagiarism.

AVOIDING PLAGIARISM

Plagiarism can be defined as passing off someone else's work as your own. Plagiarism involves taking another person's words (written or spoken), ideas, theories, facts (that are not considered general knowledge), statistics, art work, etc. and presenting them as your own. Simply changing the wording of the information you are using still constitutes plagiarism if you do not acknowledge your source.

To avoid plagiarizing, you must cite your sources diligently in each of the following cases:

- all direct quotations of other authors
- close paraphrases of statements by other authors
- important ideas or points taken from another author's work

To copy the exact words of another author is to quote them. All quotations must be indicated, either by quotation marks or by block indentation, and the source of the quotation must be indicated. However, note that you do not have to quote someone directly in order to cite them! *Your papers should be littered with citations even if they do not contain a single direct quotation.*

GUIDELINES FOR WRITTEN WORK

1. All written work is to be typed in 12-point Times or Times Roman (or equivalent font). Please do not use sans serif fonts such as Helvetica or Arial; these fonts are for titles and headings only.
2. Your work should have one-inch margins and be double-spaced.
3. Each assignment should have a title page that includes your name, student number, my name, and the number of the course. Pages should be numbered, with the first page of text counting as "Page 1".
4. Use in-text citations with page numbers, e.g. (Weber 1978: 83) to cite your work. Each assignment must include a works cited list that lists your references alphabetically by author. Either ASA, APA, Chicago, or a similar style, is acceptable, as long as it is used consistently.
5. Please use gender-inclusive language in your written assignments, even if your sources do not. However, please note that when quoting directly from other authors, you should not 'correct' their language to make it gender-inclusive. For tips on gender-inclusive language, see the course website.
6. The recommended lengths indicated for each assignment do not include the title page or the bibliography.
7. Please retain a clean hard copy of each assignment that you submit. I will not be responsible for misplaced assignments.

STUDENT SUPPORT SERVICES

The University of Manitoba provides a number of support services to students that can help you to write your term paper, develop your study skills, or get through a stressful situation. Many of these services are described online at:

<http://www.umanitoba.ca/student>

If you're not already familiar with these services, I encourage you to spend some time getting to know about them; they can help you improve your academic performance and get the most out of your time at university. Some key resources include:

- **Aboriginal Student Centre**
45 Curry Place
(204) 474-8850
Email: asc@umanitoba.ca
<http://www.umanitoba.ca/student/asc>
- **Disability Services**
155 University Centre
(204) 474-6213
TTY: (204) 474-9790 Email: disability_services@umanitoba.ca
Fax: (204) 261-7732
http://umanitoba.ca/student/resource/disability_services
- **Learning Assistance Centre**
201 Tier Building
(204) 480-1481
<http://umanitoba.ca/u1/lac>
- **Student Counseling and Career Centre**
474 University Centre
(204) 474-8592
<http://umanitoba.ca/student/counseling>
- **U1 Student Help Centre**
205 Tier Building
(204) 474-6209
Email: university_1@umanitoba.ca
<http://umanitoba.ca/u1>

SCHEDULE OF CLASSES

Week 1 – January 6th – Introduction

In this class we will get to know each other and discuss the requirements for the course – both what the syllabus requires, and our own personal objectives. I will also give a short lecture explaining the main features of the theoretical approaches we will cover.

Week 2 – January 13th – Paradigms, Normal Science, and Scientific Revolutions

What makes sociological theories different from one another? What is a ‘theory’ anyway? the word ‘theory’ refers to more than just a particular causal explanation of something: it also encompasses the analytic and conceptual assumptions that frame our inquiries and that make particular kinds of explanations possible. Sociology, unlike most other scientific disciplines, contains not just different theories but different *paradigms* within which theorizing takes place. Different paradigms don’t just propose different explanations of the world – they explain *different worlds*.

Readings:

- Kuhn, *The Structure of Scientific Revolutions*, pp. 10-42, 52-76, 111-135

PART 1: CORE FRAMEWORKS

Week 3 – January 20th – Classic Functionalism

One of the most celebrated and influential sociologists in the prime of his career, Talcott Parsons also lived to be one of the most reviled figures in the discipline, as from the 1950s onward every original sociological theorist commenced their projects by analyzing what was wrong with his. As a result, the differing schools of sociological theory in the past half-century can be understood in terms of how they differ from Parsons’ structural functionalist system theory – and by what parts of it they have kept.

Readings:

- Wallace and Wolf, Chapter 1, pp. 1-14.
- Wallace and Wolf, Chapter 2, Introduction, Part 1, and Part 2, pp. 16-57.
- Parsons Talcott and Robert F. Bales. 1955. “The American Family: Its Relations to Personality and to the Social Structure”. Pp. 3-33 in *Family, Socialization and Interaction Process*. Glencoe, IL: The Free Press.
- Merton, Robert K. 1967. “Chapter 1: Manifest and Latent Functions.” Pp. 19-46, 60-64 in *Social Theory and Social Structure*. Glencoe, IL: The Free Press.

Week 4 – January 27th – Marxian and Neo-Marxian Sociology

Marx is often treated by American sociologists as a ‘conflict theorist’. This is a mistake; Marx’s theory is organized more by concepts of *contradiction* and *struggle* than conflict per se. Marxian theory is driven by a vision of human freedom, understood in terms of a society

where the self-interest of working people drives them to abolish the essentially parasitic capital-owning class. Social theory cannot be value-neutral: it either aids the cause of human freedom or impedes it. This week we look at twentieth-century theorists who saw themselves as working to extend Marx's insights in light of the historical events of the twentieth century.

Readings

- Wallace and Wolf, Chapter 3, Introduction and Part One, pp. 67-101
- Harvey, David. 2000. *Spaces of Hope*. Berkeley: University of California Press. Pp. 3-18.
- Callinicos, Alex. 1995. *The Revolutionary Ideas of Karl Marx*. Second edition. London: Bookmarks. Pp. 177-198.
- Freire, Paulo. 2000. *Pedagogy of the Oppressed*. Revised 20th-Anniversary Edition. New York: Continuum. Pp. 52-67.

Week 5 – February 3^d – Analytic Conflict Theory

For Marxists, all social conflict comes back, sooner or later, to fundamental relationship: class, defined in terms of relationship to the means of production. 'Analytic' conflict theorists, on the other hand, see social conflict as having many possible bases, none of which is more fundamental than the rest. Following Weber and Simmel, they are more sensitive to issues of status and political power, to the importance of state and military institutions, and to the variability of what people struggle over. They are also skeptical that the inequalities of class can ever be abolished, or that sociology is as involved in politics as Marxists claim.

Readings:

- Wallace and Wolf, Chapter 3, Part Two, pp. 120-157.
- Dahrendorf, Ralph. 1959. "Chapter V: Social Structure, Group Interests, and Conflict Groups." Pp. 157-189 in *Class and class conflict in industrial society*. Stanford, CA: Stanford University Press.
- Coser, Lewis A. 1956. "Chapter VII: Conflict - The Unifier." Pp. 121-137 in *The Functions of Social Conflict*. Glencoe, IL: The Free Press.
- Collins, Randall. 1971. "Functional and Conflict Theories of Educational Stratification." *American Sociological Review* 36:1002-1019.

Week 6 – February 10th – Symbolic Interactionism

From these various 'macro' perspectives we turn to the 'micro', and to a preoccupation with *meaning*. For symbolic interactionists, the most important quality of human life is that it is meaningful. Social structures don't just exist objectively, independently of our awareness of them; they exist as a product of the meanings that we attach to the world. The individual self is socially constituted through meaningful interaction. We learn to *perform* our selves, even our most authentic and private selves.

Readings:

- Wallace and Wolf, Chapter 5, pp. 197-260.

- Mead, George Herbert. 1934. “Part III: The Self.” Pp. 135-144, 173-178 in *Mind, Self, and Society*. Chicago: University of Chicago Press.
- Collins, Patricia Hill. 2000. “Chapter 5: The Power of Self-Definition.” Pp. 97-121 in *Black Feminist Thought*. New York: Routledge.

Week 7 – February 24th – Phenomenological Sociology

It was phenomenological sociologists who gave us the phrase ‘social construction’. This week we learn what social construction really involves. Phenomenology defines the world in terms of how we *experience* it. Phenomenological sociologists ask, among other things, how it is that we come to experience certain aspects of the world as real, existing independently of ourselves. Ethnomethodologists examine the taken-for-granted knowledge that makes up our world-as-we-experience it: knowledge about how to stand and how to sit, in pants or in a skirt; how to talk to family and how to talk to strangers; how to ride the bus; and so on. Standpoint epistemology shows us how sociological knowledge itself is conditioned by how sociologists are located in society, especially by class and race and gender privileges.

Readings:

- Wallace and Wolf, Chapter 6, pp. 261-301.
- Garfinkel, Harold. 1967. “Studies of the routine grounds of everyday activities” Pp. 35-75 in *Studies in Ethnomethodology*. Cambridge: Polity Press.
- Berger, Peter, and Thomas Luckmann. 1966. “Chapter 1: The Reality of Everyday Life.” Pp. 33-42 in *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. London: Penguin Books.
- Smith, Dorothy. 1990. “Chapter 1: Women’s Experience as a Radical Critique of Sociology.” Pp. 11-30 in *The Conceptual Practices of Power*. Toronto: University of Toronto Press.

PART 2: MUTANTS AND HYBRIDS

Week 8 – March 3rd – Neofunctionalism and Systems Theory

Having documented the strengths and flaws of Parsonian functionalism, we now look at attempts to repair those flaws within a functionalist framework. Merton backed away from grand theory to theories of the middle range, and introduced conceptual nuances like ‘dysfunction’, ‘latent function’, and ‘functional alternatives’. Alexander also pushes functionalism in a more critical direction, responding to the criticisms of feminism, postcolonialism, and other social movements in civil society. Smelser analyzes the ambivalence of social institutions, while Luhmann proposes that social systems are complex and self-referential.

Readings:

- Wallace and Wolf, Chapter 2, Part Three, pp. 57-66.
- Alexander, Jeffrey C. 1985. “Introduction.” Pp. 7-18 in *Neofunctionalism*, edited by Jeffrey C. Alexander. Thousand Oaks, CA: SAGE.

- Luhmann, Niklas. 1995. "Introduction". Pp. 1-11 in *Social Systems*. Chicago: University of Chicago Press.
- Baecker, Dirk. 2001. "Why Systems?". Pp. 59-74 in *Theory, Culture & Society*. Vol. 18(1).

Week 9 – March 10th – Marxian Influences: The Frankfurt School, Mills, Bourdieu

Marx has also been a major influence on a number of sociologists who did not stay strictly within the framework he set out for himself. The Frankfurt School put more emphasis on culture than orthodox Marxists, to explore the authoritarian and even totalitarian forces at work in contemporary liberal-democratic societies. Mills joined the Marxist concept of class to the Weberian concept of power, to explore the impact that a government-business-military power elite has on American life and on the world. Bourdieu focused on the everyday practices and habits through which social inequality is reproduced, especially in the areas of 'taste' and cultural sophistication.

Readings:

- Wallace and Wolf, Chapter 3, pp. 101-120.
- Marcuse, Herbert. 1964. "Introduction to the First Edition – The Paralysis of Criticism: Society Without Opposition." Pp. xli-xlix in *One-Dimensional Man*. Boston: Beacon Press.
- Mills, C. Wright. 1956. "Chapter 1: The Higher Circles." Pp. 3-29 in *The Power Elite*. New York: Oxford University Press.
- Bourdieu, Pierre, and Loïc J. D. Wacquant. 1992. "The Purpose of Reflexive Sociology (The Chicago Workshop)." Pp. 94-113, 117-122, 126-128 in *An Invitation to Reflexive Sociology*. Chicago: University of Chicago Press.

Week 10 – March 17th – World Systems, Communicative Action, Structuration

This week we explore three of the most influential approaches to theorizing on a global scale. Wallerstein's world-system theory treats the global capitalist economy and the global system of nation-states as a single integrated social system, the first truly global world-system in human history. For Habermas, society is organized by communication, not production relations; contemporary liberal democracies face a legitimation crisis because they lack really substantive democratic mechanisms, but this crisis creates opportunities for progress. For Giddens, modern global society is distinctive in its ability to shrink both space and time, and its ability to be aware of itself, which leads to historically unprecedented possibilities in human social organization.

Readings:

- Wallace and Wolf, Chapter 4, pp. 158-196.
- Wallerstein, Immanuel. 1974. "The Rise and Future Demise of the World Capitalist System: Concepts for Comparative Analysis." *Comparative Studies in Society and History* 16:387-415.

- Giddens, Anthony. 1990. "Part II." Pp. 55-78 in *The Consequences of Modernity*. Stanford, CA: Stanford University Press.
- Habermas, Jürgen. 1981. "The Tasks of a Critical Theory of Society." Pp. 374-403 in *The Theory of Communicative Action: A Critique of Functionalist Reason, Volume II: Lifeworld and System*. Cambridge: Blackwell.

PART 3: THE CURRENT GENERATION

Week 11 – March 24th – Cultural Sociology and Cultural Studies

Sociologists have had a variable relationship to culture, often treating it as marginal to what we study. In the late 1970s and early 1980s a 'cultural turn' took place, especially in Britain, that did two things. It made culture and the arts much more important to sociologists – especially, popular culture: TV, films, popular music, comic books, and other forms previously dismissed by those who equated culture with 'high culture' or the 'fine arts'. And it suggested that social reality was a cultural reality, that society works the way texts work, and that sociologists need to re-think their most fundamental concepts. This week we look at some of those authors, not all of them sociologists, who led the cultural turn.

Readings:

- Bourdieu, Pierre. 1990. "Artistic taste and cultural capital." Pp. 205-215 in *Culture and Society: Contemporary Debates*, edited by Jeffrey C. Alexander and Steven Seidman. Cambridge: Cambridge University Press.
- Hall, Stuart. 2004. "Heroes or Villains? and Stereotyping As a Signifying Practice." Pp. 220-226 in *Rethinking Society in the 21st Century: Critical Readings in Sociology*, edited by Michelle Webber and Kate Bezanson. Toronto: Canadian Scholars' Press Inc.
- Said, Edward. 2005. "Latent and Manifest Orientalism." Pp. 423-442 in *Contemporary Sociological Thought: Themes and Theories*, edited by Sean P. Hier. Toronto: Canadian Scholars' Press Inc.
- West, Cornell. 1990. "The New Cultural Politics of Difference." Pp. 93-109 in *October*, vol. 53.
- Jameson, Fredric. 1998. "Postmodernism and Consumer Society." Pp. 1-20 in *The Cultural Turn: Selected Writings on the Postmodern, 1983-1998*. London: Verso.

Week 12 – March 31st – Sociology of the Body

By the 1990s the cultural turn was criticized for having forgotten about the body, about the material dimensions of people's lived experiences. Sociological concern with the body has gone in two directions. Sociobiology has tried to explain culture as a product of genetic factors produced through biological evolution. In so doing, it flirts dangerously with racism, a problem some sociobiologists have tried to address. The sociology of the body builds on the work of Michel Foucault to explore how the body itself is caught up, and fundamentally shaped by, processes of social construction.

Readings:

- Wallace and Wolf, Chapter 8, pp. 381-414.
- Foucault, Michel. 1984. "The Repressive Hypothesis." Pp. 301-330 in *The Foucault Reader*, edited by Paul Rabinow. New York: Pantheon Books.
- Garfinkel, Harold. 1967. "Selection from: Chapter Five – Passing and the managed achievement of sex status in an intersexed person, part 1." Pp. 116-137 in *Studies in Ethnomethodology*. Cambridge: Polity Press.
- Garfinkel, Harold. 1967. "Appendix to chapter five." Pp. 285-288 in *Studies in Ethnomethodology*. Cambridge: Polity Press.
- Foucault, Michel. 1984. "Right of Death and Power over Life." Pp. 258-272 in *The Foucault Reader*, edited by Paul Rabinow. New York: Pantheon Books.

Week 13 – April 7th – Postmodernism and Sociology

Unlike the other schools of thought we look at this term, postmodernism is more an ethos or an approach to things than well-defined methodological position. Modernism is oriented to the production of identity, in the sense of 'being-the-same-as': truth, justice, or the soul, are all said to be ultimately self-identical, hence singular and unitary: there is only one ultimate truth; there is only one universal justice; I am only one person. Post-modernity, by contrast, is oriented toward difference, contradiction, and multiplicity: truth is no one thing, justice is no one thing, I am many people. Not surprisingly, postmodernism 'itself' is no one thing, and we will explore several versions.

Readings:

- Wallace and Wolf, Chapter 9, pp. 415-426.
- Mirchandani, Rekha, 2005. "Postmodernism and Sociology: From the Epistemological to the Empirical." Pp. 86-115 in *Sociological Theory*, v. 23(1).
- Lyotard, Jean-François, 1990. "The postmodern condition." Pp. 330-341 in *Culture and Society: Contemporary Debates*, edited by Jeffrey C. Alexander and Steven Seidman. Cambridge: Cambridge University Press.
- Bauman, Zygmunt, 1987, "Introduction – Intellectuals: From Modern Legislators to Post-Modern Interpreters", in *Legislators and Interpreters: On Modernity, Post-Modernity, and Intellectuals*, Cambridge: Polity Press, pp. 1-7.
- Bauman, Zygmunt, 1991, "The Uniqueness and Normality of the Holocaust", in *Modernity and the Holocaust*, Ithaca, NY: Cornell University Press, pp. 83-116.
- Baudrillard, Jean, 2001, "The Gulf War Did Not Take Place", in *Jean Baudrillard: Selected Writings, Second Edition*, Stanford: Stanford University Press, pp. 231-254.