SOCIOLOGY III

2025: SECOND TERM

CONTEMPORARY SOCIAL THEORY

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INTRODUCTION

Welcome to the *Contemporary Social Theory* module. This module is a continuation of your second-year module titled *Classical Social Theory*. The second-year module focused on so-called 'classical' theorists, particularly those early theorists (Karl Marx, Emile Durkheim and Max Weber) considered central to the origins of Sociology as a discipline, at least according to the dominant narrative of the history of Sociology. The *Classical Social Theory* module also briefly explored criticisms of the dominant narrative.

In line with these criticisms, this module recognises that the dominant narrative, which highlights exclusively the 'white founding fathers' of Sociology, is problematic. At the same time, the widespread acceptance of this narrative over many decades has configured the discipline of Sociology in fundamental ways. This means that the legacy of the 'white founding fathers' for contemporary social theory, no matter how controversial, remains significant.

The notion of 'contemporary' social theory is open to differing understandings in terms of historical periodisation, but it often refers to European, Northern or Western theory over the past century (from the 1930s). By the 1970s, two important interconnected processes began to take place within 'contemporary' social theory. First, a 'cracking-up' of theory emerged: specifically, the main theoretical traditions (Weber-ism, Marx-ism and Durkheim-ism) arising from 'classical' theory began to break apart because of the increasing range, diversity and complexity of social theorising. For many sociologists, this involved a sense of disillusionment with the main traditions and a significant proliferation of new theoretical directions.

The second process entails the 'decolonisation' and 'indigenisation' of social theory. This involves the development of 'Southern theory' which challenges the ongoing dominance of Sociology globally by European/Western theorists and theoretical traditions ('Northern theory'). However, decolonisation does not necessarily entail an outright rejection of Northern theory, as the focus is often (or, at least, sometimes) on moving towards some form of theoretical cross-fertilisation and collaboration.

Additionally, it is important to highlight that sociologists are not respectful of the compartmentalisation of intellectual knowledge as seen in the rigid disciplinary boundaries within academic institutions. Hence, they are widely known for drawing on the works of theorists of related disciplines, such as philosophy, anthropology and political studies. It is quite possible that the most popular books on theory read today by sociologists were not written by self-declared sociologists. In this context, this module is called 'Social' Theory and not 'Sociological' Theory, as it focuses on the scholarly work of theorists from a range of disciplines.

Over the past century, there has been a bewildering array of theoretical developments which have enriched the discipline of Sociology. In this respect, there are hundreds of important contemporary social theorists, scores of theoretical specialisations (or sub-disciplines) within Sociology, and numerous key theoretical debates within Sociology. This module can only skim the surface of these developments.

MODULE CONTENT

The module has six sections. The first section examines contemporary debates about the history and character of Sociology as a discipline. The second section highlights a key theoretical debate within Sociology. The next three sections focus on theoretical work within different sub-disciplines of Sociology, and the last section considers the significance of theory for examining youth and waithood.

1.   History and Character of Contemporary Social Theory

This section examines theoretical developments since the end of the classical social theory period, the ongoing relevance of classical social theory to contemporary theorising and current attempts at decolonising social theory.

2.   Structure and Agency: Margaret Archer & Pierre Bourdieu

Quite likely, the most important debate within Sociology is the structure and agency debate. We unpack this debate with reference to two of the most influential sociologists over the past 50 years (Archer and Bourdieu).

3.   Power and State: James Scott & Mahmood Mamdani

This section looks at theories of the state. Scott offers a universal theory of the modern state, while Mamdani develops a theory of the colonial and post-colonial state in Africa.

4.   Discourse and Ideology: Louis Althusser & Edward Said

The related concepts of discourse and ideology are central to social theory. We examine two theorists (Althusser and Said) whose works often focus on these two notions, with Said emphasising Western discourses about the Islamic world.

5.   Race and Gender: Frantz Fanon & Chandra Mohanty

Sociologists analyse social identities and inequalities. Fanon's work is important for highlighting racial identities and inequalities and Mohanty's work for primarily gender identities and inequalities. Both theorists are said to offer some kind of de-colonial perspective.

6.   Youth, Uncertainty, and Waithood

Youth of today may find themselves 'stuck' in an ongoing and uncertain transition to what is historically identified as adulthood, which may lead to crises of identity and belonging. This stalled transition is conceptualised as waithood.

LEARNING OBJECTIVES

This module is one of the foundational modules for your Sociology major. It is conceptually challenging, but also exciting and invigorating intellectually. The literature on social theory is dense in its content and at times difficult to decipher. For this reason, I strongly urge you to attend ALL lectures. Your failure to do so will affect negatively on your understanding of the theorists, theories and debates that are covered in this module.

At the end of this module, you should have achieved the following:

- Developed a solid understanding of some of the key issues addressed within contemporary social and sociological theory.
- Developed a conceptual awareness of the key insights provided by the specific theories and theorists covered in the module.
- Developed the verbal and written skills to effectively communicate your ideas about these issues and insights.

LECTURES AND CLASS DISCUSSIONS

The module covers six weeks. The lectures for the module will be held on Tuesday, Wednesday, Thursday, and Friday 5th period. In weeks 2, 3 and 6, there will not be a lecture on Friday during the 5th period. This is because Friday in week 2 is a public holiday, and tests for the module are being held on Friday during weeks 3 and 6. The 6th period on Friday, in weeks 1, 4 and 5, will involve a class discussion of an assigned reading for the week.

ASSESSMENT

For this module, you will write two tests, both one-hour in length and held on Fridays during the 5th and 6th periods. The first test will take place on Friday April 25, and the second test on Friday May 16. The format of the tests will differ, as will be explained in class. The year-mark component for the module is based on the two tests – both tests count 50% of the year-mark component. The module will be examined during a three-hour written examination during mid-year exams. The examination counts for 60% of the module mark, and the year-mark component for 40% of the module mark.

Please consult the Sociology Handbook for an outline of the University's policy on plagiarism, guidelines on the formatting and writing of assignments, the departmental rules regarding citations and references, and the criteria for assessing written work. A copy of the Assignment Cover Sheet, which must accompany all assignments submitted to the Department, is also available in the Handbook.

CONSULTATIONS

For consultation purposes, please email me (k.helliker@ru.ac.za) to set up a meeting.

MODULE READINGS

There are no key or compulsory texts assigned for this module. Rather, for each theme or theorist, specific readings are listed. *It is imperative that you do reading throughout the duration of this module.* Ongoing reading will enable you to make the content of

the module your own. Needless to say, *lecture notes are completely insufficient for purposes of exams*. Lectures are designed simply to give you a bare skeleton for the theories, themes, and debates, and to assist you in grasping the rich conceptual discussions found in the literature.

To facilitate your understanding of the overall content of the lectures, I would suggest that you read, if possible in advance, the literature marked with asterisks (***) in each section.

1. HISTORY AND CHARACTER OF CONTEMPORARY SOCIAL THEORY

Alatas, S.F. (2021). Deparochialising the canon: The case of sociological theory. *Journal of Historical Sociology*, Vol. 34 (1), pp. 13-27.

Carroll, K.K. (2014). An introduction to African-centred Sociology: Worldview, epistemology, and social theory. *Critical Sociology*, Vol. 40 (2), pp. 257-270.

Connell, R. (1997). Why is classical theory classical? *American Journal of Sociology*, Vol. 102 (6), pp. 1511-1557.

Connell, R. (2018). Decolonising sociology. *Contemporary Sociology*, Vol. 47 (4), pp. 399-407. ***

Elliott, A. (2014). The contemporary relevance of the classics. In: A. Elliott (ed.) *Contemporary social theory: An introduction*. London: Routledge (chapter 2, pp. 17-39). Available at: http://library.lol/main/49A0FA5ABBEC21C101C1DF2749FEEE3A

Hountondji, P. (1990). Scientific dependence in Africa today. *Research in African Literatures*, Vol. 21 (3), pp. 5-15.

Lengermann, P.M. & Niebrugge-Brantley, J. (1998). Women and the birth of sociology. Available at: http://nelsonssociology101.weebly.com/uploads/2/6/1/6/26165328/women_and_birth_of_soc.pdf ***

Magubane, Z. (2016). American sociology's racial ontology: Remembering slavery, deconstructing modernity, and charting the future of global historical sociology. *Cultural Sociology*, Vol. 10 (3), pp. 369-384. ***

Morris, A.D. (2017). The state of sociology: The case for systemic change. *Social Problems*, Vol. 64 (2), pp. 206-211.

Ndlovu-Gatsheni, S.J. (2013). The entrapment of Africa within the global colonial matrices of power: Eurocentrism, coloniality, and deimperialisation in the twenty-first century. *Journal of Developing Societies*, Vol. 29 (4), pp. 331-353.

Quijano, A. (2000). Coloniality of power and Eurocentrism in Latin America. *International Sociology*. 15 (2), pp. 215-232.

Rabaka, R. (2020). *Africana critical theory: Reconstructing the black radical tradition*. New York: Lexington Books. (Chapters 1 & 2).

Ritzer, G. (2011). A historical sketch of sociological theory: the later years. In: G. Ritzer *Sociological theory* (eighth edition). (Chapter 6, pp. 189-236). Available at: http://library.lol/main/CB5044295F47D2E177B27E25F6C5142E

Thomas, J.E. & Kukulan, A. (2004). 'Why don't I know about these women?': The integration of early women sociologists in classical theory courses. *Teaching Sociology*, Vol. 32 (3), pp. 252-263.

Walsh, C. (2007). Shifting the geopolitics of critical knowledge. *Cultural Studies*, Vol. 21 (2/3), pp. 224-239.

Akram, S. & Hogan, A. (2015). On reflexivity and the conduct of the self in everyday life: Reflections on Bourdieu and Archer. *British Journal of Sociology*, Vol. 66 (4), pp. 605-625. ***

Decoteau, C.L. (2016). The reflexive habitus: Critical realist and Bourdieusian social action. *European Journal of Social Theory*, Vol. 19 (3), pp. 303-321.

Elder-Vas, D. (2007). Reconciling Archer and Bourdieu in an emergentist theory of action. *Sociological Theory*, Vol. 25 (4), pp. 325-346.

Farrugia, D. & Woodman, D. (2015). Ultimate concerns in late modernity: Archer, Bourdieu and reflexivity. *British Journal of Sociology*, Vol. 66 (4), pp. 626-644.

MARGARET ARCHER (1943-2023)

Archer, M.S. (1982). Morphogenesis versus structuration: On combining structure and action. *British Journal of Sociology*, Vol 33 (4), pp. 455-483.

Archer, M.S. (2003). *Structure, agency and the internal conversation*. Cambridge, UK: Cambridge University Press.

Archer, M.S. (2007). The ontological status of subjectivity: the missing link between structure and agency. In: C. Lawson, J. Latsis & N. Martins (eds.) *Contributions to social ontology*. London: Routledge. ***

Archer, M.S. (2010). Routine, reflexivity, and realism. *Sociological Theory*, Vol. 28 (3), pp. 272-303.

Baker, Z. (2019). Reflexivity, structure and agency: Using reflexivity to understand further education students' higher education decision-making and choices. *British Journal of Sociology of Education*, Vol. 40 (1), pp. 1-16.

Caetano, A. (2013). Defining personal reflexivity: A critical reading of Archer's approach. *European Journal of Social Theory*, Vol. 18 (1), pp. 60-75.

Elder-Vass, D. (2007). For emergence: Refining Archer's account of social structure. *Journal for the Theory of Social Behaviour*, Vol. 37 (1), pp. 24-44.

Scambler, G. (2012). Resistance in unjust times: Archer, structured agency and the sociology of health inequalities. *Sociology,* Vol. 47 (1), pp. 142-156.

Valente, C. (2019). What makes an activist scholar?: Reflexivity and the internal conversation of academic activists. *Social Alternatives*, Vol. 38 (3), pp. 7-13.

Vogler, G. (2016). Power between habitus and reflexivity – introducing Margaret Archer to the power debate. *Journal of Political Power*, Vol. 9 (1), pp. 65-82.

PIERRE BOURDIEU (1930-2002)

Bourdieu, P. (1992). *The logic of practice*. Stanford: Stanford University Press. [chapter 3] ***

Bourdieu, P. (1998). *Practical reason: On the theory of action*. Cambridge: Polity Press.

Bourdieu, P. & Wacquant, L. (1992). *An invitation to reflexive sociology*. Cambridge: Polity Press.

Akram, S. (2012). Fully unconscious and prone to habit: The characteristics of agency in the structure and agency debate. *Journal for the Theory of Social Behaviour*, Vol. 43 (1), pp. 45-65.

Crossley, N. (2001). The phenomenological habitus and its construction. *Theory and Society*, Vol. 30 (1), pp. 81-120.

Kenway, J. & McLeod, J. (2004). Bourdieu's reflexive sociology and 'spaces of points of view': Whose reflexivity, which perspective? *British Journal of Sociology of Education*, Vol. 25 (4), pp. 525-544.

Lizardo, O. (2004). The cognitive origins of Bourdieu's habitus. *Journal for the Theory of Social Behaviour*, Vol. 34 (4), pp. 375-401.

Miller, D.L. (2016). Gender, field, and habitus: How gendered dispositions reproduce fields of cultural production. *Sociological Forum*, Vol. 31 (2), pp. 330-353.

Schirato, T. & Webb, J. (2002). Bourdieu's notion of reflexive knowledge. *Social Semiotics*, Vol. 12 (3), pp. 155-168.

3. POLITICS & SOCIETY

JAMES SCOTT (1936-2024)

Scott, J. (1998). *Seeing like a state.* New Haven: Yale University Press. [Introduction *** and chapter 1]

Scott, J. (2020). The trouble with the view from above. *Cato Unbound: A Journal of Debate.* Available at: https://www.cato-unbound.org/2010/09/08/james-c-scott/trouble-view-above/

Caplan, J. (2001). The state in the field: Official knowledge and truant practices. *The American Historical Review*, Vol. 106 (1), pp. 107-113.

Corbridge, S. (2008). State and society. In: K.R Cox, M. Low & J. Robinson (eds.) *The Sage handbook of political geography*. London: SAGE Publications. (pp. 107-122). Available at: http://library.lol/main/8251FE658676885018E029776E1CFB1C

Ferguson, J. (2005). Seeing like an oil company: Space, security, and global capital in neoliberal Africa. *American Anthropologist*, Vol. 107 (3), pp. 377-382.

Herzfeld, M. (2005). Political optics and the occlusion of intimate knowledge. *American Anthropologist*, Vol. 107 (3), pp. 369-376.

Kamete, A.Y. (2013). Missing the point? Urban planning and the normalisation of 'pathological' spaces in southern Africa. *Transactions of the Institute of British Geographers*, Vol. 38 (4), pp. 639-651. ***

Li, T.M. (2005). Beyond "the state" and failed schemes. *American Anthropologist*, Vol. 107 (3), pp. 383-394.

Thelen, T., Vetters, L. & von Benda-Beckmann, K. (2014). Introduction to stategraphy: Toward a relational anthropology of the state. *Social Analysis*, Vol. 58 (3), pp. 1-19.

MAHMOOD MAMDANI (1946-)

Mamdani, M. (1996). *Citizen and subject: Contemporary Africa and the legacy of late colonialism*. London: James Currey.

Mamdani, M. (2001). Beyond settler and native as political identities: Overcoming the political legacy of colonialism. *Comparative Studies in Society and History*, Vol. 43 (4), pp. 651-664. ***

Mamdani, M. (2015). Settler colonialism: Then and now. *Critical Inquiry*, Vol. 41 (3), pp. 596-614.

Beall, J., Mkhize, S. & Vawda, S. (2005). Emergent democracy and 'resurgent' tradition: Institutions, chieftaincy and transition in KwaZulu-Natal. *Journal of Southern African Studies,* Vol. 31 (4), pp. 755-771. ***

Claassens, A. (2011). Contested power and apartheid tribal boundaries: The implications of 'living customary law' for indigenous accountability mechanisms. *Acta Juridica*, Vol. 1, pp. 174-209.

Coetzee, A. (2019). Revisiting citizenship in the South African postcolony: Empire, white romance and the (continued) abjection of the black woman. *Postcolonial Studies*, Vol. 22 (3), pp. 345-361.

Majumdar, B. (2013). Citizen or subject? Blurring boundaries, claiming space: Indians in colonial South Africa. *Journal of Historical Sociology*, Vol. 26 (4), pp. 479-502.

Prinsloo, J. (2009). Theorising news mediations of the Zuma rape trial – citizens and subjects in collision. *Critical Discourse Studies*, Vol. 6 (2), pp. 81-96.

Schmidt, E. (1990). Negotiated spaces and contested terrain: Men, women and the law in colonial Zimbabwe, 1890-1939. *Journal of Southern African Studies*, Vol. 16 (4), pp. 622-648.

Williams, J. (2009). Legislating 'tradition' in South Africa'. *Journal of Southern African Studies*, Vol. 35 (1), pp. 191-209.

4. DISCOURSE & IDEOLOGY

Purvis, T. & Hunt, A. (1993). Discourse, ideology, discourse, ideology, discourse, ideology… *The British Journal of Sociology*, Vol. 44 (3), pp. 473-499.

EDWARD SAID (1935-2003)

Said, E. (1978). *Orientalism: Western conceptions of the Orient*. London: Routledge and Kegan Paul. [chapter 1] ***

Said, E. (1990). Narrative, geography and interpretation. *New Left Review*, Vol. I/180, pp. 81-97.

Said, E. (1994). *Culture and imperialism*. London: Vintage.

Bove, P. (ed.). (2000). *Edward Said and the work of the critic: Speaking truth to power*. Durham: Duke University Press. (pp. 152-164 and 187-228).

Burke, E. (1998). Orientalism and world history: Representing Middle Eastern nationalism and Islamism in the twentieth century. *Theory and Society*, Vol. 27 (4), pp. 489-507.

Mani, L. & Frankenberg, R. (1985). The challenge of Orientalism. *Economy and Society*, Vol. 14 (2), pp. 174-192.

Prakash, G. (2001). Orientalism now. *History and Theory*. Vol. 34 (3), pp. 199-212.

Rubin, A. (2003). Techniques of trouble: Edward Said and the dialectics of cultural philology. *The South Atlantic Quarterly*. Vol. 102 (4), pp. 861-876.

Selby, J. (2006). Edward W Said: Truth, justice and nationalism. *Interventions*, Vol. 8 (1), pp. 40-55.

Sprinker, M. (ed.). (1992). *Edward Said: A critical reader*. Cambridge: Blackwell. (Chapters 2, 8 and 10).

LOUIS ALTHUSSER (1918-1990)

Althusser, L. (2014). *On the reproduction of capitalism: Ideology and ideological state apparatuses*. London: Verso. (pp. 171-208, 218-272). Available at: http://library.lol/main/F53DC803A3F2CE69A3C781B0A52B86A0

Barga, B. (2019). Police power: The biopolitical state apparatus and differential interpellations. *Rethinking Marxism*, Vol. 31 (3), pp. 291-317.

Bassel, L. (2008). Citizenship as interpellation: Refugee women and the state. *Government and Opposition*, Vol. 43 (2), pp. 293–314. ***

Boswell, T.E., Kiser, E.V., & Baker, K.A. (1986). Recent developments in Marxist theories of ideology. *Critical Sociology*, 25 (2/3), pp. 355-383.

Hextrum, K. (2020). Bigger, faster, stronger: How racist and sexist ideologies persist in college sports. *Gender and Education*, Vol.32 (8), pp. 1053-1071.

Leopold, D. (2013). Marxism and ideology: From Marx to Althusser. In: M. Freeden, L.T. Sargent & M. Stears (eds.) *The Oxford handbook of political ideologies*. Oxford: Oxford University Press. Available at: http://www.uop.edu.pk/ocontents/Book%20The%20Oxford%20Handbook%20of%20%20Political%20Ideologies.pdf#page=38

Lewis, T.E. (2017). A Marxist education of the encounter: Althusser, interpellation, and the seminar. *Rethinking Marxism*, Vol. 29 (2), pp. 303-317.

5. RACE & GENDER

FRANTZ FANON (1925-1961)

Fanon, F. (1967). *The wretched of the earth*. Harmondsworth: Penguin.

Fanon, F. (1986). *Black skin, white masks*. London: Pluto Press.

Alessandrini, A. (ed.). (1999). *Frantz Fanon: Critical perspectives*. London: Routledge. (Chapters 1, 6, 7, 8, 10 and 13).

Gauch, S. (2002). Fanon on the surface. *Parallax*, Vol. 8 (2), pp. 116-128.

Gibson, N. (ed.). (1999). *Rethinking Fanon*. New York: Humanity. (Chapters 2, 3, 6, 7, 8, 9 and 16).

Gibson, N. (2001). The pitfalls of South Africa's 'liberation'. *New Political Science*, Vol. 23 (3), pp. 371-387. ***

Gibson, N. (ed.). (2021). *Fanon today: Reason and revolt of the Wretched of the Earth*. Quebec City: Daraja Press. (Introduction)

Haddour, A. (2005). Sartre and Fanon: On negritude and political participation. *Sartre Studies International*, Vol. 11 (1&2), pp. 286-301.

Moulard-Leonard, V. (2005). Revolutionary becomings: Negritude's anti-humanist humanism. *Human Studies*, Vol. 28 (3), pp. 231-249

Penny, J. (2004). Passing into the universal: Fanon, Sartre, and the colonial dialectic. *Paragraph*, Vol. 27 (3), pp. 49-67.

Pithouse, R. (2003). That the tool never possesses the man: Taking Fanon's humanism seriously. *Politikon*, Vol. 30 (2), pp. 107-131.

Rabaka, R. (2020). *Africana critical theory: Reconstructing the black radical tradition.* New York: Lexington Books. (Chapter 5).

Sithole, T. (2015). The concept of the black subject in Fanon. *Journal of Black Studies*, Vol. 47 (1), pp. 24-40. ***

CHANDRA MOHANTY (1955-)

Mohanty, C.T. (1997). Women workers and capitalist scripts: Ideologies of domination, common interests, and the politics of solidarity. In: M.J. Alexander & C.T. Mohanty (eds.) *Feminist genealogies, colonial legacies, democratic futures.* London: Routledge. ***

Mohanty, C.T. (1998). Under Western eyes: Feminist scholarship and colonial discourses. *Feminist Review*, Vol. 30, pp. 61-88. ***

Mohanty, C.T. (2002). 'Under Western eyes' revisited: Feminist solidarity through anticapitalist struggles. *Signs: Journal of Women in Culture and Society*, Vol. 28 (2), pp. 499-535.

Mohanty, C.T. (2003). *Feminism without borders: Decolonising theory, practicing solidarity*. Durham: Duke University Press. Available at:

Mohanty, C.T. (2013). Transnational feminist crossings: On neoliberalism and radical critique. *Signs: Journal of Women in Culture and Society*, Vol. 38 (4), pp. 967-991.

Felski, R. (1997). The doxa of difference. *Signs: Journal of Women in Culture and Society*, Vol. 23 (1), pp. 1-21.

Gouws, A. (2018). #Endrapeculture campaign in South Africa: Resisting sexual violence through protest and the politics of experience. *Politikon*, Vol. 45 (1), pp. 3-15.

Gurel, P. (2009). Transnational feminism, Islam, and the other woman: How to teach. *The Radical Teacher*, Vol. 86, pp. 66-70.

Heer, R.S. (2014). Reclaiming Third World feminism or why transnational feminism needs Third World feminism. *Meridians*, Vol. 12 (1), pp. 1-30.

Mendoza, B. (2016). Coloniality of gender and power: From postcoloniality to decoloniality. In: L. Disch & M. Hawkesworth (eds.) *The Oxford handbook of feminist theory*. Oxford: Oxford University Press.

6. YOUTH, UNCERTAINTY, AND WAITHOOD

Bernays, S., Lanyon, C., Dlamini, V., Ngwenya, N. & Seeley, J. (2020). Being young and on the move in South Africa: how 'waithood' exacerbates HIV risks and disrupts the success of current HIV prevention interventions. *Vulnerable Children and Youth Studies*, Vol. 15 (4), pp. 368-378.

Finn, B. & Oldfield, S. (2015). Straining: young men working through waithood in Freetown, Sierra Leone. *Africa Spectrum*, Vol. 50 (3), pp. 29-48.

Gukurume, S. (2022). Youth popular music, waithood and protest: Zimdancehall music in Zimbabwe. www.dio.org/10.1080/18125980.2022.214420

Hage, G. (eds.). (2009). *Waiting*. Melbourne, Melbourne University Press. [Introduction ***, chapters 1 & 8].

Honwana, A.M. (2019). Youth struggles: from the Arab Spring to Black Lives Matter and beyond. *African Studies Review*, Vol. 62 (1), pp. 8-21.

Jansen, S. (2014). On not moving well enough: temporal reasoning in Sarajevo yearnings for "normal lives". *Current Anthropology*, Vol. 55 (S9), pp. S75-S84.

Kara, H. & Mullings, B. (2022). Navigating waiting space in uncertain times: young women and precarious labour in Turkey. *Antipode*, www.doi:10.111/anti.12880

Kovacheva, S., Kabaivanov, S & Roberts, K. (2018). Interrogating waithood: family and housing life stage transitions among young adults in north-west Africa countries. *International Journal of Adolescence and Youth*, Vol. 23 (4), pp. 441-456.

Lipatova, M. (2022). Waiting for what? Hope and endurance in situations of uncertainty for asylum-seekers in Greece. *European Journal of Social Work*, Vol. 25 (6), pp. 1093-1103. ***

Mbatha, N. & Koskimaki, L. (2021). No time to relax: waithood and work of young migrant street traders in Durban, South Africa. *Social Dynamics*, Vol. 47 (3), pp. 422-438. ***

Oosterum, M. (2021). Are rural young people stuck in waithood? In: J. Sumberg (ed.) *Youth and the rural economy in Africa: Hard work and harzard.* New York: CAB International. (pp. 141-154).

Prothmann, S. (2019). 'Opportunistic waiting': Tea and young men's gatherings in Pikine, Senegal. *City & Society*, Vol. 31 (2), pp. 208-226.

Wafer, A. (2017). Loitering: reassembling time in the city-of-the-global-south. *Social Dynamics*, Vol. 43 (3), pp. 403-420.