INTRODUCTIONS: Michael & Madi

1. In *Class Counts*, Erik suggests a variety of ways that class and gender might be interconnected: 1) Gender as a form of class relations; 2) Gender relations and class relations as reciprocally affecting each other; 3) Gender as a sorting mechanism into class relations; 4) Gender as mediated linkage to class location; 5) Gender as a causal interaction with class in determining outcomes. Replacing “gender” with “race” in each of these variations, which can be useful ways of conceptualizing the interconnection between race and class?

2. Functionalism in the Marxist tradition (historical materialism) is concerned with explaining the nature of social institutions (superstructure) by way of their effect on the economic structure (base) of society. How useful are functionalist approaches to understanding intersections of gender, race and class? What do we gain/lose through such an approach?

BREAK

INTRODUCTIONS: Laura & Jake

3. Erik argues that we can learn something important about the mechanisms that perpetuate various forms of oppression (and how to differentiate among these forms) by thinking about the kinds of viability questions various emancipation theories entail. To what extent do you agree that viability concerns are more pressing for class than other forms of oppression? What is specific about imagining a post-class future that makes us concerned about viability?

4. If socially constructed categories like race can create both social cleavages and social solidarities, how does one approach race within transformative struggles in order to eliminate racial oppression? Is self-determination as a goal an individual or collective goal, given that domination often takes the form of domination over collectivities of people? What role, therefore, do those collectivities with histories of domination have in their emancipation? What role do others have?