**School of Politics and International Relations**


**Module Outline**


**Race and Racism in World Politics**
**POL377**
**2017-18**


Module Convenor: Prof Robbie Shilliam


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                    Drop in hours: Thursdays 2-3; Fridays 1-2


Timetable:
Lectures:    Fridays 11.00-12.00
Seminars:    Fridays TBA


**Welcome from convenor**

What is race? How and why did race become one of the fundamental ordering devices of humanity? What global practices and projects have been undertaken in its name, and how have they become disguised? How have peoples struggled against but also through race? How does race affect the here and now – us? These are the key questions that we will be engaging with in this module.

Race is from its instantiation a global concept that produces global effects. However, the IR discipline is almost silent on race. So we will bypass most IR literature. Instead, we will grapple with the globality of race through other literatures – some old, some new, but all of them written by intellectuals or activists invested

personally in issues of race.  At the end of our journey, perhaps we might engage with the IR discipline differently. Or perhaps we will discard it. Either way - and all the variations in between - is ok.

As a concept, race might or might not predate European colonialism. But what is much more certain is that race, as we know it today, and for the past five hundred years, has been intimately implicated in European colonial technologies of rule, order and punishment. Not that it has ever only been white-Europeans who have utilized race as a technology of European-colonial rule. Moreover, while formal European colonialism has mostly vanished, the organizing principles that underpinned colonial rule on a global level have remained. Central to these principles is the concept of race. This is why much of the way that we will engage with race in this module will be as a core feature of coloniality, that is, the principles of colonial rule that also outlive colonialism.

This means that race is not simply racism. Non-, even anti- racists can still think, act and live racially. Race has a lot to do with epidermis, body and facial features. Race travels on our skin, our nose, lips, hair, eyes and butt. But what these features tell us and how they look to us is filtered through habits, clothes, friends, language, accent, religion, education, postcode, economics etc. And depending on where we are coming from these features and habits might provide different prompts to us in attributing a particular race to someone.

Yet regardless, it always seems that these processes of categorisations are value laden i.e. to racialize someone is to make them good, bad, competent, incompetent, safe, dangerous etc. So race is entirely about and paradoxically entirely not about what we casually think of as race. In fact, race has become, in our times, encoded as "culture". That is why no one is a racist, "but.." Race is a culpable concept that categorises along colonial lines. Race segregates, makes hierarchies, marks competency and incompetency, reason and non-reason, civilization and nature, human-ness and un-human-ness.

 Race is therefore about us. Right here, right now. We inhabit race.  Some of us do not need to think about inhabiting race because our race, in our context, is the norm. This is a privilege. Some of us bemoan the loss of that privilege and become resentful, yet articulate that resent in non-racial language. Others of us would like to not think about our race. We would like to inhabit other racial identities instead, and some of us believe that that is possible and others argue it is impossible. Some of us want to redeem our race, and to say, for example, that a love of blackness is not a hatred of whiteness. But for some reason it seems so much harder to imagine that a love of whiteness is not a hatred of blackness, browness and the shades in-between.

The curricula of British universities tend to valorise only white cultural capital. But in this module everyone's cultural capital will be valorised. That is because the content matter that we will use to spark off our conversations is diverse in terms of who is writing or speaking, and from where they are writing or speaking. Our module is a safe space for all, where we can honestly and respectfully reason together. So as we proceed through the module, invest a part of yourself, personally, in the proceedings. How much you want to invest is freely up to you – it could be a little or a lot. But make no mistake: despite the reach being global this module is ultimately about you, and for you.

Robbie


1.      **Teaching and Learning Profile**

   a)  **Teaching Arrangements**
       This module is taught by a combination of lectures and seminars.

       There will be 1 lecture and 1 seminar per week that you must attend. You will be told which of the 5 seminars to attend.

Lectures and seminars are organically linked. Often we will explore a particular aspect of the topic in the lecture and explore a different aspect of it in the seminar. You MUST come to both lectures and seminars, else you won't understand either.

Additionally, you MUST do the seminar readings. There are only two each week. But you must examine them thoroughly and with a discerning eye. The readings for each week are fundamental to our seminar discussions. If you have not managed to the read them it will be very hard for you to participate in seminars. You certainly will not get much out of the seminars if you haven't done the readings.

**b) Learning Outcomes and Assessment Criteria**
(i) Knowledge and understanding of:

- the degree to which an awareness of the politics of race is necessary in order to adequately explore the concepts and issue areas of importance for international relations.
- empirical knowledge of historical and contemporary events and circumstances that are related to the racial dimension of world politics.
- the theoretical and conceptual challenges involved in explaining race as a constitutive element of modern world politics.

(ii) Skills – able to:

- articulate persuasive arguments that integrate empirical and theoretical material and enable constructive and critical discussion.
- critically assess the erasure of race from the field of international relations.
- synthesise research on race from inter-disciplinary sites so as to creatively apply to the concerns of international relations.

**b) Attendance**

- Attendance at all Lectures and Seminars is compulsory.  Persistent non-attendance can lead to de-registration, which can affect your overall classification or prevent your studying further with Queen Mary.
- If you are absent due to ill health you should contact the module tutor and the office.  If you are absent from Queen Mary for more than 5 days you must supply a doctor's note.
- If you are having serious problems with your health or anything else which is preventing you participating in seminars and/or producing coursework, please contact your tutor, your advisor, the senior tutor or the student support manager in the School office. We will always want to assist anyone who is in genuine need of assistance, but you must help us to help you by keeping us informed.

**c) Participation/Preparation**
Lectures, seminars and readings form an integrated whole. They do not duplicate each-other; rather, they relate to each-other. So if you only attend to one or two of these three then you won't be able to follow the module.

**d) Communication**

- You must read your Queen Mary email for any communications about teaching daily**.** The School will not use any other email but that supplied by the Queen Mary.  Failure to respond to email messages, particularly regarding non-attendance, may lead to de-registration. You must check the QMPlus site for this module for any messages and associated learning material.

**2. Assessment Profile and Timetable for feedback**

**a)** **Assessment**

| Group Presentation | Seminar presentation + 500 words report | Due Friday 11.55pm, the week *after* presentation | 20% |
|---|---|---|---|
| Conversation Piece | 1000 words | Sunday 19th Nov 11.55pm | 30% |
| Research Essay | 2000 words | Sunday 7th Jan 11.55pm | 50% |

*Group Presentation*                                                                                    **20%**
Seminar presentation + 500 word report
Report deadline: Friday 11.55pm, week AFTER presentation (Submitted through QMPLUS)

Groups will be allocated in the first week.

To pass this assessment you will have to actively take part in the group preparation and presentation in the seminar. IF YOU DO NOT PARTICIPATE AND PRESENT IN THE GROUP YOU WILL FAIL THIS ASSESSMENT.

You will be marked, however, on the basis of your individual report regarding the task.

For the group presentation you will find in each of the week's topics outlined below a question that you must answer. Your answer will be the basis of your presentation. You can answer in any way you wish, but you must include at least **TWO** direct references to the week's readings.

Your group presentation will be **MAX 5 minutes**. You MUST use **PPT or an equivalent.**

You will write the 500 report (which you will submit to QMPLUS) I**NDIVIDUALLY**.

> **To get a good mark for your report you should:**
>
> 1) Describe the key conceptual and empirical issues that you encountered and how you dealt with them (300 words approx)
> 2) Reflect on how your group work affected your own thinking on the subject (100 words approx)
> 3) Present what your final informed opinion on the subject was. (100 words approx.)
> 4) Provide at LEAST THREE appropriate links to websites, multimedia etc.

*Conversation Piece*                                                                                    **30%**
1000 words
Sunday 19th Nov 11.55pm

You will take on the intellectual "persona" of either bell hooks or Frantz Fanon. You will mobilize their concepts and arguments to critically engage with their interlocutors. You will write in the first person ("I") and address your interlocutors in the second person ("you"). And you will start your conversation with "Dear xxxxx,".

For this assignment you do NOT need to cite, reference or provide a bibliography.

You will chose **one** of the following conversations:

- What would bell hooks say to Prince's performance of "Get Off"?
- What would Frantz Fanon say to Niqabitch?

**Prince, Get Off (VMA 1991)** https://www.youtube.com/watch?v=MqV5zT9flYQ
Useful commentaries:
- https://www.theguardian.com/music/2016/apr/21/prince-broke-expectations-black-american-men-musical-genius-performances
- http://www.huffingtonpost.com/entry/princes-revolutionary-complicated-relationship-with-black-masculinity_us_5719094ce4b0d0042da876d6
- http://fusion.net/story/294085/prince-blackness-and-sexuality/

**Niqabitch:** https://www.youtube.com/watch?v=5GmYRTTbN7g
Useful commentaries:
- http://www.muslimahmediawatch.org/2010/10/05/do-the-niqabitches-enrich-the-burqa-ban-debate/
- http://mediacritiques.net/special-issue-2/gordonalleyyoung.pdf
- http://www.jstor.org/stable/pdf/41288864.pdf?_=1468504357020 (access from University PC)

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**To get a good mark you should:**

1) Clearly explain at least one concept or argument from your intellectual persona (hooks or Fanon) in the course of your conversation.
2) Mobilize that concept or argument (you can do more than one if you wish) to make critical sense of your interlocutors (Prince or Niqabitch).
3) Incorporate into the course of your conversation ideas from at least one commentary on the artwork of your interlocutors.

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*Research Essay*                                                                    **50%**
2000 words.
Deadline:  Sunday 7<sup>th</sup> Jan 11.55pm

Choose one of the two essay questions. Suggested resources are listed below each one.

**"#BlackLivesMatter? Sorry, ALL lives should matter". Discuss this tweet.**

- Cynthia Lee, "Making Race Salient: Trayvon Martin and Implicit Bias in a Not Yet Post-Racial Society", *North Carolina Law Review* 91, 2013
http://scholarship.law.gwu.edu/cgi/viewcontent.cgi?article=2023&context=faculty_publications
- Ian F. Haney-Lopez, "Is the Post in Post-Racial the Blind in Colorblind", 32 *Cardozo L. Rev.* 807 (2011),
http://scholarship.law.berkeley.edu/cgi/viewcontent.cgi?article=2914&context=facpubs
- David A. Hollinger, "The Concept of Post-Racial: How Its Easy Dismissal Obscures Important Questions" Daedalus, Winter 2011
http://history.berkeley.edu/sites/default/files/Daedalus2011.pdf
- Alicia Garza, "A Herstory of the #BlackLivesMatter Movement", 2014
https://news.northseattle.edu/sites/news.northseattle.edu/files/blacklivesmatter_Herstory.pdf

- George Yancy and Judith Butler, "What's Wrong With 'All Lives Matter'?", The New York Times, Jan 2015 http://shifter-magazine.com/wp-content/uploads/2015/01/Whats-Wrong-With-All-Lives-Matter.pdf
- Michelle Alexander in conversation: Racial justice, mass incarceration, and #BlackLivesMatter, Ford Foundation, 2016 https://vimeo.com/147600950
- Tim Wise, "Colorblind: The Rise of Post-racial Politics and the Retreat from Racial Equity", 2013 https://vimeo.com/65642409
- Yarimar Bonilla & Jonathan Rosa, "#Ferguson: Digital protest, hashtag ethnography, and the racial politics of social media in the United States", American Ethnologist, 2015 http://blogs.umass.edu/jdrosa/files/2015/01/Bonilla-Rosa-2015-Ferguson.pdf
- Deborah Gabriel, "Challenging the Whiteness of Britishness: Co-Creating British Social History in the Blogosphere", *Online Journal of Communication and Media Technologies* Sep 2015 http://eprints.bournemouth.ac.uk/22659/1/Gabriel-D-Challenging%20the%20Whiteness%20of%20Britishness-Co-Creating%20British%20Social%20History%20in%20the%20Blogosphere-Sep2015.pdf
- Stafford Scott, BlackLivesMatter UK, Conference 2015, https://youtu.be/ygZhl4IC5zg?t=17009
- Ash Sarkar, Adam Cooper, Ashok Kumar, London Black Dissidents, "Blacklivesmatter: Race and Resistance in the UK", *Novara Media*, 2016 http://novaramedia.com/2015/07/blacklivesmatter-race-and-resistance-in-the-uk/
- Anthony Reddie, "Being the Enemy Within: Re-asserting Black Otherness as a Riposte to the Homogeneous Construction of Whiteness", *Lincoln Theological Institute,* 2013, https://www.youtube.com/watch?v=j-PYuW-HnwM
- Barnor Hesse, "Self-Fulfilling Prophecy: The Postracial Horizon" *South Atlantic Quarterly* Winter 2011 110(1)

**"@DavidDavies now we can take our country back." To what extent is this a racist tweet?**

- Blogs from the Brexit week required reading.
- Steve Garner, "A moral economy of whiteness: Behaviours, belonging and Britishness", *Ethnicities* 12 (4) ,2012 http://oro.open.ac.uk/38678/1/ETN%20448022.pdf
- Runnymede Perspectives, "Race and Elections", *Runnymede Trust,* 2015 http://www.runnymedetrust.org/uploads/RaceandElectionsFINAL_interactive.pdf
- Caroline Lucas, "The Imagined Folk of England: Whiteness, Folk Music and Fascism", *Critical Race and Whiteness Studies* 9 (1), 2013 http://s3.amazonaws.com/academia.edu.documents/32332361/193Lucas20131.pdf?AWSAccessKeyId=AKIAJ56TQJRTWSMTNPEA&Expires=1469205726&Signature=o82rSE1SrFZuBKIpgFMoCYRgq%2FE%3D&response-content-disposition=inline%3B%20filename%3DThe_Imagined_Folk_of_England_Whiteness_F.pdf
  - Charles Leddy-Owen, "Reimagining Englishness: 'Race', Class, Progressive English Identities and Disrupted English Communities", Sociology 2014 http://eprints.port.ac.uk/14752/1/Reimagining_Englishness.pdf
- James Rhodes, "'It's Not Just Them, It's Whites as Well': Whiteness, Class and BNP Support", *Sociology* 45 (1), 2011
- James Rhodes, "White Backlash, 'Unfairness' and Justifications of British National Party (BNP) Support", *Ethnicities* 10 (1), 2010
- Jon E. Fox, Laura Morosanu, Eszter Szilassy, "The Racialization of the New European Migration to the UK", *Sociology* 46 (4), 2012
- Andrew Geddes, "The EU, UKIP and the Politics of Immigration in Britain", *Political Quarterly* 85 (3) 2014

- Robert Ford & Matthew Goodwin, "Understanding UKIP: Identity, Social Change and the Left Behind", *Political Quarterly* 85 (3) 2014

> **To get a good mark you should:**
>
> 1) Make sure your text is more argumentation than description.
> 2) Structure your text in a way that clearly addresses the essay question.
> 3) Communicate the logic of your argument to the reader.
> 4) Synergise the readings into your argument. Try not to present the readings sequentially as e.g. author 1, then author 2, then author 3 etc.
> 5) Substantively reference at least SIX sources.

**b)     Submission of coursework**
You must submit one electronic copy of all assignments.

Your electronic copy must be submitted via Queen Mary's Virtual Learning environment (QMPlus) by **11.55pm** on the day of the stated deadline.

The School has a policy of anonymous marking. Your name **must not** appear anywhere on your work. Therefore, you must ensure that you use the coursework coversheet as the first page of your assignment.

Any coursework work submitted which does not have a coversheet attached may **NOT** be marked. Coversheets can be downloaded from the Undergraduate shared area of QMPlus and through individual QMPlus module areas

Your electronic copy will be retained and screened by anti-plagiarism software.

REMEMBER:
- Save your assignment with coversheet and bibliography as a single document (preferably as a PDF) before uploading to QMPlus
- Complete the coversheet with your Student ID, Module Code, Assignment number and Seminar Tutor
- Your assignments must be submitted by 11.55pm on the deadline date
- Save back-up copies of all your work in case of computer failure.
- It is your responsibility to submit your assignments correctly.

(Full details of submission policies can be found in the School's Student Handbook.)

**c)     Extensions**
If you require an extension due to extenuating circumstances (EC), you must complete the relevant EC form and attach documentation to support your request. Completed forms and documentation should be handed into the Office. Full details can be found in the Student Handbook.

Essays submitted 14 days after the deadline – including weekends – will not be assessed and will be given a mark of zero.

**e)     Help and Feedback on your work**

Feedback is fundamentally important to improving your academic skills and the quality of your work.

You will receive written feedback on your group presentation.

You will receive written feedback on your essay assignment.

I encourage you to come and see me during my drop-in hours for a chat. You can come as much as you want.


## 3.      QMPlus (QM⁺)

All module materials, including a copy of this module outline can be found on QMPlus.  You should familiarise yourself with QMPlus as soon as possible as further information concerning this module and office hours will be posted there.  To access QMPlus (on or off campus) go to http://qmplus.qmul.ac.uk/. You will require your QM computer access username and password.

You should also use QMPlus to upload the electronic version your assignments.

If you are having problems accessing/using QMPlus support and information can be found on the following website - http://qmplus.qmul.ac.uk/mod/page/view.php?id=85646

Equally you can contact the School Office who may be able to offer assistance.

**NOTE: If you have not completed your module registration properly your modules will not show on QMPlus.  It is up to you to ensure you complete registration and check QMplus regularly.**


## 4.      Plagiarism

QM defines plagiarism as presenting someone else's work as one's own irrespective of intention.  Close paraphrasing, copying from the work of another person, including another student, using the ideas of another person, without proper acknowledgement or repeating work you have previously submitted without properly referencing yourself (known as 'self-plagiarism') also constitute plagiarism.' – Regulations on Assessment Offences

Plagiarism is a serious offence and all students suspected of plagiarism will be subject to an investigation. If found guilty, penalties can include failure of the module to suspension or permanent withdrawal from Queen Mary.

It is your responsibility to ensure that you understand plagiarism and how to avoid it. The recommendations below can help you in avoiding plagiarism.

- Be sure to record your sources when taking notes, and to cite these if you use ideas or, especially, quotations from the original source. Be particularly careful if you are cutting and pasting information between two documents, and ensure that references are not lost in the process.
- Be sensible in referencing ideas – commonly held views that are generally accepted do not always require acknowledgment to particular sources. However, it is best to be safe to avoid plagiarism.
- Be particularly careful with quotations and paraphrasing.
- Be aware that technology is now available at Queen Mary and elsewhere that can automatically detect plagiarism.
- Ensure that all works used are referenced appropriately in the text of your work and fully credited in your bibliography.

If in doubt, ask for further guidance from your adviser or module tutor. See your student handbook for further advice.

## 5.    Lecture Schedule

| INTRODUCTION | |
|---|---|
| **Week 1** | Race and Racism |
| FOUNDATIONS OF RACE | |
| **Week 2** | Land and Dispossession |
| **Week 3** | Slavery and Desanctification |
| **Week 4** | Orientalism and Civilization |
| **Week 5** | Gender and Sexualisation |
| EXPRESSIONS OF RACE | |
| **Week 6** | Race Education |
| **Week 7** | Reading Week – NO CLASSES |
| **Week 8** | Whiteness |
| **Week 9** | Blackness |
| **Week 10** | Multiculturalism and Islam |
| **Week 11** | Brexit |
| CONCLUSION | |
| **Week 12** | Retrospect and Essay Workshop |

## 6.    Readings

There are no core texts, but you might find these books helpful:

- Ivan Hannaford, *Race: the history of an idea in the West* (John Hopkins Press, 1996)
- David Goldberg, *Sites of Race* (Polity Press, 2014)
- Vijay Prashad, *The Darker Nations: A People's History of the Third World*, New Press, 2008
- Geeta Chowdhry and Sheila Nair (eds), *Power, Postcolonialism and International Relations: Reading Race, Gender and Class* (Routledge, 2004)
- Alex Anievas, Nivi Manchanda, Robbie Shilliam (eds.), *Race and Racism in International Relations: Confronting the Global Color Line* (Routledge, 2014)

## 7.    Course outline

INTRODUCTION

**WEEK 1: RACE AND RACISM**

**Key question:** Is race simply racism?

**Learning outcomes:**
- Understand the difference between race and racism, and appreciate that race is a structure of domination, oppression, exclusion and exploitation rather than a "prejudice".

**Group presentation question:** none this week

**Seminar Readings:**

- Lowkey ft. Mai Khalil - Ghosts of Grenfell, 2017 https://www.youtube.com/watch?v=ztUamrChczQ
- Lowkey ft. Mai Khalil – Dear England, 2011 https://www.youtube.com/watch?v=tSjAI3KMS2I

**Extra reading if you have time:**
- Robbie Shilliam, "Race and Research Agendas", *Cambridge Review of International Affairs* 26 (1), 2013

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**FOUNDATIONS OF RACE**

**WEEK 2: LAND AND DISPOSSESSION**

**Key question:** What relation does land use have to the judging of peoples as competently human?

**Learning outcomes:**
- Understand the importance of land in the creation of race thinking.
- Understand the relationship between dispossession of land and genocide.

**Group presentation question:** Is Charles Darwin a racist?

**Seminar Readings:**
- Charles Darwin, *The Voyage of the Beagle* (1839), ch.18: "Tahiti and New Zealand"
  - *CONTEXT: The pre-eminent natural scientist of the era narrates his travels to Oceania (the Pacific) at the moment when British colonization of the region is beginning in earnest.*
- Phillip Noyce (Dir.), *Rabbit-Proof Fence* (2002)

**Extra reading if you have time:**
- A. Woolford, "Ontological Destruction: Genocide and Canadian Aboriginal Peoples", *Genocide Studies and Prevention* 4 (1), 2014

**WEEK 3: SLAVERY AND DESANCTIFICATION**

**Key question:** How do you re-humanize yourself when you have been desanctified, and what part does race historically play in this process?

**Learning outcomes:**
- Understand how race is implicated in the enslavement of Africans and development of the plantation system.
- Understand how and why Africans resist(ed) enslavement.

**Group presentation question:** If god is Black, are white people damned?

**Seminar Readings:**
- Zora Neale Hurston, "High John de Conquer." In *Hurston: Folklore, Memoirs, and Other Writings*, 922–31. New York: The Library of America, 1995.
  - *CONTEXT: written by the pre-eminent African-American ethnographer of the 20th century as the USA enters into World War Two.*
- "Blues for RasTafari" in *One Love* (Screen Edge, 2008).
  - *CONTEXT: Filmed at Simba Project, Woolwich, London, in the mid 1980s, during a time punctuated by riots where Black peoples regularly suffered direct racism, violence and discrimination in UK cities.*

**Extra reading if you have time:**

- Celucien Joseph, "The Rhetoric of Prayer: Dutty Boukman, the Discourse of "Freedom from Below" and the Politics of God", *Journal of Race, Ethnicity and Religion* 2 (9), 2011 http://raceandreligion.com/JRER/Volume_2_(2011)_files/Joseph%202%209.pdf

## WEEK 4: ORIENTALISM AND CIVILIZATION

**Key question:** Is it possible to "know" the Orient; and is it possible to "know" Muslim women?

**Learning outcomes:**
- Understand the political nature of the construction of the "East".
- Understand how constructions of the racial "other" are linked to a particular moral calculus of civilization.

**Group presentation question:** "If we are going to help the Orient then we first need to understand it better." Discuss.

**Seminar Readings:**
- Edward Said, *Orientalism* (Penguin, 1978), Ch.1, Part 1: "Knowing the Oriental"
  - *CONTEXT: The seminal argument from perhaps the most influential of all "postcolonial" thinkers.*
- Frantz Fanon, "Algeria Unveiled", in *A Dying Colonialism* (Various, 1965)
  - *CONTEXT: A Black Martiniquan, having worked as a psychiatrist in Algeria when it was a colony of France, leaves his job and actively supports the Algerian liberation struggle. He provides a psychological analysis of the struggle between colonizer and colonized.*

**Extra reading if you have time:**
- Himadeep Muppidi, "Zooligical Relations", in *The Colonial Signs of International Relations* (Hrst and Company, 2012)

## WEEK 5: GENDER AND SEXUALISATION

**Key question:** What is the relationship between sex, gender and race?

**Learning outcomes:**
- Understand the ways in which race is constitutive of gender.
- Understand the ways in which struggles over colonial rule and racial discrimination are also struggles over sexuality.

**Group presentation question:** "When you understand how race works, you'll realise that there's no such thing as a healthy intimate relationship". Do you agree?

**Seminar Readings:**
- Revolutionary Hope: A Conversation Between James Baldwin and Audre Lorde (1984), http://mocada-museum.tumblr.com/post/73421979421/revolutionary-hope-a-conversation-between-james
  *CONTEXT: This is a conversation between two of the most provocative African-American scholar-activists of the later 20th century. Before you read the conversation, read these two brief biographies:*
  https://globalsocialtheory.org/thinkers/audre-lorde/
  http://www.pbs.org/wnet/americanmasters/james-baldwin-about-the-author/59/

- Isra Ali, "The Harem Fantasy in Nineteenth-century Orientalist Paintings", *Dialectical Anthropology* 39 (1), 2015

**Extra reading if you have time:**
- bell hooks, "Selling hot pussy*", in *Black Looks: Race and Representation,* London: Turnaround (1992).

*EXPRESSIONS OF RACE*

**WEEK 6: RACE EDUCATION**

**Key question:** Is education a "white space"?

**Learning outcomes:**
- Understand how education is implicated in the reproduction of racial logics.
- Understand some of the challenges and prospects in decolonizing and "de-whitening" education.

**Group presentation question:** Would it be a good thing to create a "Blackspace" at university?

**Seminar Readings:**
- Thomas Babington Macaulay, "Minute on Indian Education" ,1835
  - *CONTEXT: Macaulay, a parliamentarian who oversaw major educational and legal reforms for the East India Company, writes this minute as a rebuttal to East India councilmen who thought that Indian students should continue to be taught in Sanskrit and Arabic as well as English.*
- Erna Brodber, "Re-engineering Blackspace" *Caribbean Quarterly* 43 (1/2), 1997
  - *CONTEXT: Brodber is a famous Jamaican author who is also a Pan-Africanist. She is trained as a sociologist but leaves the university system to write novels because she feels they better allow her to meaningfully communicate to her people; academia, she considers, is intellectually too much of a "white space" – even at the University of West Indies.*

**Extra reading if you have time:**
- UCL, Why is my curriculum white? https://www.youtube.com/watch?v=Dscx4h2l-Pk 2014

**WEEK 7: READING WEEK**

**WEEK 8: WHITENESS**

**Key question:** What does it mean to be white?

**Learning outcomes:**
- Understand whiteness as a power structure
- Understand how whiteness can be constitutive of international politics

**Group presentation question: "**It is empowering to be white." Is it?

**Seminar Readings:**
- Robert Terry, "New Whites: Justice and Racism" Detroit Industrial Mission, 1971
  - *CONTEXT: In 1971 Terry is director of the Detroit Industrial Mission, a church organization. Influenced by the Black Power movement Terry seeks to channel discussions held by the Mission into a critique of the structural racial division between white managers and black workers. Facing Black Power, Terry, a white Christian, asks the white managers: "what does it mean to be white today?"*

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- Mark Driscoll, "White dude's burden", *Cultural Studies* 23 (1), 2009

**Extra reading if you have time:**
- Sara Ahmed, "A Phenomenology of Whiteness", *Feminist Theory* 8 (2), 2007


**WEEK 9: BLACKNESS**

**Key question:** What does it mean to be Black?

**Learning outcomes:**
- Understand some of the historical and social complexities of Blackness.
- Understand how Blackness can be mobilized as a politics.

**Group presentation question:** "Black Power is racist." Do you agree?

**Seminar Readings:**
- Steve Biko, "The Definition of Black Consciousness", in *I Write What I like* (Heinemann, 1987)
- "Stay Woke: The Black Lives Matter Movement" (2016),
  https://www.youtube.com/watch?v=eIoYtKOqxeU

**Extra reading if you have time:**
- Mamphela Ramphele, "The Dynamics of Gender Within Black Consciousness Organisations: A Personal View", in B. Pityana et al, *Bounds of Possibility: Legacy of Steve Biko and Black Consciousness* (Zed Books, 1992)
  - *Context: Ramphele is a famous anti-apartheid activist from South Africa and was a crucial member of Steve Biko's Black Consciousness Movement. She writes this in the final years of Apartheid government.*


**WEEK 10: MULTICULTURALISM AND ISLAM**

**Key reading questions:** (Why) is multiculturalism in crisis?

**Learning outcomes:**
- Appreciate how the discourse surrounding multiculturalism is dependent upon older ideas of race.
- Assess the degree to which Islamophobia is central to debates over multiculturalism.

**Group presentation question:** "There's no reason why Muslims can't become European so long as they make the effort to integrate". Do you agree?

**Seminar Readings:**
- Miah, Shamim (2013) 'Prevent'ing Education: Anti-Muslim Racism and the War on Terror in Schools. In: *The State of Race*. Palgrave, pp. 146-162
  http://eprints.hud.ac.uk/id/eprint/17300/1/Shamim_complete_draft_FINAL_State_of_Race.pdf
- Taraq Ramadan, "Europe, Islam and Pluralism" https://www.youtube.com/watch?v=WYINzykP-64
  - *CONTEXT: A famous and loved/loathed Swiss scholar who is adamant that one can be a good Muslim and a good European.*

**Extra reading if you have time:**
- Ryan Bohl, "The Global History of the Alt-Right", Salon, Mar 20th 2017
  http://www.salon.com/2017/03/19/the-global-history-of-the-alt-right/

**WEEK 11: BREXIT**

**Key question:** How has race articulated with British national identity in the (provisional) decision to leave the EU?

**Learning outcomes:**
- Appreciate the central – but complex and contested – nature of race in the discussions and sentiments regarding a post-imperial post-EU "Great" Britain.

**Group presentation question: "**Brexiters are racists". Discuss.

**Seminar Readings:**
- Gurminder K. Bhambra, 'Locating Brexit in the Pragmatics of Race, Citizenship and Empire' in William Outhwaite (ed) Brexit: Sociological Responses. (London: Anthem Press, 2017) http://gkbhambra.net/wp-content/uploads/2015/09/Brexit-chapter-BHAMBRA-.pdf
- Robbie Shilliam, "Beware of those who use 'the people' to drive through Brexit", 2017 http://www.thepolicyspace.com.au/2017/11/182-beware-of-those-who-use-the-people-to-drive-through-brexit
- Duncan Bell, "The Anglosphere: New Enthusiasim for an Old Dream", Prospect Magazine (Jan, 2017) https://www.prospectmagazine.co.uk/magazine/anglosphere-old-dream-brexit-role-in-the-world

**Extra reading if you have time:**
- Runnymede Perspectives, *Who Cares about the White Working Class?* http://www.runnymedetrust.org/uploads/publications/pdfs/WhoCaresAboutTheWhiteWorkingClass-2009.pdf
  EITHER: Anoop Nayak, "Beyond the Pale: Chavs, Youth and Social Class"
  OR: David Gillborn, "Education: The Numbers Game and the Construction of White Racial Victimhood"


**WEEK 12: RETROSPECT AND ESSAY WORKSHOP**

No readings for this week. In the lecture, we will have an essay workshop and in the seminars we will review the module overall.


**Appendix A: Graduate Attributes**
The Queen Mary Statement of Graduate Attributes (http://www.qmul.ac.uk/gacep) identifies 32 attributes grouped into 7 themes. Through your studies you will be provided with many opportunities to develop these attributes. The following table identifies the attributes that you can develop by actively engaging in teaching and learning and assessment activities of this module. By reflecting on your development of these attributes you will be able to improve your understanding of your own employability.

| Engage critically with knowledge | |
| --- | --- |
| Acquire and apply knowledge in a rigorous way | X |
| Connect information and ideas within their field of study | X |
| Use writing for learning and reflection | X |
| Adapt their understanding to new and unfamiliar settings | |

| Have a global perspective | |
| --- | --- |

| Accept the responsibilities that come from taking a global perspective | X |
|---|---|
| Recognise the value of operating in more than one language | |
| Work effectively in diverse communities | X |
| Engage with the professional world | |

| Learn continuously in a changing world | |
|---|---|
| Acquire new learning in a range of ways, both individually and collaboratively | X |
| Possess the skills to influence, negotiate and lead | |
| Respond appropriately to criticism | X |
| Use quantitative data confidently and competently | |

| Rounded Intellectual Development | |
|---|---|
| Good judgement | X |
| Curiosity and openness to change | X |
| Initiative and resilience in meeting challenges | X |
| Respect for the opinions of others and a readiness to act inclusively | X |
| The ability to reflect upon and assess their own progress | X |
| Transferable key skills to help them with their career goals and their continuing education | X |

| Clarity of Communication | |
|---|---|
| Develop effective spoken and written English | X |
| Explain and argue clearly and concisely | X |
| Apply different forms of communication in various social, professional and cultural settings | |
| Use communication technologies competently | X |

| Research Capacity | |
|---|---|
| Grasp the principles and practices of their field of study | X |
| Produce analyses which are grounded in evidence | X |
| Apply their analytical skills to investigate unfamiliar problems | X |
| Work individually and in collaboration with others | X |
| Develop a strong sense of intellectual integrity | X |
| Acquire substantial bodies of new knowledge | X |

| Information Expertise | |
|---|---|
| Identify information needs appropriate to different situations | X |
| Use technologies to access and interpret information effectively | X |
| Critically evaluate the reliability of different sources of information | X |
| Use information for evidence-based decision-making and creative thinking | X |