

NYU LONDON

Britain and the Black Atlantic

Cultures & Contexts: The Black Atlantic

CORE-UA 9534 L01

In-Person Teaching

Greenwich Mean Time (GMT)

(NYC + 5, except for +4 between Oct 31st – Nov 7th due to Daylight Savings
Time)



Fall 2021

We know that you may be taking courses at multiple locations this semester. If you are enrolled in this course 100% remotely and are not a Go Local/Study Away student for this course site, please make sure that you've completed the online academic orientation via Brightspace so you are aware of site specific support structure, policies and procedures. **Please contact the site academic staff (nyul.academics@nyu.edu)** if you have trouble accessing the Brightspace site.

If you are attending in person, you will be assigned a seat on the first day and are expected to use that seat for the entire semester due to NYU COVID-19 safety protocol.

Instructor Information

- TBD

Course Information

- Cultures & Contexts: The Black Atlantic
- Course Code CORE-UA 9534 L01

- Face-to-face class meeting days and times:
 - Tuesdays 14:30 15:45
 - Thursdays 14:30 15:45
 - Room 101
- London Academic Calendar: <https://www.nyu.edu/london/calendar.html>

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1. Course Description

Welcome to Britain and the Black Atlantic! This course aims to encourage students to philosophise and rethink conventional 'British' history and the role of Britain in the Transatlantic slave trade. Drawing from the work of historians, sociologists and political scientists, students are encouraged to search for historical discontinuities and continuities, to challenge standard narratives of history and instead, think of history as a means by which we have attempted to make sense of the past.

Rooted in this inquiry is the concept of the 'Black Atlantic', a term coined by British sociologist Paul Gilroy in 1993 with the publication of his seminal work *The Black Atlantic: Modernity and Double Consciousness*. In this work, Gilroy sought to reckon with the complexities of racial identity and its consequences, and bring new ways of thinking about what it is to be black from the legacies of the Transatlantic slave trade. This is one of the most important readings you will come across, so I strongly suggest you buy yourself a copy and start reading as soon as you can.

This course is loosely chronological with a strong emphasis on the politics and power of knowledge production and how this relates to Britain's role in the Transatlantic Slave Trade. Key themes and questions which will be asked throughout include:

- How can the concept of the Black Atlantic help us to make sense of our social realities in the present day?
- What is the relationship between Britain and the Transatlantic Slave Trade and how does this differ to the experiences of African American experiences?
- When (if ever) did Black Africans in Britain become Black British?
- What does it take for certain actions to be considered legitimate? (slavery, racism)
- How has Africa and Africans changed the fortunes of Britain? What can the answer to this tell us about the value of black Africa to the west?

Course Aims

The central aims of this course are to provide students with the theoretical frameworks and empirical data to think critically about 'race' and culture and how black Africans have shaped the fortunes of Britain . By the end of this course, students should be able to:

- Situate the Black British experience within Paul Gilroy's concept of the Black Atlantic
- Understand the role of representational practices and how they produce 'the Other' and its connection to power and practices of knowledge formation

2. How it Works: Lectures and Seminars

This module is structured into weekly topics and themes. Each topic will consist of one lecture - normally held on a Tuesday - and one seminar - normally held on a Thursday. Each lecture will provide a context for the specific topic, whilst each seminar will be an opportunity for a more detailed focus on a specific aspect of the lecture and invite discussion.

3. How to Study for this Class

In order to do well in this class, you will have to make sure that you do the weekly reading in preparation for the Tuesday lecture, and complete any seminar tasks before the Thursday class. This will form the basis of our discussions, which in turn, count for a percentage of your overall grade.

Thursday ⇒ Tuesday: Read for the upcoming lecture

Tuesday ⇒ Thursday: Complete Seminar Tasks (Homework)

4. Course Requirements

- *Class Participation*

You are expected to attend class in person. Your active participation in class and attendance will be reflected in this part of the course requirements.

- *Grading of Assignments*

The grade for this course will be determined according to these assessment components:

Assignments/ Activities	Description of Assignment	% of Final Grade	Due
Class participation	Participation during lectures, seminars, discussions of readings, and weekly forum posts*	20%	Throughout Course
1000 word primary source analysis	An analysis of a chapter from Equiano Olaudah's, 'The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, The Africa: Written by Himself'	20%	End of September
Oral Presentation	15 min oral presentations on a topic of your choice	20%	Mid October
2000 word written essay	A written essay in response to set questions	40%	Mid December

- *Grades*

Letter grades for the entire course will be assigned as follows:

Letter Grade	Percent	Description
A-range	Example: 90% and higher	Grade A applies only to work which: <ul style="list-style-type: none"> • is of excellent to exceptional standard • demonstrates in-depth knowledge and understanding • demonstrates substantial work and original thought has been involved • makes use of very high quality analysis, synthesis, evaluation and critical appraisal • is organised and structured to a high standard
B-range	Example: 80% - 89.49%	Grade B applies to work which: <ul style="list-style-type: none"> • is of good to very good standard • demonstrates sound and good quality of knowledge and understanding • demonstrates good quality analysis, synthesis, evaluation and critical appraisal • indicates an increasing ability to incorporate meaning into the work and understand key

		<p>theories, debates and criticisms</p> <ul style="list-style-type: none"> • is well organised and structured
C-range	Example: 70% - 79.49%	<p>Grade C applies to work which:</p> <ul style="list-style-type: none"> • is adequate although undeveloped • fulfils the requirements of the project at a foundation level in terms of its quality, analysis and expression • limited level of research and understanding of key theories and debates • is organised and presented in a satisfactory form
D-range	Example: 64.5% - 69.49%	<p>Grade D applies to work which:</p> <ul style="list-style-type: none"> • is of a poor standard • has been produced without a proper understanding of the brief demonstrating confusion • is weak in content and shows little evidence of thought or application • relies on weak or superficial technique • incorporates insufficient research and/or inappropriate sources • is organised and presented poorly • normally passing grade at course level

F	Example: 64.49% and lower	<p>Grade F applies to work which:</p> <ul style="list-style-type: none"> • is of very poor standard • has not been submitted or has been submitted beyond the project deadline • shows a complete lack of content, thought or application • makes no or insufficient use of analysis and relevant skills • is the product of academic misconduct • does not fulfil the brief • failing grade at all levels

- *Office Hours*

I strongly encourage you to make use of Office Hours. I will be hosting drop-in Office Hours on Fridays from 11:00 – 13:00, where you can come and discuss anything related to the course. These office hours will be online and the zoom link can be accessed on Brightspace. Use these Office Hours as an opportunity to clarify any of the reading materials, assignments or general queries.

5. Course Materials

- *Key Textbooks*

There are a few key texts which will be used throughout the course which are listed below. All of these are available online through [NYU Library catalogue](#) and you can also access them through [Brightspace](#).

Paul Gilroy, 'The Black Atlantic: Modernity and Double Consciousness', (Harvard University Press, Cambridge, 1993)

Stuart Hall, Jessica Evans, Sean Nixon (ed.)Representation: Cultural Representations and Signifying Practices (Sage, 1997)

Peter Fryer, Staying Power: The History of Black People in Britain (Pluto Press, 1984)

James Walvin 'Black and White: The Negro and English Society', 1555-1945, London, 1973

- *Resources*

- **Access your course materials:** [Brightspace](#) (brightspace.nyu.edu)
- **Databases, journal articles, and more:** [Bobst Library](#) (library.nyu.edu)
- **Assistance with strengthening your writing:** [NYU Writing Center](#) (nyu.mywconline.com)
- **Obtain 24/7 technology assistance:** [IT Help Desk](#) (nyu.edu/it/servicedesk)

- *Brightspace*

Brightspace is your one stop site for all materials and information - you will also be able to find a copy of this syllabus on there! Please use this site in order to keep track of your weekly topics, readings and assignments. You will also find access to various podcasts, visual materials such as films, databases and images which are all relevant to your learning of this course.

A Link to Brightspace can be found [here](#).

- *Use of Padlet/Forums*

Britain in the Black Atlantic at NYU (London) is one of a trio of courses offered at NYU London. There are two other courses - one in Accra, Ghana and the other in Washington DC. Our vision is that despite being individual programmes, the shared connection with the theme of the Black Atlantic will be able to foster discussion and debate to enrich the experience for all students taking the Culture and Contexts: Black Atlantic module. It is therefore suggested that you make use of the website and the forums. Indeed, there are a few seminar tasks which require you to do so!

6. Course Policies

- *Hygiene/Physical Distancing policies*

Students will be assigned/choose a seat on the first day of class. For NYU COVID-19 Safety protocols, please use the same seat for the duration of the semester.

- *Attendance and Tardiness*

Studying at Global Academic Centers is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in discussion-based seminars. Learning in such an environment depends on the active participation of all students. And since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. **To ensure the integrity of this academic experience, class attendance at the centers or online through Brightspace if the course is remote synchronous/blended, is expected promptly when class begins. Unexcused absences will**

affect students' semester participation grade. Students are responsible for making up any work missed due to absence. Repeated absences in a course may result in failure.

On External Visits/Field Trips:

Please note that for classes involving a field trip or other external visit, transportation difficulties are never grounds for an excused absence. It is the student's responsibility to arrive at the announced meeting point in a punctual and timely fashion. Staff members may always be reached by cell phone for advice regarding public transportation.

Key information on NYU London's absence policy, how to report absences, and what kinds of absences can be excused can be found on our [website](http://www.nyu.edu/london/academics/attendance-policy.html)

(<http://www.nyu.edu/london/academics/attendance-policy.html>)

Classroom Etiquette/Expectations

Things to consider:

- Please be mindful of your microphone and video display during synchronous class meetings. Ambient noise and some visual images may disrupt class time for you and your peers.
- If you are not using your cell phone to follow the lesson, cell phones should be turned off or in silent mode during class time.
- Make sure to let your classmates finish speaking before you do.
- Please do not eat during class and minimize any other distracting noises (e.g. rustling of papers and leaving the classroom before the break, unless absolutely necessary)
- If deemed necessary by the study away site (i.e. COVID related need), synchronous class sessions may be recorded and archived for other students to view. This will be announced at the beginning of class time.
- Students should be respectful and courteous at all times to all participants in class. Consider using the chat function or "raise hand" function in order to add your voice to class discussions especially if leaving the video on presents challenges.

Final Exams

Final exams must be taken at their designated times. Should there be a conflict between final exams, please bring it to the attention of the London Academics team (nyul.academics@nyu.edu) as soon as this is known to facilitate alternate arrangements. Final exams may not be taken early, and students should not plan to leave the site before the end of the finals period.

Incomplete Grade Policy

An “incomplete” is a temporary grade that indicates that the student has, for good reason, not completed all of the course work. This grade is not awarded automatically nor is it guaranteed; rather, the student must ask the instructor for a grade of “incomplete,” present documented evidence of illness, an emergency, or other compelling circumstances, and clarify the remaining course requirements with the instructor.

In order for a grade of “incomplete” to be registered on the transcript, the student must fill out a form, in collaboration with the course instructor and the academic administration at the site; it should then be submitted to the site’s academic office. The submitted form must include a deadline by which the missing work will be completed. This deadline may not be later than the end of the following semester.

Academic Honesty, Plagiarism and Late Work

As the University's policy on [Academic Integrity for Students at NYU](#) states: "At NYU, a commitment to excellence, fairness, honesty, and respect within and outside the classroom is essential to maintaining the integrity of our community. By accepting membership in this community, students take responsibility for demonstrating these values in their own conduct and for recognizing and supporting these values in others." **Students at Global Academic Centers must follow the University and school policies.**

The presentation of another person’s words, ideas, judgment, images, or data as though they were your own, whether intentionally or unintentionally, constitutes an act of plagiarism. You can find details on these topics and more on this section of our NYUL website (<https://www.nyu.edu/london/academics/academic-policies.html>) and on the Policies and Procedures section of the NYU website for students studying away at global sites

(<https://www.nyu.edu/academics/studying-abroad/upperclassmen-semester-academic-year-study-away/academic-resources/policies-and-procedures.html>).

Inclusion, Diversity, Belonging and Equity

NYU is committed to building a culture that respects and embraces diversity, inclusion, and equity, believing that these values – in all their facets – are, as President Andrew Hamilton has said, “...not only important to cherish for their own sake, but because they are also vital for advancing knowledge, sparking innovation, and creating sustainable communities.” At NYU London, we are committed to creating a learning environment that:

- fosters intellectual inquiry, research, and artistic practices that respectfully and rigorously take account of a wide range of opinions, perspectives, and experiences; and
- promotes an inclusive community in which diversity is valued and every member feels they have a rightful place, is welcome and respected, and is supported in their endeavours.

Moses Accommodations Statement

Academic accommodations are available for students with documented and registered disabilities. Please contact the Moses Center for Student Accessibility (+1 212-998-4980 or mosescsd@nyu.edu) for further information. Students who are requesting academic accommodations are advised to reach out to the Moses Center **as early as possible in the semester for assistance**. Accommodations for this course are managed through the site sponsoring the class once you request it.

Instructor Bio/About Your Instructor

Amelia Odida is an academic and artist based at UCL's Department of Political Science. Her doctoral thesis is a decolonial analysis of the UN policy of post-conflict constitution assistance, centred around ways to link 'where we are now to where we have been'. Prior to her PhD, Amelia studied History at Cambridge University (2010) and International Law at SOAS (2014).

Her interests include international institutions and global governance, decoloniality and coloniality as an academic praxis, and the politics of knowledge production - particularly as they pertain to discourses of race and black culture.

7. 14 Week Course Outline: Schedule of topics

Week 1 Lecture : Introduction What is the Black Atlantic?

Week 2 Lecture: Black British, African American and the Black Atlantic

Week 3 Lecture: Representational Practices The Black Image in Britain
Collaborative Virtual Event with NYU Ghana and NYU (Main Site)

Week 4 Lecture: A Very British Cup of Tea? The Political Economy of Slavery

Week 5 Lecture: Will the Real Kant Please Stand up? The Enlightenment and Racism in Western
Philosophy

Week 6 Lecture : Quakers, Art and Abolition

Week 7: Eugenics, Galton and 'Scientific' Racism

Week 8 : ORAL PRESENTATIONS

Week 9 Lecture: The Black Intellectual Movement **Professor Jennifer Morgan**

Week 10 Lecture: Fighting for What? Black, Britain and War

Week 11 Lecture: Rivers and Windrush

Week 12: Walking Tour of Brixton

Week 13 Lecture: OBEs and MBEs To Accept or Reject?

Week 14 Lecture: Rhodes Must Fall, Decolonising Now

Week 15 Lecture: The Black Atlantic, Revisited

Week 16 Lecture: End of Semester Presentations

Weekly Course Readings and Description

Week 1 : Introduction - What is the Black Atlantic?

Thursday 2 September: Introductory Lecture/Seminar

Key Questions: *How can we understand the term 'Black Atlantic'? Why does Paul Gilroy refer to the Black Atlantic as a 'Counterculture of Modernity'? What does this concept enable in the understanding of the Transatlantic Slave trade? Where is Britain in the Black Atlantic?*

In this introductory lecture, we will introduce the concept of the 'Black Atlantic' and explore its relationship to Britain, Africa and America. For this week, there is only one essential reading which should give you a solid introduction on what is meant by Britain and the Black Atlantic. Take your time with it, and highlight anything you find interesting, or difficult.

Required Reading:

Paul Gilroy, 'The Black Atlantic: Modernity and Double Consciousness', (Harvard University Press, Cambridge, 1993) Introduction and Chapter 1

Preparatory Task:

Answer the following question on the class forum on Brightspace: How do you understand the Black Atlantic? You must write and comment on at least one other post.

Further Reading:

James Walvin, 'Making the Black Atlantic: Britain and the African Diaspora'
Afua Hirsch, 'Brit (ish)'

Week 2 : Home is where Blackness is? On Black British, African American, African

Tuesday 7 September: Lecture

Thursday 9 September: Seminar

Key Questions:

What were the main motivations for Gilroy's black Atlantic? How can it help us make sense of what it means to be black and British, or African Americans - is there a link between these two?

Following on from the first week's introduction into the course, this week looks a bit more in depth about how the concept of the Black Atlantic contributes to our understanding of how racial identities and political movements have been constructed throughout history. The readings this week include a historical source - Olaudah Equiano's autobiography, and a contemporary black British writer, Afua Hirsch.

Required Reading:

Afua Hirsch, 'Brit(ish)' Chapter ,1 Identities

Olaudah Equiano, 'The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, The Africa: Written by Himself', Chapters 1-3

Further Reading

James Walvin, 'Making the Black Atlantic: Britain and the African Diaspora' (London: Cassell, 2000)

Paul Gilroy, 'The Black Atlantic: Modernity and Double Consciousness', (Harvard University Press, Cambridge, 1993) Chapter 2 Masters, Mistresses, Slaves, and the Antinomies of Modernity

Itzigsohn, José, and Karida L. Brown. 'The Sociology of W. E. B. Du Bois: Racialized Modernity and the Global Color Line'(NYU Press, 2020)

Week 3: Representational Practices and The Black Image

Tuesday 14 September : COLLABORATIVE EVENT - NYU ACCRA AND NYU

Thursday 16 September: Lecture/ Seminar:

Key Questions: *How has blackness been understood, represented and actioned upon throughout the course of the Transatlantic slave trade? What do we mean by 'representation' and representational practices and how does this relate to the ways in which Britain was engaging with its Black population?*

Required Reading

Stuart Hall, Jessica Evans, Sean Nixon (ed.)Representation: Cultural Representations and Signifying Practices (Sage, 1997) chapter 1 'The Work of Representation'

In this week, we look at how blackness and race has been represented as 'Other'. There is only one essential reading this week, Stuart Hall's chapter 'The Work of Representation', this chapter asks

how various representational practices *function*, what purpose do certain images, and representations have for maintaining/subverting or changing dominant power structures and why.

Further Reading

Hall, Stuart. "The Spectacle of the 'Other' by Margaret Wetherell (ed.) *Discourse theory and practice*
London: Thousand Oaks (2001) pp. 324-34

Week 4: A Very British Cup of Tea: The Political Economy of the Slave Trade

Tuesday 21 September : Lecture

Thursday 23 September: Seminar

Key Questions:

How was Britain's economy shaped and changed by the Transatlantic slave trade? How is it possible to see the economic influence throughout London today? What was happening to Britain's black population during this time?

This week we move on to focus on Britain as a dominant and powerful influence in the Transatlantic Slave trade. For the readings - Olusoga's chapter provides a contextual history of what was taking place in Britain just before Britain's dominance in the transatlantic Slave Trade and looks at the black presence in Britain in the seventeenth century England. Walvin's chapter helps us to see how the plantations served to shape Britain's cultural norms.

Required Reading

James Walvin, *Sugar: The World Corrupted* Chapter 3 Sugar and Slavery and Chapter 6 A Perfect Match for Tea and Coffee

David Olusoga 'Britain and British: A Forgotten History' Chapter 2 'Blackamoors'

Further Reading:

Walter Dignolo, 'Introduction: Coloniality of Power and Decolonial Thinking', *Cultural Studies*,
Vol. 21 (2007) pp 155-167.

Enrique Dussel "Eurocentrism and Modernity (Introduction to the Frankfurt Lectures)."

Week 5: Will the Real Kant Please Stand up? The Enlightenment and Racism in Western Philosophy

Tuesday 28 September: Lecture

Thursday 30 September: Seminar

Key Questions: *How did the Western European Enlightenment produce certain ideas about conquest and colonial domination? What is the relationship to the Enlightenment and the production of race and racism? How are enlightenment ideas sustained in the present day through discourses of modernity?*

It is no coincidence that many scholars of the history of race, racism, colonialism and conquest reference the influence of the Enlightenment. This week we look at precisely why this period is so seminal in our understanding of how race was produced, articulated and made ‘real’. There are two essential readings this week. The chapter by Linda Tuhiwai-Smith looks at the knowledge which underpinned the Enlightenment and how this was primarily ‘colonial’ in character while Quijano introduces the concept of ‘coloniality’ to help us understand the politics of this knowledge formation.

Required Reading:

Linda Tuhiwai-Smith, Chapter 3 ‘Colonizing Knowledges’

Robert Bernasconi ‘Will the real Kant please stand up: The challenge of Enlightenment racism to the study of the history of philosophy’

https://www.radicalphilosophyarchive.com/issue-files/rp117_article1_willtherealkantpleasestandup_bernasconi.pdf

Anibal Quijano, ‘Coloniality and Modernity/Rationality.’ *Cultural Studies*

Vol. 21, No. 2 (2007) pp. 168–178.

Further Reading

Hegel's master/slave dialectic, Susan Buck Morss <https://www.jstor.org/stable/j.ctt7zwbgz>

Michel Foucault. "Truth and Power." In *The Foucault Reader*, edited by Paul Rabinow. (Penguin Books 1986)

Week 6 : Quakers, Art and Abolition

Tuesday 5 October: Lecture

Thursday 7 October: Seminar

Key Questions: *What were the socio-political and cultural drivers of the abolition of the slave trade in Britain? What was the role of religion and women within this movement and how can we see this through art?*

In this week we move to the abolition movement in Britain which crystallised in the eighteenth and nineteenth centuries. In particular, we look at the role of Quakers and women in the first essential reading this week a chapter in Clapp and Jeffrey's edited volume

'Women, Dissent and Anti-Slavery in Britain and America'.

Walvin's chapter details abolition more broadly to provide a contextual understanding of the wider social forces at work.

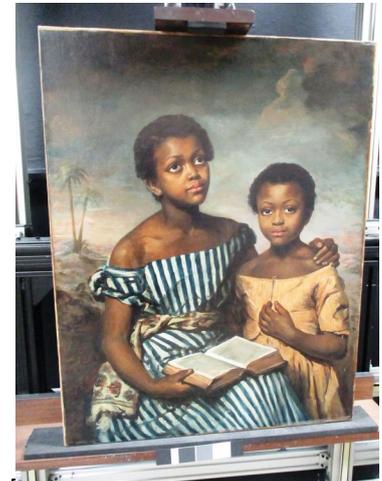


Image shows painting of two Black children by Emma Jones, 1831. The painting was for the abolitionist cause.

Required Reading

Elizabeth J Clapp and Julie Roy Jeffrey (editors) 'Women, Dissent and Anti-Slavery in Britain and America, 1790-1865', Chapter 4

James Walvin England, Slaves and Freedom: 1776 – 1838' Chapters 4 and 5

Further Reading

Peter Fryer 'Staying Power' Chapter 8 *Up from Slavery*

James Walvin 'England, Slaves and Freedom: 1776 – 1838' (Palgrave MacMillan 1986), Chapters 6-8

Week 7: Eugenics, Galton and 'Scientific' Racism

Tuesday 12 October: NYU HOLIDAY

Thursday 14 October: Lecture

How can we understand the emergence of eugenics and 'scientific' racism in the nineteenth century? What does it mean for science to function as a 'discourse'? What is the relationship between scientific racism and the Black Atlantic?

In week 7 we come to the topic of Eugenics, the devastating evocation of ‘science’ to justify racism and an idea which was eventually used by the Third Reich to justify the genocide of Jews. The two readings have different purposes this week. The first by Das and Challis helps provide a sound understanding of eugenics as a field, its history and the main individuals who helped promote it. The second reading comes from the French philosopher Michel Foucault who used the term ‘discourses’ to help us analyse *how* language and power are interlinked and thus, provides a way for us to understand the functioning of Eugenics in terms of broader power analytics.

Required Reading

Subhadra Das and Debbie Challis ‘Information and the History of Philosophy’, Chapter ‘Information and Eugenics’

Michel Foucault, ‘Society must be Defended: Lectures at the College de France’ Chapter 1 pp 1-23

Further Reading

Ian Hacking. 2000. *The Social Construction of What?* Cambridge, Mass.: Harvard University Press.

Further Reading

Henrietta Lidchi ‘The Poetics and the Politics of Exhibiting Other Cultures in Stuart Hall (ed.) *Representation: Cultural Representations and Signifying Practices*’ (1997)

Jan Marsh, *Black Victorians: Black People in British Art 1800–1900*, Lund Humphries, 2005

C Peter Ripley, *The Black Abolitionist Papers: Vol. 1 The British Isles 1830-1865*, Chapter 1

Week 8: ORAL PRESENTATIONS

Tuesday 19 October: ORAL PRESENTATIONS

Thursday 21 October: ORAL PRESENTATIONS

This week we will spend the sessions on oral presentations on a topic of your choice. Each presentation should last approximately 15 minutes and allow some time at the end for a Q&A.

Week 9: The Black Intellectual Movement Professor Jennifer Morgan

Tuesday 26 October: Lecture

Thursday 28 October: Bricks and Mortals Tour (Podcast)

In this week's lecture, we will be hearing from Professor Jennifer Morgan from NYU's Washington site. Jennifer will discuss the emergence of the black intellectual movement and its ramifications on the emergence of Pan Africanism and Afrocentrism across the globe.

Week 10: Fighting for What? Black, Britain and War

Tuesday 2 November: Lecture

Thursday 4 November: Seminar

Key Questions:

How do World War I and World War II shape Britain's relationship with its colonial subjects and black population? How are the experiences of black people in the war helpful to our understanding of Gilroy's Black Atlantic?

There is only one source for the readings this week - Peter Fryer's *Staying Power*, Chapter 9 - but a series of chapters within them. When reading through this, think back to the concept of the Black Atlantic and ask whether the experience of Britons in the wars supports the concept Gilroy proposed.

Required Reading

Peter Fryer *Staying Power* Chapter 9 'Challenges to Empire' - *especially* sections on: Mary Seacole, The Rise of Pan Africanism and Black Workers and soldiers

[Re-read Paul Gilroy's *Black Atlantic*, Chapter 1]

Week 11: Rivers and Windrush

Tuesday 9 November: Lecture

Thursday 11 November: Seminar

Key Questions:

How did Britain make sense of post-war immigration? Why did Black Africans and Caribbean's immigrate? Was this a moment of 'multiculturalism' in Britain?

Windrush was the name of the ship which docked near London on 22 June 1948, carrying thousands of passengers who emigrated from the Caribbean to start a new life in Britain. The term however has come to stand for a more long-standing relationship between Britain, immigration and colonialism which defined and continues to define Britain's relationship with its afro-Caribbean community and ideas about immigration more broadly. There are a set of materials for this week. The first is an article by Chilton and Kopytowska which discusses Windrush and the increase in anti-immigrant sentiment which developed in terms of socio-constructive forces. We will also be looking at a primary source from British politician Enoch Powell, whose infamous 'Rivers of Blood' speech has come to encapsulate racist, anti-immigration expression in Britain. I thoroughly recommend you watch Steve McQueen's Small Axe series available free on BBC iPlayer. Links are also available on Brightspace. In particular, the episode 'Mangrove' depicts key figures and court cases which helped to progress civil rights for black immigrants in Britain.

Required Reading/Watching

Monika Kopytowska, and Paul Chilton, 2018, "'Rivers of blood": Migration, fear and threat construction', *Lodz Papers in Pragmatics*. 14(1): 133-161

Enoch Powell, 'Rivers of Blood' Speech

Further Reading/Watching

Steve McQueen 'Small Axe' series Mangrove

Week 12: WALKING TOUR OF BRIXTON

Tuesday 16 November : WALKING TOUR OF BRIXTON

Thursday 18 November: Seminar

This week, we go to Brixton for a socially distanced walking tour of Brixton Market. It will be helpful to make sure you do the readings before the visit so that you can analyse your own experiences of Brixton to the arguments raised by Mavrommatis. Can you think of any other places

outside from the UK that resonate with Brixton? Come to the seminar ready to discuss your experiences and reflections of the tour.

Required Reading

Mavrommatis, George, 2010, 'a Racial Archaeology of Space: A Journey through the Political Imaginings of Brixton and Brick Lane, London', *Journal of Ethnic and Migration Studies*. 36(4): 561-579

Week 13: To OBE or not to OBE? The Politics of Accepting/Rejecting

Tuesday 23 November: Lecture

Thursday 25 November: Seminar

Key Questions: *How can we understand the different reasons given by Black Britons for accepting awards granted by the British monarchy? How can we use these debates to make sense of how black identity is constructed and legitimised in practise?*

This week we have a guest lecture from Dr Toyin Agbetu (UCL) who will talk about his activism and thoughts on the politics of accepting/rejecting awards which have historic connections with the British empire. The required readings for this week have yet to be confirmed and will be posted on Brightspace two weeks prior to the lecture.

Required Reading

TBC

Further Reading:

TBC

Week 14: The Black Atlantic, Revisited

Tuesday 30 November: Lecture

Thursday 2 December: Seminar

Key Questions:

How useful is the concept of the Black Atlantic in our understanding of the Black British experience throughout history?

In this final week, we return to our initial interest in the Black Atlantic, revisit the main ideas and look at the ways in which the course has helped to enrich our understanding of the Black Atlantic in Britain. The required readings for this week are two chapters from British writers. Akala and Afua Hirsch's writings bring personalised experiences of race, identity and class in Britain to the fore and provide a basis for helping us to make sense of their experiences in relation to the Black Atlantic.

Required Reading

Akala, 'Natives: Race and Class in the Ruins of Empire' Chapter 11

Afua Hirsch 'Brit(ish)', Chapter 7 and 8

Further Reading

Paul Gilroy, 'The Black Atlantic: Modernity and Double Consciousness', Chapter 6

Appendix

i) Course Calendar with dates and sessions

Britain and the Black Atlantic (NYU London) : Weeks, Sessions and Dates

Week	Session	Dates in 2021	Description
1	1	2 September	Lecture: What <i>is</i> the Black Atlantic?
2	2	7 September	Lecture: Black British, African American and the Black Atlantic
	3	9 September	Seminar
3	4	14 September	Lecture : Representational Practices and the Black Image
	5	16 September	Seminar
4	6	21 September	Lecture: A Very British Cup of Tea? The Political Economy of the Slave Trade
	7	23 September	Seminar
5	8	28 September	Lecture: Will the Real Kant Please Stand up? The Enlightenment and Racism in Western Philosophy: (GUEST LECTURE with Professor Adrian Blau)
	9	30 September	Seminar

6	10	5 October	Lecture: Quakers, Art and Abolition
	11	7 October	Seminar:
7		12 October	NO CLASS
	12	14 October	Lecture: Eugenics, Galton and 'Scientific' Racism
8	13	19 October	ORAL PRESENTATIONS
	14	21 October	ORAL PRESENTATIONS
9	15	26 October	Lecture: JENNIFER MORGAN LECTURE - Black Intellectual Movement
	16	28 October	Seminar: Bricks and Mortals podcast (Subhadra Das)
10	17	2 November	Lecture: Fighting for What? Black, Britain and War
	18	4 November	Lecture: Seminar
11	19	9 November	Lecture: Rivers and Windrush
	20	11 November	Seminar: Screening Lovers Rock Black Culture
12	21	16 November	WALKING TOUR OF BRIXTON
	22	18 November	Seminar:

13	23	23 November	Lecture: To OBE or not to OBE? The Politics and Problems of Accepting Awards from the Monarchy GUEST LECTURE with Toyin Agbetu
		25 November	NYU HOLIDAY
14	24	30 November	Rhodes Must Fall, Decolonising Now
	25	2 December	Presentations:
15	26	7 December	COLLABORATIVE EVENT - NYU ACCRA AND NYU
	27	9 December	The Black Atlantic, Revisited
16	28	14 December	Seminar: End of Semester Presentations

