

Race and Justice

Syllabus for 'Ideas and Society' unit
1st- and 2nd-year undergraduates
Liberal Arts Degree Programme
University of Bristol
Autumn 2015

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Recent years have seen the growth of major new grassroots movements for racial justice. Examples include the Black Lives Matter movement, which developed in the wake of protests following the shooting of 17-year old Trayvon Martin in Sanford, Florida (26 Feb, 2012); and the Baltimore Uprising, which took place in response to police brutality and the death of Freddy Gray (19 April, 2015). These protests against violence and police brutality have taken place against a backdrop of severe poverty and disadvantage in black communities. What is the historical background of these contemporary movements for racial justice? How did racial injustice develop in the past, and what are its ongoing legacies today?

In this unit, we explore the themes of 'race and justice' in both historical and contemporary perspectives. We examine legacies of racism and colonialism, and the impact of these legacies on the lives of people today. We will also explore philosophical questions such as why slavery is wrong; whether we should think of race as real or as socially constructed, or even whether we should do away with the concept altogether; what racism is, and what makes it morally objectionable; and what responsibilities we might have today as a result of historical legacies of racial injustice. Along the way we will discover how major black intellectuals, such as W.E.B. Du Bois, James Baldwin and Martin Luther King, Jr., have used a combination of public philosophy and the arts as vehicles for challenging racial injustice. Given current events unfolding in the US, we give some particular attention to understanding the African American context. The history of racial injustice in America is unique, but has many lessons of wider relevance that we will draw on in order to examine issues of race and justice in the UK and the global arena; including topics such as colonialism and its legacies, multiculturalism, and immigration.

In summary, this unit offers us a chance to explore some of the most profound and systematic forms of injustice and oppression that have affected our societies, and to learn how people have sought to overcome this injustice.

Structure

We will have one lecture per week, and one seminar per week. The course will be taught by

Dr Joanna Burch-Brown and Dr Megan Blomfield, both of whom are lecturers in the Philosophy Department at University of Bristol. In addition to lectures and seminars, there may be guest lectures and film showings.

Requirements and Assessment:

For this unit, you will be required to:

- Attend class, seminars, and any special events such as guest lectures and/or movie-showings.
- Complete the required readings and viewings each week. Please complete the readings *prior* to the lectures.
- Make a presentation on a case study pertinent to the ideas examined in the unit.
- Submit a 1,500-word formative essay, during Week 5, for feedback. We will aim to return these essays within three weeks.
- **Summative assessment of the unit (100%) will be in the form of a 2,000-word (1st years) or 3,000-word (2nd years) essay on a topic related to the module, due at the end of term (exact date TBA).** You will be given a list of suggested topics. However, if you have your own proposal for a topic, please check this topic with your instructors.

We encourage you to relate *at least one* of your pieces of either formative or summative assessment to live issues in contemporary society.

Tentative schedule

Please read required material during the week prior to the lectures – it is essential that you do the readings in advance, since we will be actively analyzing material together in lectures. In addition, attendance at lectures and seminars is required, so please let us know if you are going to miss a session.

Below is a tentative schedule for the unit. However, aspects of this plan may change during the term, depending on what happens as we go along.

In addition to the required and recommended readings listed below, you may find the following texts useful:

- Linda Martín Alcoff, *Visible Identities: Race, Gender and the Self*. Oxford University Press, 2006. Available online through the library.
- Kwame Anthony Appiah, *In My Father's House: Africa in the Philosophy of Culture*. Oxford University Press, 1992.
- Albert Atkin, *The Philosophy of Race*. Cambridge University Press, 2014. Available online through the library.
- Les Back and John Solomos (eds.), *Theories of Race and Racism: A Reader*. Routledge 2000/2009.
- Bernard Boxill (ed.), *Race and Racism*. Oxford University Press 2001.
- Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment*. Routledge, 1991/2000.
- Paul C Taylor. *Race: A Philosophical Introduction*. Polity Press, 2013.

Week 1: What is wrong with slavery? Part I

Many contemporary problems of racial justice are rooted in legacies of slavery and colonialism. Our aim this week and next is to consider racialized slavery in both historical

and philosophical perspective. We begin in the lecture with a brief introduction to the history of the transatlantic slave trade and its far-reaching aftermath, including looking at the roles played by British merchants, and Bristol's role in particular. In the seminars, we turn from history to philosophy, and consider the question 'What is wrong with slavery?' Today it seems clear to us that slavery is wrong, and that the transatlantic slave trade and its aftermath are amongst the world's great cultural disasters. However, for hundreds of years slavery was legally allowed to continue. What arguments were given *in favour* of slavery? What kinds of grounds were used to justify the continuation of this practice?

Using arguments for slavery as our focus allows us to introduce some key skills of philosophical analysis, learning some basics about how to formulate arguments using premises and conclusions. We will also learn a few ways to challenge arguments, such as challenging one of the premises, identifying suppressed premises, or arguing that the conclusion does not follow from the premises.

Required:

- Paul Harvey, 'Chapter 1: Middle Passage for the Gods', in *Through the Storm, Through the Night: A History of African American Christianity*, Rowman and Littlefield, 2013. p. 9-27.

Supplementary:

- W.E.B. Du Bois, 'Suppression of the African Slave-trade'. <http://www.gutenberg.org/ebooks/17700#download>
- Primary source: 'Declaration of causes of the seceding states' (from Georgia, Mississippi, South Carolina, Texas, Virginia). <http://www.civilwar.org/education/history/primarysources/declarationofcauses.html?referrer=https://www.google.co.uk/>
- Peter Kolchin, *American Slavery, 1619-1877*. Penguin.

Week 2: What's wrong with slavery? Part II

This week we turn to arguments *against* slavery. Which ethical theories provide *the best explanation* of the wrongness of slavery? In the lecture we introduce three candidates: 1) Utilitarianism, 2) Kantian ethics, and 3) Dr. Martin Luther King Jr's account of justice and the beloved community, grounded in an ethics of love. In seminars, we complement these philosophical theories with arguments from historically important abolitionists. Each student will research a piece of abolitionist writing, and report back to the larger group. Who was your abolitionist? What is the heart of this person's argument against slavery? How does this argument compare with the argument given in the set text (R.M. Hare)?

Required:

- R.M. Hare, 'What is wrong with slavery?' - This is a famous paper, but many have found it problematic. We'd like for you to read this *carefully*, but *not uncritically*. Does Hare succeed in offering the best arguments against slavery? Does his account provide an adequate explanation of the wrongness of slavery? What can you identify as strengths and weaknesses of his approach?
- <http://antislavery.eserver.org/tracts> - Identify one piece of abolitionist writing. You'll report back on these in small groups to fellow students in seminars. Who was your abolitionist? What is the heart of this person's argument against slavery? What are a few of the key details of their argument?

Supplementary:

- Frederick Douglass, *Narrative of the Life of Frederick Douglass: Written by Himself*.

- Boston: Anti-slavery office, 1845. <http://docsouth.unc.edu/neh/douglass/menu.html>
- Harriet Jacobs, *Incidents in the Life of a Slave Girl: Written by Herself*. Boston. 1861.
- Frederick Douglass, 'What to the slave is the 4th of July?' <http://www.pbs.org/wgbh/aia/part4/4h2927t.html>
- Nathaniel Adam Tobias Coleman, 'What is wrong with [R.M. Hare's arguments against] slavery?'
- J.S. Mill, *Utilitarianism*.
- Immanuel Kant, *Groundwork for the Metaphysics of Morals*.

Supplementary resources on modern-day slavery:

- *Unseen* - Bristol-based anti-slavery organisation. <http://www.unseenuk.org/support-us/students>
- More info on *Unseen*: <http://www.bristolpost.co.uk/look-different-slavery-alive/story-20456214-detail/story.html>
- Documentary: *Asian slave labour producing prawns for supermarkets in US, UK*. (18 minutes) <http://www.theguardian.com/global-development/2014/jun/10/supermarket-prawns-thailand-produced-slave-labour>
- Kevin Hyland, 'Putting slavery on the development agenda is just the beginning' *The Guardian*, August 2017. <http://www.theguardian.com/global-development/2015/aug/17/modern-slavery-act-human-trafficking-development-agenda-just-beginning>
- Modern slavery act 2015 <http://www.legislation.gov.uk/ukpga/2015/30/contents/enacted>

Week 3: Is race real?

The concept of race has not always existed. Instead, it developed over time, and in a particular historical and cultural context. In this week, we will read some of the writings from historical philosophers and social thinkers, concerning the concept of race and the differences between racial groups. In particular, we will introduce what Paul Taylor identifies as the 'classical racism' and early scientific racism of figures like Kant and Hume. We will then turn to a philosophical question. Does race really exist?

Required:

- Sally Haslanger, 'Gender and Race: (What) Are They? (What) Do We Want Them to Be?' in *Nous*, Vol. 34, No. 1 (Mar. 2000), pp. 31-55.

Recommended:

- Michael James, 'Race', Stanford Encyclopedia of Philosophy. <http://plato.stanford.edu/entries/race/>
- Paul Taylor. 2013. *Race: A Philosophical Introduction*. Polity Press.
- Hume, footnote on race (find in lecture powerpoints).
- Immanuel Kant, 'On the Different Human Races', in Bernasconi and Tommy Lott, editors. *The Idea of Race*, Hackett, 2000.
- Francois Bernier, 'A new division of the earth', *Journal des Scavans*, April 24, 1684. Reprinted in Bernasconi, R. and Lott, T. (Eds), *The Idea of Race*, Hackett, 2000.
- Tommie Shelby, 2005, *We Who Are Dark*, Harvard University Press.
- Ryan Very, 'Kant's Racism' (unpublished manuscript).

Supplementary:

- Kwame Anthony Appiah. *In My Father's House: Africa in the Philosophy of Culture*. Oxford University Press, 1992.

- Robin O. Andreasen. 2007. 'Biological conceptions of race' in Mohan Maathen and Christopher Stevens, editors. *Handbook of Philosophy of Science: Philosophy of Biology*. Elsevier.
- A.W.F. Edwards, 2003, 'Human Genetic Diversity: Lewontin's Fallacy'. *BioEssays* 25: 798-801.
- Albert Atkins, 'Is Race Real?' from *The Philosophy of Race*.
- Kwame Anthony Appiah, 1985, 'The Uncompleted Argument: DuBois and the Illusion of Race'. *Critical Inquiry*, vol 12. pp. 21-37.
- Robert Bernasconi and Tommy Lott, editors. *The Idea of Race*, Hackett, 2000.
 - See e.g. Kant, Voltaire and Hegel.

Week 4: Racial Discrimination

In this week's class we will discuss various questions relating to racism and racial discrimination. We start by asking: when is racial discrimination racist? In attempting to answer this question, we will look at a number of rival accounts that purport to tell us what racism is, and why it is morally objectionable. We will finish by considering what should be done about racism.

Required:

- Tommie Shelby. 2014. 'Racism, Moralism, and Social Criticism', *Du Bois Review* 11(1): 57-74.

Recommended:

- Lawrence Blum. 2002. 'Racism: What it is and what it isn't', *Studies in Philosophy and Education* 21: 203-218.
- J.L.A Garcia. 1996. 'The Heart of Racism', in *Race and Racism*, ed. Bernard Boxill. Oxford University Press, 2001. Available on Blackboard.
- Joshua Glasgow. 2009. 'Racism as Disrespect', *Ethics* 120(1): 64-93.
- Annabelle Lever. 2005. 'Why Racial Profiling is Hard to Justify: A Response to Risse and Zeckhauser', *Philosophy & Public Affairs* 33(1): 94-110.
- Kaspar Lippert-Rasmussen. 2006. 'The Badness of Discrimination', *Ethical Theory and Moral Practice* 9: 167-85.
- Charles Mills. 2003. "'Heart" Attack: A Critique of Jorge Garcia's Volitional Conception of Racism'. *The Journal of Ethics* 7(1): 29-62.
- Tommie Shelby. 2002. 'Is Racism in the 'Heart'?', *Journal of Social Philosophy* 33(3): 411-420.

Further:

- Frantz Fanon. 1952. 'The Lived Experience of the Black Man' (also translated as 'The Fact of Blackness'), Chapter 5 of *Black Skin, White Masks*.
- George M Fredrickson. 2002. *Racism: A Short History*. Princeton University Press.
- David Theo Goldberg (ed). 1990. *Anatomy of Racism*. University of Minnesota Press.
- Michele Moody-Adams. 2005. 'Racism', in *A Companion to Applied Ethics*, ed. R.G. Frey & Christopher Heath Wellman.
- Mathias Risse & Richard Zeckhauser. 2004. 'Racial Profiling', *Philosophy & Public Affairs* 33(1): 131-70.
- Tommie Shelby. 2003. 'Ideology, Racism, and Critical Social Theory', *The Philosophical Forum* 34(2): 153-88.
- Naomi Zack. 2003. 'Race and Racial Discrimination', in *The Oxford Handbook of Practical Ethics*, ed. Hugh LaFollette.

Week 5: Some Challenges from Anti-Racist Thinking

In this class we will explore two concepts developed by theorists and activists working to understand, expose and fight against unjust discrimination: *white privilege* and *white ignorance*.

Required:

- Peggy McIntosh. 'White Privilege: Unpacking the Invisible Knapsack'. Available at: nationalseedproject.org/white-privilege-unpacking-the-invisible-knapsack (the article appears below the 'Notes for Facilitators' section).
- Charles Mills. 2015. 'Global White Ignorance', in *Routledge International Handbook of Ignorance Studies*, ed. Matthias Gross & Linsey McGoey. Routledge International Handbooks. Available on Blackboard.

Recommended:

- Linda Martín Alcoff. 2009. 'What Should White People Do?', *Hypatia* 13(3): 6-26.
- Lawrence Blum. 2008. "'White privilege': A mild critique', *Theory in Research and Education* 6(3): 309-21.
- Ta-Nehesi Coates. 'White Privilege', *The Atlantic*, April 2012. <http://www.theatlantic.com/personal/archive/2012/04/white-privilege/256478/>
- Gina Crosley-Corcoran. 2013. 'Explaining white privilege to a broke white person': <http://thefeministbreeder.com/explaining-white-privilege-broke-white-person/>
- Marilyn Frye. 'White Woman Feminist 1983-1992', in *Race and Racism*, ed. Bernard Boxill. Oxford University Press, 2001.
- Charles Mills. 2007. 'White Ignorance', in *Race and Epistemologies of Ignorance*, ed. Shannon Sullivan & Nancy Tuana. SUNY Press. Available on Blackboard.
- George Yancy, 'Walking While Black in the White Gaze', *New York Times*, 1 September, 2013. http://opinionator.blogs.nytimes.com/2013/09/01/walking-while-black-in-the-white-gaze/?_r=0

Further:

- Michael D. Burroughs. 2015. 'Hannah Arendt, "Reflections on Little Rock," and White Ignorance'. *Critical Philosophy of Race* 3(1): 52-78.
- W E B DuBois. 1896. 'The Souls of White Folk': http://www.gutenberg.org/files/15210/15210-h/15210-h.htm#Chapter_II
- Ruth Frankenberg. 'White women, race matters', in *Theories of Race and Racism: A Reader*, ed. Les Back & John Solomos. Routledge 2000/2009.
- Jazmine Hughes. 'What black parents tell their sons about the police'. *Gawker* Augst 2014: <http://gawker.com/what-black-parents-tell-their-sons-about-the-police-1624412625>
- Noel Ignatiev. 1995. *How the Irish Became White*. Routledge.
- L. Taylor Phillips & Brian S. Lowery. 2015. 'The hard-knock life? Whites claim hardships in response to racial inequity'. *Journal of Experimental Social Psychology* 61: 12-18.
- David R. Roediger. 'All About Eve, Critical White Studies, and Getting Over Whiteness', in *Theories of Race and Racism: A Reader* (2nd edition), ed. Les Back & John Solomos. Routledge 2009.
- Shannon Sullivan. 2014. *Good White People*. SUNY Press.
- Samantha Vice. 2010. 'How Do I Live in This Strange Place?', *Journal of Social Philosophy* 41(3): 323-42.
- Naomi Zack. 2007. 'Can Third Wave Feminism be Inclusive? Intersectionality, Its Problems and New Directions', in *The Blackwell Guide to Feminist Philosophy*, ed. Linda Martín Alcoff & Eva Feder Kittay.

Week 6: Reading and Skills Week

Required movie:

- *Black Power Mix Tapes 1967-1975*
https://www.youtube.com/watch?v=I_QUvuPw7cQ
Also available in the library.

Recommended movie:

- *Marley*, directed by Kevin MacDonald, 2012.

Week 7: Black Feminist Thought

In this class we turn to Black Feminist Thought. We begin by introducing Professor Patricia Hill Collins and her work, focusing in particular on her discussions of black feminist methodology. We then examine the concept of intersectionality (associated with Professor Kimberlé Crenshaw). We will look at how the idea of intersectionality has been used to criticise mainstream and academic feminism as being problematically fixated on the emancipation of white middle- and upper-class women; and for failing to attend to the particular challenges and oppressions faced by women of colour.

Required:

- Patricia Hill Collins. 1991/2000. 'Preface to the 1st edition' and 'Chapter 1' from *Black Feminist Thought*. Routledge.

Recommended:

- Allen et al. 2008. 'Situated Voices: Black Women in/on the Profession of Philosophy'. *Hypatia* 23: 160–189.
<http://onlinelibrary.wiley.com/doi/10.1111/j.1527-2001.2008.tb01192.x/full>
- Sumi Cho, Kimberlé Crenshaw & Leslie McCall. 2013. 'Toward a Field of Intersectionality Studies: Theory, Applications, and Praxis'. *Signs* 38(4): 785–810.
- Angela Davis. 1982. *Women, Race and Class*. Women's Press.
- bell hooks. 1982. *Ain't I a Woman? Black Women and Feminism*. Pluto Press.
- Kimberlé Crenshaw. 1989. 'Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics', *University of Chicago Legal Forum*: 138–67.
- Deborah King. 1988. 'Multiple Jeopardy, Multiple Consciousness: The Context of a Black Feminist Ideology'. *Signs* 14 (1): 42-72.
- Audre Lorde. 1983. 'The Master's Tools Will Never Dismantle the Master's House'. Available at: http://bixby.ucla.edu/journal_club/Lorde_s2.pdf

Further:

- Angela Davis. 1999. *Blues Legacies and Black Feminism. Gertrude "Ma" Rainey, Bessie Smith, and Billie Holiday*. Vintage Books.
- Introduction to Anna Julia Cooper (1859-1964), early black feminist writer, contemporaneous with Du Bois: <http://plato.stanford.edu/entries/anna-julia-cooper/>
- Kristie Dotson. 2011. 'Tracking Epistemic Violence, Tracking Practices of Silencing'. *Hypatia* 26(2): 236-57.
- Ann Garry. 2012. 'Who Is Included? Intersectionality, Metaphors, and the Multiplicity of Gender', in *Out from the Shadows: Analytical Feminist Contributions to Traditional Philosophy*, ed. Sharon L. Crasnow and Anita M. Superson. Oxford University Press. Available on Blackboard.

- Audre Lorde. *Sister Outsider*. Crossings Press 1984/2007.
- Vivian May. 2004. 'Thinking from the Margins, Acting at the Intersections: Anna Julia Cooper's *A Voice from the South*'. *Hypatia* 19(2): 74-91.
- Cherríe Moraga & Gloria Anzaldúa (eds.). 1981. *This bridge called my back: Writings by radical women of color*.

Week 8: Emancipation and beyond

In the aftermath of slavery and Jim Crow, African American writers produced an extraordinary body of philosophical and literary work exploring black experience and challenging racial injustice. Key figures in this tradition from past and present include writers like Zora Neale Hurston, W.E.B. Du Bois, Ralph Ellison, Alain LeRoy Locke, James Baldwin, Langston Hughes, Audre Lorde, Toni Morrison, and many more.

We will start this week by introducing you to some of these key intellectuals and the major cultural movements they participated in, including the Harlem Renaissance, the 'Black is Beautiful' movement, and Black Existentialism. Our aim will be to learn from the ways in which these writers used diverse artistic forms to communicate about experiences of injustice, shape ideals of justice and equality, and build movements for social change.

In the seminars we'll focus in on Black Existentialist thinkers in particular, exploring key philosophical ideas and themes from the work of W.E.B Du Bois and James Baldwin.

Required

- W.E.B. Du Bois. 1903. 'Chapter 1: Of Our Spiritual Strivings', from *The Souls of Black Folk*.
<https://books.google.co.uk/books?id=XSFS0CxSff8C&printsec=frontcover&dq=soul+of+black+folk&hl=en&sa=X&ved=0CCEQ6AEwAGoVChMI8d-7jffGxwIVQmVbCh0I0wfE#v=onepage&q=souls%20of%20black%20folk&f=false>
- James Baldwin – 'My Dungeon Shook', from *The Fire Next Time*.
- James Baldwin, excerpts from *Nobody Knows My Name*. Vintage International, 1954/1993.

Recommended:

- W.E.B. Du Bois – *The Souls of Black Folk*.
<https://books.google.co.uk/books?id=XSFS0CxSff8C&printsec=frontcover&dq=soul+of+black+folk&hl=en&sa=X&ved=0CCEQ6AEwAGoVChMI8d-7jffGxwIVQmVbCh0I0wfE#v=onepage&q=souls%20of%20black%20folk&f=false>
- Angela Y. Davis, 'Introduction' in *Blues Legacies and Black Feminism*. New York: Vintage, 1998.

Supplementary:

- W.E.B. Du Bois – *The Souls of Black Folk*.
- James Baldwin, *Nobody Knows My Name*
- James Baldwin, *Another Country*
- Ralph Ellison, *Invisible Man*
- Franz Fanon, *Black Skin, White Masks*
- James Baldwin debates William F Buckley (1965) video:
<https://www.youtube.com/watch?v=oFeoS41xe7w>
- Barack Obama, Eulogy at Mother Emanuel African Methodist Episcopal Church (38 minutes).
<https://www.youtube.com/watch?v=x9IGyidtfGI>
- Jordan Flaherty, *Baltimore: A Moment to a Movement* (20 minutes). In this 20-

minute documentary, award-winning journalist and filmmaker Jordan Flaherty looks beyond police brutality to unearth conditions of poverty and disadvantage that fueled recent mass protests in Baltimore.

<http://michronicleonline.com/2015/07/02/jordan-flaherty-explores-racial-and-economic-justice-issues-in-new-documentary-series/>

Week 9: Nonviolence, Black Power, and black solidarity

This week will introduce two twentieth-century social and political philosophies of great importance, both oriented towards fostering black solidarity and overcoming racial injustice. The first of these is the philosophy of non-violent resistance developed by Dr. Martin Luther King, Jr. and the Southern Christian Leadership Conference. King and his collaborators such as Rosa Parks, developed a philosophy of political resistance based on Gandhian methods and an ideal of unconditional Christian love. They sought to use non-violent methods of civil disobedience to force an overturning of the Jim Crow laws, a system of legally enforced racial segregation and exclusion which had developed in the US, in the decades following the Civil War. In the first part of this week, we will introduce the key elements of Dr. King's practical philosophy.

A second social movement of great importance in this period was the Black Power movement. Critics of King's philosophy argued that it was too passive in the face of the violent repression and extreme hardship and deprivation faced by black communities. Advocates of Black Power defended the right of black communities to take control of organising their own political communities, and to use violence in self-defence. Many argued that whites would never relinquish their power and social advantages, and advocated the development of separate black communities. In the second half of this week we will introduce the influential and controversial early black nationalist and pan-Africanist movements, considering important strengths and weaknesses of these political philosophies.

In the seminars we will turn to Tommie Shelby's contemporary articulation of black solidarity as a valuable ideal for emancipation. Movements for black solidarity seek to accomplish a number of aims, including establishing a positive, shared identity, and supporting collective action against racial injustice. In Shelby's articulation, this solidarity is grounded not on essentialist claims about race, but on shared experience of racial oppression and commitment to resisting this oppression (Shelby p. 11-12).

Required:

- Martin Luther King, 'Letter from a Birmingham Jail' (Please **listen to full audio recording**, 55 minutes)
<https://kinginstitute.stanford.edu/king-papers/documents/letter-birmingham-jail>
- Tommie Shelby, 2005, excerpt from 'Chapter 1: Introduction: Political Philosophy and the Black Experience', *We Who Are Dark*. Harvard University Press.
- Tommie Shelby, 2003, 'Two conceptions of black nationalism: Martin Delany on the Meaning of Black Political Solidarity' in *Political Theory*, Vol, 31, No. 5, 664-692.
- *Black Power Mix Tapes 1967-1975*
https://www.youtube.com/watch?v=I_QUvuPw7cQ
Also available in the library.

Recommended:

- Original footage from Civil Rights sit-in movement (13 minutes)
<https://www.youtube.com/watch?v=OT9gILdTawo>
- Peter Seeger, 'We Shall Overcome'
<https://www.youtube.com/watch?v=RJUkOLGLgwg>

- The Black Panther Party 10-Point Program:
<http://zinnedproject.org/wp-content/uploads/2011/10/bpp10.jpg>

Supplementary:

- Charles Hamilton and Stokeley Carmichael, *Black Power: The politics of liberation in America*. London: Cape, 1968.

Week 10: Rectifying Racial Injustice

Though it is clear that world history has been characterised to a significant extent by egregious racial injustice; it is much harder to see what could possibly rectify such wrongs. This question is further complicated by the fact that the primary victims (and perpetrators) of some of the most grievous examples of racial injustice - slavery and many of the wrongs associated with colonialism, for example - are no longer alive. In this class we will consider what, if anything, should be done to rectify the racial injustices of the past, focusing in particular on the British context.

Required:

- Address delivered by Professor Sir Hilary Beckles, Chairman of the CARICOM Reparations Commission, House of Commons, 16 July 2014:
caricom.org/jsp/pressreleases/press_releases_2014/pres188_14.jsp
- Sara Amighetti & Alasia Nuti. 2015. 'Towards a Shared Redress: Achieving Historical Justice Through Democratic Deliberation', *Journal of Political Philosophy* Early View.

Recommended:

- Bernard Boxill. 2003. 'A Lockean Argument for Black Reparations', *The Journal of Ethics* 7: 63-91.
- Daniel Butt. 2007. 'On Benefiting from Injustice', *Canadian Journal of Philosophy* 37(1): 129-52.
- Derrick Darby. 2010. 'Reparations and Racial Inequality', *Philosophy Compass* 5(1): 55-66.
- Frantz Fanon. 'Violence in the International Context', from *The Wretched of the Earth*. Available on Blackboard.
- Stephen Kershner. 1999. 'Are the Descendants of Slaves Owed Compensation for Slavery?', *Journal of Applied Philosophy* 16(1): 95-101.
- Janna Thompson. 2001. 'Historical Injustice and Reparation: Justifying Claims of Descendants', *Ethics* 112(1): 114-35.
- Jeremy Waldron. 1992. 'Superseding historic injustice', *Ethics* 103: 4-28.
- Leif Wenar. 2006. 'Reparations for the Future', *Journal of Social Philosophy* 37(3): 396-405.
- Iris Marion Young. 'Responsibility and Historic Injustice', Ch. 7 of *Responsibility for Justice*. Oxford University Press 2011. Available online through the library.

Further:

- Owen Bowcott & Ian Cobain. 'UK sternly resists paying reparations for slave trade atrocities and injustices' *The Guardian*, 24 February 2014:
theguardian.com/world/2014/feb/24/uk-resists-reparation-slavery
- Ta-Nehisi Coates. 'The Case for Reparations', *The Atlantic* June 2014:
theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/
- Catherine Lu. 2011. 'Colonialism as Structural Injustice: Historical Responsibility and Contemporary Redress', *The Journal of Political Philosophy* 19(3):261-81.
- Jon Miller & Rahul Kumar (eds.). 2007. *Reparations: Interdisciplinary Enquiries*.

- Oxford University Press.
- David Olusoga. 'The history of British slave ownership has been buried: now its scale can be revealed', *The Observer*, 12 July 2015: theguardian.com/world/2015/jul/12/british-history-slavery-buried-scale-revealed
- James Nickel. 1974. 'Should reparations be to individuals or to groups?' *Analysis* 34(5): 154–60.

Other resources:

- Explore the online resources of the UCL Legacies of British Slave-ownership project: ucl.ac.uk/lbs/
- Learn about Bristol's role in the transatlantic slave trade: discoveringbristol.org.uk/slavery/
- Watch the Oxford Union debate, 'Does Britain Owe Reparations?': [youtube.com/playlist?list=PLxrLJv8HNnlkF0J8zh7EjCg4iuiEWfTx0](https://www.youtube.com/playlist?list=PLxrLJv8HNnlkF0J8zh7EjCg4iuiEWfTx0)
- Film: *Concerning violence: nine scenes from the anti-imperialistic self-defense* (dir. Göran Hugo Olsson 2014; based on a book by Frantz Fanon). Available at the Wills Memorial Library.

Week 11: Race and Nation

In this week's lecture we will use what we have learnt about race and racism so far in order to think about how racial justice can be achieved in the modern, multicultural state. We will start by looking outwards, considering the role of racial discrimination in immigration policy. Then we will turn our attention inwards, asking how to promote social justice in group-differentiated, multi-racial societies.

Required:

- Paul C Taylor. 2013. *Race: A Philosophical Introduction*, §1.4 (on racial projects) and Ch. 6 ('From Anchor Babies to Obama: Are We Post-Racial Yet?'). Polity Press. Available on Blackboard.
- Christopher Heath Wellman. 2011. *Debating the Ethics of Immigration: Is There a Right to Exclude?* pp. 143-50 ('Selection Criteria'). Oxford University Press. Available online through the library.

Recommended:

- Sara Amighetti & Alasia Nuti. 'A Nation's Right to Exclude and the Colonies', forthcoming in *Political Theory*. Available at: https://www.academia.edu/12263779/A_Nations_Right_to_Exclude_and_the_Colonies_forthcoming_in_Political_Theory
- John Exdell. 2009. 'Immigration, Nationalism, and Human Rights', *Metaphilosophy* 40(1): 131-46.
- Robert Gooding-Williams. 1998. 'Race, Multiculturalism, and Democracy', *Constellations* 5(1): 18-41 (Sections I and II can be skipped).
- José Jorge Mendoza. 2014. 'Discrimination and the Presumptive Rights of Immigrants', *Critical Philosophy of Race* 2(1): 68-83.
- Iris Marion Young. 'Social Movements and the Politics of Difference', Ch. 6 of *Justice and the Politics of Difference*. Princeton University Press 1990/2011. (Reprinted in *Race and Racism*, ed. Bernard Boxill). Available on Blackboard.
- Tommie Shelby. 2014. 'Integration, Inequality, and Imperatives of Justice: A Review Essay'. *Philosophy & Public Affairs* 42(3): 253-85.

Further:

- Paul Gilroy. *There Ain't No Black in the Union Jack': The Cultural Politics of Race*

- and Nation*. Hutchinson Press 1987/Routledge 2002.
- Amy Gutmann (ed.). 2011. *Multiculturalism: Examining the Politics of Recognition*. Princeton University Press. Available online through the library.

Week 12: Revision week

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