



## **WELCOME**

It is with great pleasure and excitement that we welcome you to the 2015 Blackness in Britain Conference, The Black Special Relationship: African American scholarship and its impact on Black intellectual life in Britain. This is the second in a series of interdisciplinary conferences organised by the Black Studies Association of Britain. From as early as the Pan-African Congress 1945 to current day community and online activism, Black individuals and communities in Britain have created dynamic intellectual spaces outside of the academy to engage in debates and to organise political activity around the ideas of Black Feminism, Black Nationalism, Black theology, Black Psychology, Afrocentricity, Pan- Africanism and Garveyism in order to resist and strategize against, imperialism, colonialism and racialised forms of oppression.

Featuring important research from the Americas to Australia, and everywhere in between, the conference promises to be engaging, affirming and inspiring. This two-day conference will feature four keynotes from renowned scholars, Professor Gus John, Dr. Barnor Hesse, Professor Denise Ferreira da Silva, and Dr. Patricia Hill Collins. Those talks will be complemented by 19 sessions, including 60 paper presentations, and one round-table discussion by scholars, intellectuals and activists.

We are very pleased to see that our vision of a truly international and interdisciplinary conference on Black scholarship has come to fruition. We are grateful to all of you for taking up this invitation to Blackness in Britain 2015. We would also like to thank Birmingham City University for hosting the conference, committee members from the Black Studies Association, and everyone involved in organising this conference.

Once again, welcome to Birmingham and to Blackness in Britain 2015! We encourage you to meet, mingle and meditate during this two-day conference.

In Unity,

The Black Studies Association

**Programme At A Glance**

**Thursday, 29<sup>th</sup> October**

19.00-22:00 "Agents of Change" Film Screening (Curzon, C192)

**Friday, 30<sup>th</sup> October**

09.00 -10:00 Registration (Curzon, ground floor)

10.00-11:00 Keynote: Professor Gus John (C087)

11.10 -12.40 Paper Session 1.1: The Future of Black Studies (C511)  
Paper Session 1.2: African Centred Thought and  
Healing (Millenium Point 203)  
Paper Session 1.3: Music, Representation and Politics  
(C502)

12.40-13:30 Lunch (C502 and C503)

13:30-15:00 Paper Session 2.1: Health and Food Studies (C502)  
Paper Session 2.2: The Black Church (MP203)  
Paper Session 2.3: Identity (C511)

15:10-16:40 Paper Session 3.1: Blackness in Europe (MP203)  
Paper Session 3.2: Representation and  
Communication (C511)  
Paper Session 3.3: Engendering Blackness (C502)

16:40-17:10 Tea and Coffee

17:10-18:00 Keynote: Barnor Hesse (C192)

19:00-21:00 Conference Dinner at The Drum  
(for attendees who have pre-booked)

Black Studies Association

**Saturday, 31 October**

10.00-10:30	Registration (Curzon, ground floor)
10:30-11:20	Keynote: Professor Denise Ferreira de Silva (C192)
11:30-13:00	Paper Session 4.1: Educational Experiences (C457) Paper Session 4.2: Literature, Film, Art History (C456) Paper Session 4.3: Black Feminist Resistance (C455)
13:00-13:50	Lunch (C502 and C503)
13:50-15:20	Paper Session 5.1: The Movement of Black Thought (C456) Paper Session 5.2: Pedagogy, Curriculum and Theory (C457) Paper Session 5.3: Political Activism (C458) Paper Session 5.4: New Media Expressions (C455)
15:30-17:00	Paper Session 6.1: Blackness and Diaspora (C455) Paper Session 6.2: Scholarship, Blackness and Activism (C457) Paper Session 6.3: Race Politics in Urban Settings (C456)
17:00-17:30	Tea and Coffee
17:30-18:30	Final Keynote: Patricia Hill Collins (C192)
18:30-18:40	Closing Remarks (C192)

## Keynote Speakers

### Professor Gus John

Professor Gus John is an associate professor of education and honorary fellow of the Institute of Education, University of London, and Director of *Gus John Consultancy Limited*. He has worked internationally as an executive coach and a management and social investment consultant since the 1990s.

He is an educationalist with a deep commitment to life-long learning and a social analyst specialising in social audits, change management, policy formulation and review, and programme evaluation and development. In 1989 he became the first African Director of *Education and Leisure Services* in Britain. He is a Director of Gus John Consultancy Limited, the former Director of Education and Leisure Services for the London Borough of Hackney, Chair of the Communities Empowerment Network and Interim Chair of its campaigning arm, Parents and Students Empowerment.

### Dr. Barnor Hesse

#### *Blackness On Both Sides*

Dr. Barnor Hesse is an Associate Professor of African American Studies at Northwestern University. He formerly taught at the University of East London. He is author of 'Creolizing the Political: Western Lineages of Raceocracy' (forthcoming); editor of 'Unsettled Multiculturalisms: Diasporas, Entanglements, Transruptions' & co-author of 'Beneath the Surface: Racial Harassment'. He has written widely on critical race theory and Black political thought.

**Professor Denise Ferreira da Silva**

Denise Ferreira da Silva is a professor of ethics. Her areas of interest include political theory, feminist theory, globalization, law & human rights, Latin American & Caribbean Studies, and cultural studies. Professor Ferreira da Silva intends to develop the following research agenda: (a) the formulation of a notion of Global Justice, which acknowledges and addresses the effects of present and past conditions of political (economic, juridic, and symbolic) subjugation; (b) the tracing and unweaving of the various layers and threads of the global matrix which, is a concept that describes the present global conditions of existence, and (c) the tracking and expanding of liberatory political moves and statements that may guide the delineation of a project of Global Justice that does not merely re-inscribe the limiting modern ontoepistemological premises. In addition to being founder and editor of Living Commons Press, Professor Ferreira da Silva is also the author of numerous publications, including, *Toward a Global Idea of Race* (Minneapolis: University of Minnesota Press, 2007) and *Race, Empire, and The Crisis of the Subprime* (w/ Paula Chakravartty. Baltimore: Johns Hopkins University Press, 2013).

## Patricia Hill Collins

Patricia Hill Collins is Distinguished University Professor of Sociology at the University of Maryland, College Park and Charles Phelps Taft Emeritus Professor of Sociology within the Department of Africana Studies at the University of Cincinnati. Her award-winning books include *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (1990, 2000) which received both the Jessie Bernard Award of the American Sociological Association (ASA) and the C. Wright Mills Award of the Society for the Study of Social Problems; and *Black Sexual Politics: African Americans, Gender, and the New Racism* (2004) which received ASA's 2007 Distinguished Publication Award. She is also author of *Fighting Words: Black Women and the Search for Justice* (1998); *From Black Power to Hip Hop: Racism, Nationalism, and Feminism* (2005); *Another Kind of Public Education: Race, Schools, the Media, and Democratic Possibilities* (2009); *The Handbook of Race and Ethnic Studies* (2010) edited with John Solomos; and *On Intellectual Activism* (2013). Her anthology *Race, Class, and Gender: An Anthology, 9th edition* (2015), edited with Margaret Andersen, is widely used in undergraduate classrooms in over 200 colleges and universities.

Professor Collins has taught at several institutions, held editorial positions with professional journals, lectured widely in the United States and internationally, served in many capacities in professional organizations, and has acted as consultant for a number of community organizations. In 2008, she became the 100<sup>th</sup> President of the American Sociological Association, the first African American woman elected to this position in the organization's 104-year history. Her next book, *Intersectionality*, co-authored with Sirma Bilge, will be published in 2016 as part of Polity Press's Key Concepts Series.

## PAPER SESSIONS 1

**30<sup>th</sup> October 11:30-13:00**

All rooms in Curzon building unless otherwise stated

### **1.1 THE FUTURE OF BLACK STUDIES** Room: C511

“A Comparative Analysis of the Histories of Black/Africana Studies in Britain and America: The Special Relationship” **Sonia Davis**

“Deterritorialising & Globalizing Black Studies In The 21st Century”  
**Denise Noble**

“Towards a Black Studies in Britain: Critical Reflections on Academic Theory and Contextual Practices” **William Ackah**

“Writing Blackness In Australia: Is There Space For Black Studies?”

**Virginia Mapedzahama and Kwamena Kwansah-Aidoo**

### **1.2 AFRICAN CENTRED THOUGHT AND HEALING**

**Millenium Point** Room: MP203

“We Have Afrikan-American Healers. Can We Have Afrikan British Healers? Improving Emotional Well-Being For People Of Afrikan Origin” **Erica McInnis**

“African Centred Thought: Symbolic Ritual and Conceptualizing Black  
*Narrative in Britain*” **Chikukuango Cuxima-Zwa**

“From Theory To Practice. The Impact Of American Black Psychologists On The British Psyche”  
**Rameri Moukam and Davy Hay**

“Conceptualising Black Studies in Britain/ African Centred Thought”  
**Onyeka Nubia and Tanya Pendergast**

**1.3 MUSIC, REPRESENTATION AND POLITICS Room: C502**

“Social Reconstructionism in the 21<sup>st</sup> Century: A Study of Diasporic Ethnomusicology” **KaShawndros Jackson**

“Beats, Rhymes and Enterprise: The Global Market for UK Urban Music” **Joy White**

“A Genealogy Of Hip-Hop: Negotiating Black Thought And Political Experimentation In Manchester” **Bharath Ganesh**

“Young Black British Women: Defining A Sense Of Self In Relation To Hip Hop And Dancehall Musical Genres” **Dionne Taylor**

**PAPER SESSIONS 2**

**30<sup>th</sup> October 13:30-15:00**

**2.1 HEALTH AND FOOD STUDIES Room: C502**

“Why We Talk Of Health And Not Of Food Sovereignty: Reflections On The UK And US Approaches” **Mama Ujyaje**

“(How) Has Black-Feminist Scholarship Contributed To Food Studies?” **Beth Kamunge**

“Black Maternity Care In England: A Comparative Review” **Elsie Gayle**

“Silencing Stereotypes About Weight: Bias, The Female African Caribbean Body And The Clinical Encounter” **Nicole Andrews**

## **2.2 BLACK CHURCH**

**Millenium Point** Room: MP203

“‘Reimagining’ the Identity and Mission of the Black Church in the UK” **Dr. Carver Anderson**

“Who Do They Say I Am? Reimagining Black Pentacostal Churches as Safe Spaces for Christian Women Living with Domestic Abuse”  
**Cecilia A Cappel**

“Learning From Our American Cousins” **Dr. Delroy Hall**

“Mercy and Justice: The Black Church and Socio-Political Engagement” **Selina Stone**

## **2.3 IDENTITY**

Room: C511

“Getting to the Root of Racial Perception, Literally” **Jennifer P. Sims**

“*Me My Mix And I*” **Gabriella Beckles-Raymond**

“Disconnecting Black Britishness From Black Muslims? The Experiences Of Black Muslim Women In Britain” **Azeezat Johnson**

“Analyzing Forms Of Blackness And Whiteness In Britain: Introducing SEEMORE’s Relational Practice Elements”  
**Dr Antoinette Saint Hilaire**

**PAPER SESSIONS 3**

**30<sup>th</sup> October 15:30-16:40**

**3.1 BLACKNESS IN EUROPE: READING THE FRANCOPHONE SPECIFICITY AND THINKING THE FRANCOPHONE/ANGLOPHONE COMPARISON**

**Millennium Point** Room: MP203

“The Black Body Sealed into Blackness: Interrogating Corporeity & Race in Contemporary France” **Sarah Fila-Bakabadio**

“From grassroots to academia: Cheikh Anta Diop, John Henrik Clarke, the AHSA and the creation of Afrocentrism” **Pauline Guedj**

“Should They Stay or Should They Go? Calais, a Beacon of Hope for Black Migrants and a Useful ‘New Heart of Darkness’ for Brexit?”  
**Olivette Otele**

“From France To The Anglophone Space: The Contribution Of The African Intellectuals To The French Postcolonial Critique”  
**Sarah Demart**

**3.2 REPRESENTATION AND COMMUNICATION** Room: C511

“Representations Of Butetown Through The Lens: Approaches, Photographs, (Re) Imaginings” **Dr Roiyah Saltus & Adeola Dewis**

“America As Racial Foil: The Centrality Of The ‘Black Ghetto’ In White Backlash Talk In Britain” **Olivier Esteves**

“Black Spaces And Transatlantic Faces: Black Geographies, The BBC, And Researching The Black Briton” **Darrel Newton**

“Black Diasporans, Communications And Engagement”  
**Dr. Nicole Maelyn Jackson and Rianna Jade Parker**

**3.3 ENGENDERING BLACKNESS** Room: C502

“Silence Hides Nothing’ (Whitaker 1977:77) **Mary Igenzoa**

“Blonde Haired, Blue Eyed, Black Girl” **Tamar Francis**

“Domestic Violence And Abuse Against Nigerian Women Resident In England: Help-Seeking From Religious And Ethnic Community Groups” **Omolade Femi-Ajao**

“Labour Pains: Remembering Revolution, Domesticity, and Love”  
**Janée A. Moses**

**PAPER SESSIONS 4**

**31<sup>th</sup> October 11:30-13:00**

**4.1 EDUCATIONAL EXPERIENCES** Room: C457

“When Will It Ever End? The Inequitable Experiences Of An Equitable Provision. Mature, Black British And Black Caribbean Women’s Lived Experience Of Widening Participation Opportunities” **Peggy Warren**

“The Black Mixed-Raced Male And Secondary Education: Britain And The United States” **Remi Joseph-Salisbury**

“Towards A Diasporic Genealogy Of Color-Blindness: Black British Parents’ Struggles For Educational Equality (1967-1990)”  
**Christelle Gomis**

“Is School Choice Leading To Improved Educational Outcomes For Black British Children In The UK?” **Antoinette Kwegan**

**4.2 LITERATURE, FILM, ART HISTORY** Room: C456

“Future Space: Mapping the Territory of Black British and African American Speculative Fiction” **Dr Sarah Wood**

“The Intersection of Race/Ethnicity, Class and Gender: Shakespeare in Feminist Perspective” **Rachel D. Williams**

“Difference, Narrative Play, and the Cultural Memory of Africa in Late 20<sup>th</sup> Century African American and Black British Fiction”  
**Leila Kamali**

“A Tale of Two Critics: Reading America’s Most Notorious Film Critic and Britain’s Most Influential Intellectual” **Daniel McNeil**

**4.3 BLACK FEMINIST RESISTANCE** Room: C455

“Adeyola Amy: The Re-Making of Amy Adeyola Ashwood Garvey in Great Britain” **Natanya Duncan**

“Residing On The Margins As A Transnational Windrush Feminist Migrants: Claudia Jones And Amy Ashwood Garvey” **Annis Sands**

“Ida B. Wells” **Celeste-Marie Bernier and Ernestine Jenkins**

“Machinery to Link Us Up: Transnational Black Feminism and Britain's Black Liberation Front” **W. Chris Johnson**

**PAPER SESSIONS 5**

**31<sup>th</sup> October 13:50-13:20**

**5.1 THE MOVEMENT OF BLACK THOUGHT** Room: C456

Black Study Group (London)--

**Simon Barber; Dhanveer Singh Brar; Sam Fisher; Lucie Mercier and Ashwani Sharma**

**5.2 Pedagogy, Curriculum and Theory** Room: C457

“The National Curriculum, Britain, the Slave Trade and Slavery”

Antar Keith

“Addressing Racism From Classroom Teaching” **Shirin Housee**

“The Invisible narrator, Pursuing an African-Centred Thought: Telling Parents’ Life Histories of Inclusive Education and Social Justice” **Janet Grey**

“No one remember Old Marcus Garvey? Biographies of Garvey and the Education of Children of African Descent” **Karen Sands-O’Connor**

**5.3 POLITICAL ACTIVISM** Room: C458

“Black Power and Coloured Cosmopolitanism: Over There and Over Here” **John Narayan**

“In Search Of ‘Black Politics’ Version Three: Life After New Ethnicities” **Sanjiv Lingayah**

“AFROCENTRICITY: More Than Just a World View”  
**Malcolm Cumberbatch**

**5.4 NEW MEDIA EXPRESSIONS** Room: C455

“The Struggle is Real: A Critical Content Analysis of the ‘I Too Am’ Student Microblogging Movement in the U.S. and the U.K”

**Chrystal A. George Mwangi**

“The Burden Of *Being Cool*: Why Are Popular Representations Of Cool Tied To A Black Cultural Aesthetic. And How Does A Globalized Popular Representation Of Blackness Impact The Identity And Cultural Production Of Black Britain?” **Cheraine Donalea Scott**

“Mediating The Body of Olivia Pope: Tumblr, Mobility and Power”

**Kadian Pow**

“Black Beauty and the Archive: Studio Portraiture, Gender and the Image of Postcolonial Black Britain” **Kenatta Perry**

**PAPER SESSIONS 6**

**31<sup>th</sup> October 15:30-17:00**

**6.1 BLACKNESS AND DIASPORA** Room: C455

“Broader Than Particular Locations: The African Diaspora”

**Jualynne E. Dodson**

“African American Diasporic Hegemony: The Limitations Of The Cultural And Intellectual Leadership Of Black America For Black Britons” **Leona Satchell**

“Institutionalising Black Studies: Challenges, Opportunities and Future Prospects” **Daniel McClure**

“Claude McKay: The Outsider In The Inside London 1919–1921”

**Amon Saba Saakana**

**6.2 SCHOLARSHIP, BLACKNESS AND ACTIVISM** Room: C457

“Blackness And Activism” **Kehinde Andrews**

“Scholarship And Activism” **Dr Carl Hylton and Dr Bertha Ochieng**

“Disruption At The Point Of Consumption: How #Blacklivesmatter Changed What Solidarity Looks Like” **Adam Elliot Cooper**

“Archive Activism: Reading Vanley Burke Through The Lens Of Walter Rodney” **Lisa Palmer**

**6.3 RACE POLITICS IN URBAN SETTINGS** Room: C456

“Learning To Discriminate: Western Empiricism, Policing And The Politics Of Deviation” **Ramon Amaro**

“United In Conservatism: Urban Policy In The United States And United Kingdom Under Reagan And Thatcher” **Shannon J. Shird**

“Internalised Oppression and the Colonial Gaze: In Not Being ‘English Enough’” **Muna Abdi**

“Leave The Mother Country, You Are No Longer Welcomed Here: British Migration Policy And Race Politics, 1948-1962” **Annis Sands**

## **1.1 THE FUTURE OF BLACK STUDIES**

A Comparative Analysis of the Histories of Black/Africana Studies in Britain and America: The Special Relationship

**Sonia Davis**

Underpinning this paper on the history of Black studies in Britain is recognition that provision has existed in one form or another since the beginning of the 20<sup>th</sup> century. Recognition is also given to African America who have progressed mainstreaming, taking the subject to disciplinary and now multi-disciplinary status. The two, subject and discipline, are not necessarily coterminous. At this point a significant component of latter is documentation and dialogue of its own history; on definitions and purposes, of the traditions of Black intellectual thought, the theories that hold it together, etc. And though dialogue has begun on aspects of this British history, the dearth of scholarship is an indication of its underdevelopment, in conjunction to the need for further documentation. In this contribution to the developing body of work about Britain the paper takes on the relationship between America and Britain through comparative analysis of the historical development of Black/Africana studies. Through examination of similarities and differences the special relationship is explored beginning with why the organisation of Black studies begins in both countries at the same point in history? how different pathways are taken with similar goals, how mainstreaming was gain in one country and why it hasn't been sustained in another?

**Denise Noble**

Assistant Professor, African American and African Studies  
The Ohio State University, Columbus, Ohio, USA

Currently there is a growing movement in the UK for more Black professors and for Black Studies to be included in the curriculum of British universities. Postcolonial Black nations in the Caribbean and Africa have been able to define their own national curriculum and research agendas and this has included the development of Caribbean and African Studies programs. However, aside from significant institutional progress in the USA, the politics of the academy are quite different in those post-imperial western nations that have become multicultural societies, without necessarily decolonizing their education systems. This is particularly true across Europe, but also in a post-colonial Black majority nation like Brazil, where racial disparities expose the falsity of the state discourse of a non-racial society. So that there too, Black students and faculty are also demanding Black Studies. How strange that Black Studies can be established in Japan but not in any of the former European imperial nations?

This paper argues that Black Studies is in a critical moment in its development, one that affords great opportunities if we grasp its global rather than simply national significance. For example, in the USA more PhD programmes are being established, leading to new reflections over the terms of Black representation (African American Studies, Africana Studies? African Diaspora Studies?) and the direction of Black Studies. Beyond the USA, Black students and faculty continue to be mired in the struggle *for* representation; that is, for the greater inclusion of Black students, faculty and critical decolonial Black studies in schools and HE institutions.

This paper argues that this moment opens the possibility for a global movement to expand and refocus Black Studies for the 21st Century. It also reflects on some key questions that such a movement might address. These include: - What is the role of universities in the Caribbean and Africa as well as Black Studies in the USA in promoting the development of Black Studies in other countries? What might a global Black Studies look like? How might Black Studies be different in majority Black nations from majority white nations? What political, epistemological and institutional factors impact the relationship between the 'national', the 'transnational' and the 'diasporic' in Black Studies? What are the positive lessons as well as pitfalls to be learned from the USA?

Towards a Black Studies in Britain: Critical Reflections on Academic Theory and Contextual Practices

**Dr William Ackah**

Birkbeck, University of London

As of May 2015 Britain still awaits its first fully fledged academic degree in Black Studies. This is a travesty that needs to be addressed, but also an opportunity to examine and critically explore what the building blocks of a British academic programme in Black Studies might look like. Do we follow American models of the discipline or do we develop an analysis of black experiences that reflects the unfolding dynamic of those experiences as they relate to the ways in which black people have engaged with the United Kingdoms over time and place. In this paper I seek to explore these questions and argue that whilst we should not abandon US models of understanding the black experience, the black british experience offers us scope to develop new models of thinking about African diasporas and other diasporas in their historical and contemporary unfoldings that would enrich the discipline overall and strengthen the case for it be a core feature of UK academia.

## 1.2 AFRICAN CENTRED THOUGHT AND HEALING

We Have Afrikan-American Healers. Can We Have Afrikan British Healers?  
Improving Emotional Well-Being For People Of Afrikan Origin

**Dr Erica McInnis**

Chartered Clinical Psychologist

Central Manchester Universities NHS Foundation Trust

Black lives matter and black conscious healing is needed in the black community to: promote emotional resilience and well-being, protect against mental health problems, alleviate psychological distress and promote community healing. The heterogeneous black British community is still recovering from the damaging effects of the trans-Atlantic slave trade (Maafa) and resulting systems of oppression (or privilege for others).

This paper focuses on African Centred Psychology models and their utility to heal from a black conscious perspective in a Black British setting. This is needed as replicating a Eurocentric approach with a different coloured face doesn't work for the black community. The dominance of westernised approaches to meeting the emotional and behavioural needs of black people leaves 'us' under-represented in all the right places, and over represented in all the wrong places. This paper does not seek to promote an essentialist or fixed understanding of black identities; rather advance a strategic relationship with blackness in Britain.

From Theory To Practice. The Impact Of American Black Psychologists On  
The British Psyche

**Rameri Moukam** and **Davy Hay**

Pattigift Therapy, CIC

This paper/presentation will explore how the Academic theories from our eminent black psychologists in the states, has become the foundation for African Centre psychotherapy practice within the UK. Since the 1980's the clinicians who chose to work culturally congruently with people within the black community have relied on the work carried out in the United States for the theoretical foundation for our emerging practice. This paper will share the impact that various giants within the field of Black psychology, have had on the clinical practice of psychotherapy. We will share how this influence has not only affected the development of African Centered psychotherapy but also, its ancient connection to the birth of psychoanalysis, and Jungian analytical psychology. We will look in some detail into the work of Dr's Naim Akbar, Wade Nobles, Marimba Ani, Asa Hillard, and Linda Myers. Their contributions to the psychological healing of the black community both in the counseling therapy room and in the community at large.

Conceptualising Black Studies in Britain/ African Centred Thought”

**Onyeka Nubia and Tanya Pendergast**

Narrative Eye

There is a long held belief that the British isles were founded by a white European race of people and that any significant presence of non-European peoples was a mere anomaly, the result of slavery or mass migrations in the 20<sup>th</sup> and 21<sup>st</sup> centuries. Scholars such as Edward Scobie and Runoko Rashidi have written extensively about the presence of Africans in medieval and Tudor England. Current research has also shown that people of African descent were present in Tudor England at all levels of society – not as slaves.

The image of an all-white Britain is therefore a false concept and more importantly one can suggest that there is no ‘Black studies’ in Britain but merely the study of a diverse Britain. Such an approach requires a thorough investigation of the evidence available in archives and relevant materials that proves the existence of African people in England’s history. Research such as that detailed in *Blackamoors Africans in Tudor England, their Presence, Status and Origins* by the historian Onyeka, provides a framework by which Black studies in Britain can be evaluated and developed upon.

What is certain is that, as with *Blackamoors*, this new discourse must be based on sound research and methodical investigation as the subject matter contradicts the mainstream teachings not just in Britain but in the entire African diaspora.

Furthermore, such research will foster relationships with Africans throughout the diaspora and facilitate dialogue with scholars in Britain and America to address topics of racism that are pertinent to us all.

### **1.3 MUSIC, REPRESENTATION AND POLITICS**

Social Reconstructionism in the 21<sup>st</sup> Century: A Study of Diasporic Ethnomusicology

**KaShawndros Jackson**

Instructor at Georgia Piedmont Technical College of Clarkston, GA

“Social Reconstructionism in the 21<sup>st</sup> Century: A Study of Diasporic Ethnomusicology” explores the diversity of contemporary music offered by a number of cultures, including Louisianan Creole. All of the cultures included in the presentation represent the African Diaspora. Conducted as a comparative case study, the purpose of the research is to determine each culture’s influence on the music offered by its respective community. The investigation further involves a focus on the music’s content, messages, and impact on the people of each culture. Based on this study, recommendations are available for each community to learn from one another through music.

The paper also yields suggestions for providing economic and academic resources to musicians of color so that they may avoid exploitation from the mainstream music industry. Hopefully, such resources will help musicians to foster positive development via social reconstructionism (problem solving and reform) in their respective communities. Perhaps, this approach to addressing Diasporic ethnomusicology can change at least some of the content, production, significance, educational value, and societal benefits of music within the African Diaspora.

Beats, Rhymes and Enterprise: The Global Market for UK Urban Music

**Dr Joy White**

Independent Research Scholar, Independent Social Research Foundation

Far from being a highly localised niche activity, as is often assumed, the unlikely juxtaposition of barbershops and curry goat in Cyprus illustrates how young people from the UK use urban music to create work for themselves and others locally, nationally and internationally.

Young people from ethnically stigmatised communities, often categorised as NEET (not in Employment, Education or Training), operate as independent artists in the urban music economy. This constituency has made innovative use of advances in technology to establish national and global audiences for their creative output in a number of geographical locations including the Czech Republic, the Gambia, North America, Canada and Japan.

This paper, which draws on evidence from fieldwork in the UK and Ayia Napa, Cyprus, is a fragment of a chapter from my forthcoming book entitled: *(In)visible Entrepreneurs: How Young People Use the Urban Music Economy to Create Work and Generate Wealth*.

A Genealogy Of Hip-Hop: Negotiating Black Thought And Political Experimentation In Manchester

**Bharath Ganesh**

PhD Candidate, University College London

Hip-hop music and culture has facilitated a significant exchange between British and American artists. In this paper, I explore how young poets and rappers in Manchester negotiate recent histories and philosophies that have had a lasting impact on hip-hop as a cultural phenomenon: the Black Arts Movement, Black Power, and Black Islam in the United States. By exploring the histories and philosophies of 20<sup>th</sup> century black activists, I describe a series of real-world political experiments that took embodiment and affect, governmentality, and performativity seriously well before contemporary European theorists thought to employ the concepts in political practice.

This paper explores how this rich genealogy is negotiated by an aspiring Bangladeshi rapper embedded in the Manchester live hip-hop scene, working with a performing arts centre that provides training in music production to young people, and involved in teaching poetry workshops to young people. Through his eyes, I explore the tensions that emerge around participating in and producing black sound. An heir to a rich tradition of black art-activism, hip-hop has a unique power to invite others—people of colour and those that are not—to participate in a political site that challenges both an affirmation of a liberal, post-racial cosmopolitanism as well as legacies of racial oppression. Through an ethnographic account of racial difference in the Manchester hip-hop scene, I argue that hip-hop constructs (and has been constructing) a novel politics of race indebted to transatlantic black thought that has the potential to challenge prevailing ontologies of race.

## 2.1 HEALTH AND FOOD STUDIES

Why We Talk Of Health And Not Of Food Sovereignty: Reflections On The UK And US Approaches

### **Mama Ujyaje**

US narratives around food system activism is often centred on the land holding legacy from slavery and the newer acquisitions of land by guerrilla type initiatives in urban areas to remedy food injustice in food deserts. This is very different from the situation for African Heritage UK where land holding is restricted to the built terrain of the urban areas in which Black people settled.

Food legacies are strongly influenced by slavery: the Maafa, and the lack of control over the main items on the tin plate we ate from. African people were fed as opposed to 'eating out of choice.' Many food cultures arising in the diaspora relate to these foods, even serving as the base for national dishes and notions of 'soul food'. The health arena evidences this, where many of the NCDs afflicting African diasporans relate to diets high in salt, sugar and other, simple carbohydrates and increasingly lower on complex carbs, leafy greens and less processed foodstuffs. This has led to a proliferation of health specialists strongly focussing on supplying food supplements, often sourced from Africa and Asia.

Agency on the plantation was limited, but access to land meant that some connection was maintained to being part of the supply system of foodstuffs linking us to our more ancient heritages. The link to land is absent in the UK with few exceptions.

With food consciousness on the rise, how is African diasporic agency in the food system to be transformed by understanding cross-Atlantic relations?

(How) Has Black-Feminist Scholarship Contributed To Food Studies?

**Beth Kamunge**

Ph.D. Researcher at The University of Sheffield

My presentation explores the extent to which black-feminist theories and theorists have played a role in shaping food scholarship. In particular I focus on the ways in which black-feminists and feminisms have contributed to questions on the political significance of food and eating. In this context I use the term political in the sense of issues to do with power, control, oppression and inequalities. Additionally, the political questions about food that I refer to include, but are not limited to: who gets to eat? What do/don't people eat? Where do people (not) eat? How do people eat? With whom do people (not) share their food/meals? Who (doesn't) do the bulk of the food-work at home in terms of food shopping, preparation and washing up? For this presentation I will draw upon my ongoing Ph.D. research that aims to explore the political significance of shared food, drinks and meals, amongst black female activists in Sheffield and Manchester, using a visceral approach- which has been defined as an approach that pays particular attention to bodily sensations e.g. disgust; and bodily senses e.g. the sight, touch, taste and texture of food. I argue that although some black-feminists have made significant contributions in shaping the understanding of the ways in which the food and culinary practices of People of Colour are ignored and/or appropriated by dominant groups, significant glaring gaps exist in black-feminist Food Studies, which mark missed opportunities, considering that the evidence suggests that B/black women are disproportionately affected by (food-related) injustices.

Silencing Stereotypes About Weight: Bias, The Female African Caribbean Body and the Clinical Encounter

**Nicole Andrews**

University of Birmingham

In this presentation, we explore how stereotyping in the clinic can threaten social interaction between patients and professionals and may contribute to health inequalities. We highlight how the societal construction of Black femininity is linked to notions of physical and emotional strength which are often depicted through images of the larger Black female body. This representation of excess weight contradicts mainstream negative views of large bodies that view excess weight as a form of weakness. We suggest that this notion of strength influences the health behaviours of African Caribbean women and contributes to shaping interaction with healthcare professionals in the clinic. This presentation will examine the intersection of race, ethnicity and gender in relation to discourses about the 'fat body' and Black femininity.

We will explore the historical origins of stereotypical imagery of Black femininity to illustrate how these depictions continue to manifest in contemporary mainstream societal discourse. Such stereotypes are not benign or neutral because they have the power to shape the behaviour of both Black women and healthcare professionals in the clinic. Bringing these to the surface and exploring the mechanisms in which they actively silence Black women and professionals during consultations is the aim of this presentation. This issue has particular significance in relation to how weight and weight management are/are not talked about and what support Black women are/are not offered. We argue that unintentional bias can have tangible impacts and health outcomes for Black women and other minority ethnic groups.

## **2.2 BLACK CHURCH**

### *Re-Imagining' the Identity and Mission of the Black Church in the UK*

#### **Dr. Carver Anderson**

Executive Director, Bringing Hope Charity

Few in Britain would fail to recognise the contributions African American Scholars have made to our knowledge and understanding of Black churches as social movements. Their success in mobilising Christians to create social change has inspired those in the British context to 'Reimagine' the possibilities of what might be achieved. For many years Black British scholars were dependent on the 'imaginings' of African American scholars who articulated the real and lived experiences of Black people in the USA. In some instances Black Churches in America have not only played an advisory role for their UK cousins, but as in the case of The New Testament Church of God and the Church of God of Prophecy, also house their Headquarters and main policy making source.

Whilst American church models have influenced practice in the UK there are significant and striking differences in the levels of social action and political engagement. Most notable, is what some might describe as a 'conservatism' or reluctance on the part of some Black church leaders to actively engage in discourse about identity, race, political injustice or gender inequalities. Given the significance of Africa, the Caribbean and the USA for understanding the future of Christianity, the panel attempts to begin a much needed dialogue about the role of Black churches in meaningful community engagement and social action. The intention is to move beyond rhetoric to begin critical conversations between African American, Caribbean and Black British theologians to 'Reimagine' Black British identity and mission in and to local communities.

Who Do They Say I Am? Reimagining Black Pentacostal Churches as Safe Spaces for Christian Women Living with Domestic Abuse

**Cecilia A Cappel**

Senior Lecturer in Criminology based at Kingston University

*Called Matriarch, Emasculator and Hot Momma. Sometimes Sister, Pretty Baby, Auntie, Mammy and Girl. Called Unwed Mother, Welfare Recipient and Inner City Consumer. The Black [Christian Woman] has had to admit that while nobody knew the troubles she saw, everybody, his brother and his dog, felt qualified to explain her, even to herself.*

(Trudier Harris 1982:4)

Faith and church attendance are defining features among black communities in Africa, the Caribbean, the USA and the United Kingdom. These codes of everyday living have transcended borders to be replicated in the British Religious context where the church is often seen as a place of hope and a refuge in times of need.

Christian women who are survivors or victims of domestic abuse are sometimes attracted to the church as a place of healing. However, for some women it is not a safe space but one where they often remain silent about their suffering. One of the key issues raised in most of the literature about domestic abuse identifies ways in which silence and shame punctuate the lives of women living with it. The paucity of research in the UK about domestic abuse, particularly in relation to Black Christian women has relied heavily on scholarship from North America. The paper takes as its starting point the important foundations of this Scholarship.

The paper recognises the importance of working with the Black Church to move beyond the limits they have set for themselves around domestic abuse and moves onto conceptualising what a 'Reimagined' safe Black Church might look like for Black women.

## Learning From Our American Cousins

### **Dr. Delroy Hall**

Bishop in the Church of God of Prophecy, UK

The positive influence of African American scholarship for the African Diaspora is, without question.

African American scholarship has provided critical insights which have facilitated the advancement of black diasporan people. The emergence of Black liberation theology through the giftedness of African American theologian James Cone for example, has developed a theological pathway for black people enabling them to understand their Christian faith from their perspective.

The proliferation of African American literature has been the primary source for developing and nurturing black life and thought in the British context. For African Caribbean people, their context is different from their African American counterparts, but they share significant similarities; namely, the brutality of the Middle Passage, the Transatlantic Slave trade and dehumanization. Despite living in context of white domination, African Americans have been able to forge, while living within a crucible of immense suffering, a wealth of literary commentary which has proved indispensable in understanding the complexity of black life living within the context of white hegemony. Furthermore, the literature has, and still is, instrumental in nurturing black self-understanding while developing a high sense of self esteem and human significance. In other words, African American literature has laid a pivotal foundation in which marginalised people can thrive. This paper then will demonstrate, in particular, the significant influence of African American scholarship in the emergence of a Black British liberation black theology.

## Mercy and Justice: The Black Church and Socio-Political Engagement

### **Selina Stone**

Community Organiser and Programme Coordinator at The Centre for Theology and Community in London, PhD candidate at the University of Birmingham.

The Black Church in Britain is not unfamiliar with the need for social engagement. Since the first major wave of immigration from the Caribbean, members of Christian communities have demonstrated their commitment to the poor and the vulnerable. Many church-based social initiatives have been started on the basis of this sense of commitment, benefitting individuals and families inside and outside of the church congregation.

However, the current challenges faced by the black community and wider society demand a deeper level of Christian service. Few would deny the demand for a greater level of mercy and charity to relieve individuals and families from their immediate hardships. Nevertheless, as people become increasingly aware of the broader systemic issues at the root of these felt needs, the desperation for action and change intensifies. The response of the black church to the questions and crises of contemporary society will either make or break its standing as an institution of love, power and wisdom in local communities.

This paper will consider how the black church can reimagine its mission and role in contemporary British society by embracing a theology of justice as well as mercy. It will reflect on the operant political and social theology of black churches and its impact on community life. The paper will reflect on key questions including the recognition of systemic sin at the root of injustice, the need for prophetic vision and hope and the determination to act.

## 2.3 IDENTITY

Getting to the Root of Racial Perception, Literally

**Dr. Jennifer P. Sims**

University of Wisconsin-River Falls

One result of 'race' being socially constructed is the existence of society-wide mental constructions of what members of each race physically 'look like.' According to these images, certain physical features are associated with certain 'races.' As such, routine body work like hair styling and sun tanning can alter how some people appear racially to others. Experimental research using a computer generated ambiguous male face and different prototypical hair styles, for example, demonstrated that observers classified the same face as different 'races' depending on the hairstyle (MacLin and Malpass 2001). The present study is a similar racial perception experiment focusing on women; but rather than using a computer generated face, this research used 'selfie' pictures of real women. Over 300 American undergraduate students were shown pictures of 15 women of various races. Half of the subjects viewed pictures of the women with straight hair, and other half viewed pictures of the exact same women with a curly or 'natural' hair style. The proposed presentation will present preliminary findings on the perception of black and mixed race (black/white) women in America and, drawing on the author's previous research with mixed race men and women in the UK, will discuss the findings with regard to both general theories of social constructionism as it relates to ideas of blackness and theories of so-called African American exceptionalism.

*Me My Mix And I*

**Gabriella Beckles-Raymond**

Efforts to normalise and celebrate mixed race identity in the UK draw heavily on and the mixed race movement in the US. Both sides of the Atlantic, activists and academics have fought hard to ensure mixed race identities are recognized and legitimized. In doing so, they have understood themselves to be debunking the myths of racial purity. However, it does not necessarily follow that the articulation of mixed race identity is necessarily *ipso facto* revolutionary in the theoretical sense or radical in the social and political sense as is often assumed in the rhetoric of post-racialism.

In this paper, drawing on examples from both the UK and the US, I explore three concerns pertaining to the mixed race movement's project of recognition: 1) Does the assertion and defense of mixed race identity really provide a robust challenge to the existing racial paradigm? 2) Does the articulation of mixed race rights serve to disrupt racism at the structural level? 3) Does the mixed race movement's agenda and activities serve to dismantle global, interlocking systems of domination?

Ultimately, I argue that the mixed race movement's use of the notion of freedom for the individual does nothing to challenge the existing racial paradigm, nor does it contribute to an anti-racism agenda, nor does it present any serious threat to the global, interconnected systems of domination.

Disconnecting Black Britishness From Black Muslims? The Experiences Of Black Muslim Women In Britain

**Azeezat Johnson**

Sheffield University

Research on religion and Black communities in Britain has followed a similar trajectory as that of North American literature wherein 'religion' is associated primarily with Christianity and/or churches. This side lines the experiences of Black Muslims in Britain.

When research is done with Black Muslims in Britain, there is a tendency to focus on their status as 'migrants' to the UK rather than part of the Black British identity.

This apparent disconnect between Black Britishness and Black Muslim communities raises questions about what is lost when understanding processes of racialization if we do not pay attention to other experiences of religious identification. It is this disconnect that I plan to address with the help of the clothing practices by Black Muslim Women in Manchester and Sheffield.

Work within intersectionality and assemblage theory has provided a language for theorizing experiences in ways that do not re-centre specific experiences as definitive of Blackness. This presentation uses such literature to think about how experiences of Black Muslim Women in Britain connect and also depart from current social and academic thoughts on Blackness in Britain. Here, I focus on how Blackness and national affiliation are constructed through the performance of identity by Black Muslim Women in order to complicate current understandings of 'race' and religious identity.

Analyzing Forms Of Blackness And Whiteness In Britain: Introducing SEEMORE's Relational Practice Elements

**Dr Antoinette Saint Hilaire**

Through the lens of intersectionality, how can we analyse dynamic race/ethnicity, gender and class practices operating in connected and disconnected social spaces and time?

In this paper, I set out the key elements of a new relational intersectionality RGCed (IRGCed) theoretical/analytical framework. It shows how forms of dynamic RGCed practices and dynamic structuration agencies might (re)produce fragmented oppressive power structures and inequalities in social dis/connected spaces and social time. The IRGCed framework (SEEMORE) discussed here is relational in orientation and complements structural approaches to intersectionality. To open up a new path, a relational IRGCed practice path, I combine three popular intersectionality RGC practice approaches (Acker, 2006; Hill- Collins, 2000; Holvino, 2010). These ideas are combined with Abbott's (2007) relational approach to social meaning in action and further enhanced by Morawska's (2011) and Stones (2005) reformulated structuration agency theory.

It is argued throughout that SEEMORE allows dynamic social processes, movements and inequalities to be analysed in dynamic social spaces and social time. It is in such circumstances that we can analyse shifting forms (partially inherited and real time) of blackness and whiteness in a British work environment.

### **3.1 BLACKNESS IN EUROPE: READING THE FRANCOPHONE SPECIFICITY AND THINKING THE FRANCOPHONE/ANGLOPHONE COMPARISON**

The Black Body Sealed into Blackness: Interrogating Corporeity & Race in Contemporary France

**Sarah Fila-Bakabadio**

University of Cergy-Pontoise, France

In 1952, Fanon explained: "The white man is sealed in his whiteness. The black man in his blackness" (*Black Skin, White masks*). This paper expands Fanon's analysis of a self locked in a body shaped by an exogenous gaze and representations. It discusses the meaning and making of a black corporeity in contemporary France. What is a black body? How could it be a non-racialized space? How was it framed in France in between the over-determination of its physicality and the absence of discussions on race in the public space? I will first explore how the interplay of exogenous and endogenous gazes shaped not only images of the black body but a black corporeity black populations now capture to define blackness in their own terms.

From grassroots to academia: Cheikh Anta Diop, John Henrik Clarke, the AHSA and the creation of Afrocentrism

**Pauline Guedj**

Center for International Research in the Humanities and Social Science

At the 1969 African Studies Association annual meeting in Montreal, a group of Black intellectuals, soon referred to as the « Black caucus », challenged what they described as the neo-colonial functioning of the organization and pressed for greater Black representation within its leadership.

This conflict soon gave rise to the African Heritage Studies Association. Under the leadership of John Henrik Clarke, the AHSA organized meetings and transnational networks of Black studies scholars. Community activists as well as public intellectuals, believed that Black studies should be connected to the day-to-day realities of Black communities and saw their academic involvement as part of a global fight against imperial powers.

For many contemporary scholars, the 1969 founding of the AHSA represented the first manifesto of Afrocentrism within North American academic circles. It was thought of as one of the first attempt by a group of African American activists to consciously racialize social sciences and to claim for the reconstruction of African history along what John Henrik Clarke already called « afrocentric » lines.

Among the influences claimed by John Henrik Clarke and members of the AHSA, one central figure came out of francophone Africa : Cheikh Anta Diop. Diop was quoted in the organization's official statements and was considered by John Henrik Clarke as one of the first proponents of "Pan-African history". The two scholars engaged in close relations, exchanging ideas and book recommendations through a rich correspondence.

Based on an ongoing archival research on African American academic activism in the late 1960's, this presentation will analyze the position of Cheikh Anta Diop's writings within the founding dynamics of Black studies in the United States.

Should They Stay or Should They Go? Calais, a Beacon of Hope for Black Migrants and a Useful 'New Heart of Darkness' for Brexit?

**Olivette Otele**

School of Humanities and Cultural Industries

Amidst discussions about the fate of Greece that stems from several crises related to Europe's ability to support its member states in times of economic needs, the question about the circulation and integration of so-called migrants within the European Union has fuelled controversial debates within and outside EU member states. Mass maritime exodus of people of African descent and of people from the Middle East as well as highly publicised series of deaths in the Mediterranean, have stimulated discussions about national identities, European borders and even European Union membership. Britain and France's stances on border control have ignited old quarrels regarding national identity and sovereignty. As the last stop before crossing the channel to Dover, the French city of Calais has become a beacon of hope for thousands of migrants and the new 'Heart of Darkness' for many British and French nationalists. Feud over Calais' inability to contain desperate or dreaded black bodies has led British Euro-sceptics to further push for referendum. French far right party Front National re-ignited debates about the inability of people of African descent to ever blend in and be part of France's social fabric. The overall discursive field, including rhetoric and semantics often associated with unchartered territories and in this instance, foreign bodies, reminds us of colonial debates about the uncivilised Other. The paper proposes to examine how this seemingly new phenomenon of maritime mass migration and the ways in which it is re-presented is reminiscent of old discussions if not clichés about British and French alleged racial identities and colonial pasts. The commonality of viewpoints regarding people of African descent in both countries is paradoxically based on competing discourse about citizenship and cultural identities.

From France To The Anglophone Space: The Contribution Of The African Intellectuals To The French Postcolonial Critique

**Sarah Demart**

CEDEM, University of Liege

In spite of five decades of Congolese presence in Belgium, the former colonial metropole of Congo, more than two decades of Congolese and Black activism and the growing number of studies, the Belgian state and its institutions claim ignorance of the Congolese population. Yet, the effective and long-term collaboration of the authorities with diverse segments of the Congolese community underlines this ignorance not as a mere argument or narrative but as a structural feature on the Belgian polity. Far from being the starting point of any politics of knowledge, this ignorance works as a narrative justifying public inaction and colour-blind discourse. However, compared with other groups with immigrant backgrounds, one may observe in Belgium a double movement of ethnicization, of public policies, and racialization of people of African descent. Attempts by the associations to represent Sub-Saharan Africans as a single group, in order to comply with requirements of the authorities, contrast with the State's recognition of other associations on a national basis. Under cover of "organization" and "transparency", the State reduces a group to its essentials, makes it hard for the group to access to recognition and funding. This process eventually racializes the working areas of the associations concerned while the call of activists to consider the common experience of Blacks in Belgium is firmly rejected on the grounds of communitarianism. By looking at how the interactions of the authorities and the Congolese community sector this paper will explore how the institutional colour-blind discourses operate as power relations silencing the attempts of the community sector of the diaspora to voice race issues and blackness as a political category. I will discuss to which extent this more or less implicit prohibition illuminates the francophone particularity in regards to the current academic discussion on race in Belgium and in France.

### 3.2 REPRESENTATION AND COMMUNICATION

Representations Of Butetown Through The Lens: Approaches, Photographs, (Re) Imaginings

**Dr Roiyah Saltus**

Principal Research Fellow, University of South Wales

**Adeola Dewis**

Visual Artist and Research Fellow, University of South Wales

Place, wellbeing and representation are inextricably connected. Negative representations of geographical areas have a considerable impact on community identity and on the self-worth and self-efficacy of people living in those communities (Brent, 2009), with those living within such communities often mythologized as ‘passive, stuck and disconnected’ (Hanley, 2008: ix). For places with histories of ethnic and cultural diversity, with this comes the overlay of negative imaginings, shaped pejoratively through the optic lens of ‘race’ (McLeod, 2004).

Rooted in a large AHRC-funded study (*Representing Communities*), this paper provides a critical reflection on five photographers who have made Butetown (her land and her people) a focus of their work. Drawing on the work of writers such as Spivak (2010), Hall (1990) and Bonner (2013), the paper is rooted theoretically within the context of representation and re-presentation. Set within the context of often negative depictions of the area, and drawing on the short film produced with the photographers, observation and journal entries, as well as on critical reflections on one image chosen by each photographer, the paper will present their creative approaches in relation to the images that they produce and how, through their work emerges a sense of how a place and community is (re) imagined, experienced and ‘lived in’. Butetown is the oldest established multi-ethnic community in Europe; this is a fact that provides a unique perspective into notions of diversity, community, and place. It also allows rich terrain in which to capture alternative and subaltern depictions of people and place.

America As Racial Foil: The Centrality Of The 'Black Ghetto' In White Backlash Talk In Britain

**Olivier Esteves**

This paper is not about Black British activists, or the influence the African-American experience has wrought upon British academia. It is about the construction of a powerful cognitive map identifying "America" as a racial foil generating horrified visions of the "Black Ghetto" which ought to serve as a counter-model for British policy-makers.

From the events at Little Rock (Arkansas, 1957) which spawned frightened parallels with Britain at the time of the Notting Hill riots (1958) to Trevor Phillips's 2005 comparisons between Chicago, Miami, Bradford and Leicester inner cities, a certain British appreciation of race-relation issues has constantly rested on at best sloppy conflation between the British and American experiences. One pivotal moment was Enoch Powell's *Rivers of Blood* speech on April 20<sup>th</sup> 1968, two weeks after the assassination of M.L.K, and as the Race Relations Bill was being discussed at Parliament.

This paper will focus on the construction of these wrong-headed parallels, briefly discuss why they are wrong-headed, but will mostly be about the trickle-down effects of such doom-saying, white backlash discourses : how they powerfully shape public opinion at grassroots level, as is noticeable in local archives (letters sent to public authorities, letters to the editors of the local press), mostly in the Southall / Ealing area, and in the Bradford area. Whilst these are places of mostly South-Asian concentration, the white population there as elsewhere has interiorised frightened rhetoric on the "American-type Black ghettoes that are coming to Britain".

Black Diasporans, Communications And Engagement

**Dr. Nicole Maelyn Jackson**

Bowling Green State University

**Rianna Jade Parker**

Lonely Londoners

Typically the Atlantic is seen as the space that separates two sides of our respective Diasporas – one side a site of departures and the other of arrivals. When in fact we exist equally in different origins, traditions and influences, but also in the commonality of these same things. For some, Diaspora is an easier theoretical concept than mode through which we live our lives. In recent years, Black Diasporans have more easily engaged with one another through websites like tumblr and Twitter, which has changed the ways in which we understand Diasporic relationships. Importantly this engagement has popularized the Diasporic experience by taking it out of the hands of a relatively economically privileged few.

However, these same online spaces have exposed many of the fault lines where the idea of a racial diaspora should be troubled. Differing understandings of race and racial meaning; an array of material realities and deprivation; language (especially the privileging of English); and a serious imbalance in power (often exhibited as disparities in information about actual Diasporic experiences) have sometimes inhibited Black Diasporans from engaging with one another and organizing as collectives.

If we are not related by blood then at least by the process of dispersal. Our paper will consider the historical and contemporary challenges to Diasporic connections while also offering suggestions for ways in which Black Diasporans can better engage the Diaspora. If theory is useless without praxis, much of our theory about the Black Diaspora is inadequate for the 21<sup>st</sup> century.

### 3.3 ENGENDERING BLACKNESS

Silence Hides Nothing (Whitaker 1977:77)

**Mary Igenoza**

This paper is about silence. It is about the uncomfortable, awkward moments that arises when interviewing women on a subject matter as emotive as race and whiteness. This is especially the case when the researcher is a black woman interviewing white women and asking them, to see themselves as racial subjects. My research, 'Femininity as Portrayed within Western Society' placed race at the centre of its exploration of femininity. It began by asking the question: what is femininity, and what role does race play in the westernised concept of femininity? I addressed this question empirically, researching the lives of 22 black women and 20 white women through the use of semi-structured interviewing, allowing them to define femininity for themselves. When interviewing many of my white respondents the air was thick with silence. It was not the kind of silence that is the opposite of sound, it was the silence that can, and did, 'speak volumes'. The silence represented what could not be said, the unthinkable. During my research silence became a fundamental part of my data and it was just as important to analyse the silence as well as the words that were spoken.

Blonde Haired, Blue Eyed, Black Girl

**Tamar Francis**

It is an established fact that the African Holocaust of colonialism and its aftermath has distorted the psyche of Black people. Systems of domination, imperialism, colonialism and racism actively coerce black people to internalize negative perceptions of blackness which contributes to self hatred.

The stereotypical images of 'beautiful' women usually illustrate western notions of beauty. This being; fair skin, petite facial features and body structure and long straight hair. So where does this place African and Caribbean women who naturally fall deviant to this idea of beauty? What or who determines and defines what constitutes Black beauty?

This is a study examining the social phenomenon around notions of Black women and beauty. It asks the question; How do Black teenage girls develop a concept of their own beauty?

A purposive sample of Black women were asked to participate in a focus group discussion to test whether the literature review reflects current attitudes and to bring to light any new perspectives.

The data was analyzed under five key themes; Imperialism and Colonialism, Cultural History, Notions of personal beauty, Gender and Sexual relationships and media influences.

Domestic Violence And Abuse Against Nigerian Women Resident In  
England: Help-Seeking From Religious And Ethnic Community Groups  
**Omolade Femi-Ajao**

The aim is to explore the help-seeking practices of self-identified Nigerian women with lived experience of domestic violence and abuse, who resides in England.

Limited research has explored the patterns of disclosure of domestic violence, and help-seeking practices among women from Black and Minority ethnic groups resident in the UK.

Based on existing research evidence, these women are:

- More likely to endure abuse longer compared to other subpopulations;
- Less likely to disclose their experience;
- Less likely to seek help from statutory and voluntary organisations.

Using semi-structured, in-depth individual interview method, data was collected from 15 Nigerian women resident in England with lived experience of domestic violence and abuse.

Nigerian women seek to save their relationship, but want the abuse to end, hence they seek help from religious and ethnic community group leaders. There is increasing need for collaboration between community groups, religious organisations, and statutory & voluntary sector organisations on supporting women from black and minority ethnic groups experiencing domestic violence or abuse.

Labour Pains: Remembering Revolution, Domesticity, and Love”

**Janée A. Moses**

This paper explores the possibility of a queered practice of love through an examination of revolution and domesticity in the cultural nationalist organization remembered by Amina Baraka. As the wife of late poet, playwright, and revolutionary Amiri Baraka, Amina’s political ideology was established through the Black radical tradition of her husband, which permitted the persistence of patriarchy and gender inequality in his Black cultural nationalist organization in Newark, NJ in the 1960s and 70s. Amina’s radical beliefs were transformed through her engagement with transnational feminist ideologies that demonstrate the possibility of feminist traditions alongside nationalist traditions. *Labor Pains: Remembering Revolution, Domesticity, and Love* evolves from a series of oral history interviews with Amina. The process of remembering revolution and domestic works and articulating a feminist standpoint that was created in a time of chauvinism and invalidation of the significance of Black revolutionary women presented labor pains for both Amina and the oral historian. These labor pains were required for the birth of new, insider knowledge of the responsibilities of Black revolutionary women and the importance of including women who occupy domestic spaces out of necessity in revolutionary identity categories. In addition, these labor pains illustrate a queered practice of love wherein bent conditions of love are not dismissed as anti-love, but are understood as a practice of love particular to cultural and historical specificities. The life and times of Amina demonstrate the value in thinking on love as a personal question, political motive, and essential for revolution.

#### **4.1 EDUCATIONAL EXPERIENCES**

When Will It Ever End? The Inequitable Experiences Of An Equitable Provision. Mature, Black British And Black Caribbean Women's Lived Experience Of Widening Participation Opportunities

**Peggy Warren**

Since its inception in 1948, the NHS has been strategic in its exploitation and subordination of Black women's work. Caribbean women of the Windrush generation were 'forced or duped' into the lower tiers of nurse training and subsequently, many throughout their careers failed to professionally excel. Caribbean nurses were assigned a fixed professional identity, they made 'good beside nurses'. Through Bourdieu's field theory, we understand that many Caribbean women of the Windrush generation, along with their children did not possess the habitus to fully integrate in the racist education provision that the post war UK provided.

Widening Participation (WP) policies promised to address the inequalities in Higher Education through making access more equitable, benefitting those previously excluded. Using a black feminist standpoint, the researcher reflexively synthesises her experience of Higher Education as an educator with the lived experiences of ten Black British, Black Caribbean women in their pursuit of WP's promise of economic uplift and professional recognition. The women aimed to gain a foundation degree and subsequently, appointment to the Assistant Practitioner's role, a new tier in the nursing profession.

The methodological approach of autoethnography is used to produce relived accounts of the mature Black women's experience of the foundation degree delivered through work based learning and Higher Education. This work will explore the impact of the Higher Education exposure on their multiple identities. Finally the women's voices will be heard making the triad recommendations, to their employer, the university and the funders of their higher education opportunity.

Towards A Diasporic Genealogy Of Color-Blindness: Black British Parents' Struggles For Educational Equality (1967-1990)

**Christelle Gomis**

PhD Candidate in History at the European University Institute (Florence)

This proposal argues that the 'Black Special Relationship' has helped Black British parents' to uncover the role of colorblindness as an auxiliary of neoliberalism during the seventies. In 1967, a group of Black British parents organized the Black Parents Movement in order to secure the equal treatment of their children within the educational system. Coming to England mainly from the Caribbean and South Asia after 1945, these parents had their dreams of social ascension crushed when they discovered that their children were systematically redirected into schools for educationally subnormal. Their contestations crucially influenced the evolution of the British school system between 1967 and 1990. Relying on archives of voluntary organisations, on government reports, on educational texts and parents and pupils' statements, I will chart different campaigns of contest of the education system in different localities (London, Birmingham, Bradford and Leicester).

These activists were in solidarity and in conversation with political visions and strategies deployed by the Civil Rights and Black Power Movements in the United States to achieve racial equality. Their efforts to counter the effects of racism on their children involved a profound critique of the curriculum. The Clark Doll Experiment was used by Bernard Coard in his consequential publication "*How the West Indian Child is made Educationally Sub-Normal in the British School System*". But a deeper engagement with the Black Power philosophies led them to understand that the lack of professional opportunities was the structural fate promised to their children.

## Is School Choice Leading To Improved Educational Outcomes For Black British Children In The UK?

**Antoinette Kwegan**

School choice has often been argued to be the major driving force behind improving school quality and attainment. It is often argued that increased parental choice and involvement creates competition amongst schools which would generally result in higher standards.

*The Importance of Teaching - The Schools White Paper* outlines the position of the UK Government on improving compulsory education. The 'New school system' detailed in the paper is of particular importance and outlines the expansion of the Academies programme and the creation of 'Free Schools'. In the same vein as Academies, Free Schools are free from Local Education Authority control, have greater freedom in delivering curriculum, determining the length of the school term and school day, as well as pay and conditions for teachers. It is this autonomy that is believed to propel achievement and the reason why these schools outperform maintained schools.

Evidence has been mixed about the effectiveness of the 'New school system'. There is evidence that Academies are raising attainment at a higher rate than other schools. However, the attainment gap between students from affluent backgrounds and students from disadvantaged backgrounds is higher in Academies than other schools.

Low educational attainment is prevalent amongst particular minority ethnic groups. Equity is not necessarily achieved with increased parental choice alone. Reforms such as school choice presume an equal distribution of skills, competencies and resources needed to effectively leverage the possible benefits of school choice.

## 4.2 LITERATURE, FILM, ART HISTORY

Future Space: Mapping the Territory of Black British and African American Speculative Fiction

**Dr Sarah Wood**

Birmingham City University

It's a truism that there is a paucity of African American writers working in the field of science fiction; even fewer black British writers seem to engage with the genre. Historically, this has been explained away in terms of the black writer's need to engage with the immediacy of their experiential present and the legacies of their past. Moreover, SF is generally viewed as the province of white men. Given the possibilities that this mode of writing offers to estrange and thus explore issues of colonisation, slavery, enforced captivity and alienation the genre's continued lack of appeal to black writers is curious. Perhaps Mark McCutcheon offers a plausible explanation when he suggests that 'black diasporic modernity...emerges from the holocaust of Atlantic slavery. In its aftermath, modernity for the black diaspora is already from its inception post-apocalyptic'.

For McCutcheon, then, the iconography of science fiction is already central to the lived reality of black experience. Rather than this acting as a barrier to expression, I would argue that science fiction can offer a unique vantage point from which to speculate upon the shared experience of diaspora in Britain and the US. As such, this paper will explore how black British and African American writers appropriate the conventions, tropes and metaphorical landscapes of science fiction to articulate their shared cultural heritage and speculate on their futures.

The Intersection of Race/Ethnicity, Class and Gender: Shakespeare in Feminist Perspective

**Rachel D. Williams**

Professor of English, West Los Angeles College

Shakespearean drama (*The Tempest*, *Othello*, *The Merchant of Venice*, and *Antony and Cleopatra*) is examined primarily within a feminist theoretical framework to illuminate the intersection of the social constructions of race, class, and gender, as conceived during the Renaissance era, and his depictions of the so-called 'other's responses to isolation, marginalization, and/or subordination, including colonization and Western imperial expansion. The paper provides insight into the playwright's use of the major characters as tropes of the conflicting, dichotomous imperial/non-imperial cultures, genders, and classes they represent, as well as his subtle interrogation of prevailing Western ideologies through these portrayals. The plays capture societal fears about non-European peoples, their cultures and ways of life, socio-economic stratification, and gender inequality in patriarchal societies. Moreover, they highlight the inseparability of race, gender, and class in the lives of various characters, who challenge narrowly defined social constructions in various ways, while striving to achieve agency in the face of challenges. Through his portrayal of the characters' responses to various forces, Shakespeare constructs humanistic portraits of men and women of color who have character flaws, but who also possess a certain level of dignity and pride, which imbues them with the defiance to challenge, overtly and/or covertly, Western notions about them and the cultural ethos each represents. Through its examination of Shakespeare's construction of characters' attempts at self-definition, self-governance, and resistance to marginalization, subordination, and/or colonization, the paper incorporates a post-colonial perspective that reflects close analysis of the language, imagery, and allusions Shakespeare employs in the texts.

Difference, Narrative Play, and the Cultural Memory of Africa in Late  
20<sup>th</sup> Century African American and Black British Fiction

**Leila Kamali**

Postdoctoral Research Fellow, Goldsmiths University of London

This paper emerges from perspectives explored in my forthcoming book about the cultural memory of Africa in late twentieth-century African American and black British fiction. I argue that in reading African American fiction from the post-Black Power era, and ‘second generation’ black British writing which responds to growing up in the Thatcher years, a fundamental contrast emerges in distinctive narrative approaches toward ‘remembering’ Africa which has repercussions for the construction of identity.

This contrast is reflected in interesting ways by the historical engagement with Derrida’s notion of *différance*, made respectively by Henry Louis Gates, Jr. and by Stuart Hall, in their seminal discussions of the cultural memory of Africa in African American and Caribbean/black British culture. Whereas Gates invokes *différance* as a way of calling attention to the space between signifier and signified (or language and memory) as a site of play in African American cultural practices of ‘Signifyin(g)’, Hall emphasises the future-orientation of the process named *différance*; the ever-deferred site of meaning.

I illustrate the importance of the time of narrative language, and its relationship to memory, with reference to Toni Morrison’s *Song of Solomon* (1977), and Caryl Phillips’s *Crossing the River* (1991). These are texts which, like the contrasting uses of Derrida’s concept, articulate the cultural memory of Africa in contrasting narrative fields, to situate an African American narrative of identity strongly associated with community and tradition, and a black British narrative emphasis upon individuality and improvisation, as aesthetics which inform the performance of identity, and its relationship to the past, in different ways.

A Tale of Two Critics: Reading America's Most Notorious Film Critic and Britain's Most Influential Intellectual

**Daniel McNeil**

Carleton University

Over the past ten years, bloggers, film critics and academics have depicted Armond White as a “bad writer,” a “troll,” and a “gay African-American fundamentalist-Christian aesthete.” Such dismissive comments are often based on a cursory reading of White’s polemical broadsides, much like Paul Gilroy’s recent charge that White was guilty of repressing the transatlantic dimensions of the slave trade in his review of *12 Years a Slave* (Steve McQueen, 2013). This paper provides a critical rejoinder to attempts to caricature White as a crazy, contrarian crank, as well as Gilroy’s decision to erase the idiosyncratic internationalism in one of America’s least parochial film critics. To go further, it addresses some relatively unexplored avenues in transatlantic research by connecting the intellectual work produced by White in his regular reviews of art and culture to the journalistic writings of Gilroy that are often ignored in academic discussions of “the most influential intellectual writing in Britain.” In doing so, it argues that White and Gilroy are both revealing guides to a transatlantic generation born circa 1952 (the year of the first publication of Fanon’s *Peau Noire, Masques Blancs*) and 1961 (the year of Fanon’s death and the first publication of *Les Damnés de la Terre*).

### 4.3 BLACK FEMINIST RESISTANCE

Adeyola Amy: The Re-Making of Amy Adeyola Ashwood Garvey in Great Britain

**Natanya Duncan**

Morgan State University

After her U.S. divorce from Marcus Garvey, co-founder of the Universal Negro Improvement Association (UNIA), Amy Ashwood Garvey made England one of her homes. Beginning in the mid 1920s and spanning over nearly forty years, her off again on again English residency rendered two businesses, three plays, two Pan Africanist organizations and one quasi-feminist endeavor. Her success in business, and Pan Africanist movements in both the United States and Great Britain, went unmatched with her efforts to provide a socio-political space for women of color in Landbroke Grove, England. However, Ashwood's founding of The Afro Woman's Centre and Residential Club reflected a long-term commitment to answering the needs of black women globally. Borrowing from her experiences in the United States, Canada and the Caribbean, Amy Ashwood Garvey sought to encourage a British based multicultural, multi-ethnic think space for women.

While touted largely as a Pan-Africanist for her early endeavors in the Caribbean and the United States, this paper will explore her expansion of ideals that promoted the full recognition and participation of women in both civic and social organizations in Great Britain. Her actions, when taken together over time, provide an in-depth look at Amy Ashwood as pioneering a form of woman's activism, an "efficient womanhood" that used strategies of both African American and Caribbean women to further the causes of Black British women in the 1950s and 1960s.

Residing On The Margins As A Transnational Windrush Feminist Migrants:  
Claudia Jones And Amy Ashwood Garvey

**Annis Sands**

Dartmouth College

Current scholarship on the Civil Rights Movement (1950s-1970s) focuses primarily on the African-American and/or colonial struggle for independence in Africa and the Caribbean. However much less attention is given to the ways in which West Indian migrants in London contributed to the global Civil Rights Movement. I examine the global economic and political factors that triggered the rapid influx of West Indian migration to London between 1948 and 1962. Black migrants met immense hostility and xenophobia by white working-class people who believed the new arrivals would intensify the post-war housing shortage and threatened white employment. I am interested in three themes: the British Nationality of 1948 and “Racialized Britishness,” the post-war housing crisis; and anti-Black riots of 1958. The Notting Hill white riots gave birth to a distinct Black British in that it led to the formation of black solidarity organizations, self-defense groups, and Notting Hill Carnival, was apart of larger concerted effort to create a transnational black identity. This research will utilize newspaper articles, government documents, interviews, and political cartoons, that it was the British government’s negligence in remedying the physical and social conditions in Notting Dale that exacerbated tensions between white working-class and West Indian migrants. Had the British government made aggressive efforts to rebuild Notting Dale after the war, interracial frictions might have been avoided. Instead, when the anti-Black riots erupted in 1958, British society and government used the incidents to push an agenda that restricted nonwhite migration into the UK with the 1962 Commonwealth Immigrants Act.

Ida B. Wells And The Lynching At The Curve

**Celeste-Marie Bernier**

Professor of African American Studies, University of Nottingham

**Earnestine Jenkins**

Associate Professor of Art History, University of Memphis

Ida B. Wells has been relegated to the back-burner of the civil rights narrative. In Memphis, Wells activism and the 1892 lynching have been relegated to a few markers of the past. Even while the city witnessed another “lynching” in the assassination of Martin Luther King in 1968, and now promotes the National Civil Rights Museum as a focal point of the civil rights experience, Wells is still a paragraph here or there in the long narrative about the struggle for human rights.

Recently, a number of scholars are bringing Wells back into view but most of this work is focused on her life as an activist in Chicago. This paper seeks to place the 1892 lynching of Thomas Moss, Calvin McDowell, and Will Stewart within the social and cultural context of late nineteenth century Memphis. I argue that this pivotal event was so easily erased due to the absence of lynching photographs. However, sketches of the victims do exist. Focused on the visual culture aspects of the lynching, I analyze the textual and visual coverage in local newspapers. Particular attention is given to the radical role lynching photographs played in Wells’ publication and public speaking, especially when she was invited to the British Isles where she was successful in establishing the anti-lynching campaign abroad. No social scientist has improved upon Ida B. Wells’ foundational research on lynching, and no public speaker has ever articulated the impact of this particular brand of domestic terrorism on American society more eloquently.

Machinery to Link Us Up: Transnational Black Feminism and Britain's Black Liberation Front

**W. Chris Johnson**

This paper explores the politics and transatlantic connections of the Black Liberation Front (BLF), an understudied intellectual, activist, and social welfare organization of Afro-Asian migrants based in London. Part of a constellation of black radical organizations in Britain at the time, the Black Liberation Front was connected to black revolutionaries across city, regional, and national borders. A node of the Revolutionary People's' Communication Network, the BLF worked in tandem with the International Bureau of the Black Panther Party (US), headquartered in Algiers. In the pages of its newspaper, *Grass Roots*, the BLF disseminated local black news as well as information about revolutionary struggles throughout black diasporas. While publishing the writings and press releases of Kathleen Cleaver and Eldridge Cleaver in Algiers, BLF members fled state violence by seeking exile in Algiers, and maintained personal connections with the Cleavers long after they left Africa.

This paper locates the politics of women in the BLF as part of a transnational upsurge of black feminist organizing against sexism mobilized both within and against liberation movements. I explore the kinship between BLF women and renowned revolutionaries like Kathleen Cleaver, and the work of BLF women to advance an intersectional program against sexism, racism, militarism, and imperialism. The BLF established community self-help institutions like book-stores, headstart programs, Saturday schools, women's groups, and housing for squatters, especially women and children. Self-help initiatives like these became the foundation of the black feminist movement in 1970s Britain, and grew into lasting social welfare institutions.

## 5.1 THE MOVEMENT OF BLACK THOUGHT

Black Study Group (London)

**Simon Barber; Dhanveer Singh Brar; Sam Fisher; Lucie Mercier and Ashwani Sharma**

*“Now to talk to me about black studies as if it’s something that [only] concerned black people is utter denial. This is the history of Western Civilization...The history that black people and white people and all serious students of modern history...have to know”. C.L.R. James*

*“The problem of the Negro as a problem for thought” Nahum Chandler*

*“A return to the idea of black culture must be considered today in a critical climate that is not hospitable to the topic, even though hospitality and accommodation have never been attributes of the context in which the idea was either engendered or understood.” Hortense Spillers*

Organized by the Black Study Group (London), this roundtable proposes to discuss various ways of thinking one’s practice of black studies or one’s relation to black thought, and how do these impact on ‘black studies’ courses, both inside and outside academia. What, in our current conjuncture, does it mean to make political and epistemological *claims* for black thought? Is our relationship to black thought one of life, a remediation of *social life* as such? What does the ‘study’ of ‘black study’ stand for? How do we integrate the essential (diasporic, translational) relationality of the history of black radical thought within the theoretical framing of black studies and black study? In other terms, in which ways can we integrate the ‘black special relationship’ within the very definition of black studies/ black study and in its movement, as an essential component rather than a secondary effect of the ‘travel’ of ‘theory’?

The aim for this roundtable is to organise an open discussion forum, whereby all participants (those on the panel and those in audience) can attempt to collectively think through these questions.

## 5.2 Pedagogy, Curriculum and Theory

### The National Curriculum, Britain, the Slave Trade and Slavery

#### **Antar Keith**

State University of New York at New Paltz

Despite a national curriculum which does, indeed, educate students aged 11 to 14 on the history of the slavery and its effects, black students are nonetheless denied access to information inextricably linking it to their present. However, this does nothing to educate Black British youth, including those of first generation African or Caribbean ancestry. The findings of this research determine that there is much information about British participation in the Transatlantic Slave Trade that is sanitized or simply not mentioned in the UK National Curriculum. As a result, British students, according to this research, lack a firm understanding of British involvement in slavery as well as its perpetuity into the present day. In fact, this lack of understanding in the academic arena contributes to the perpetuity of social exclusion and exploitation.

The way that slavery is primarily taught in the context of British involvement is through abolition, a view that largely overlooks the economic, commercial, political, cultural, social, and physical impact and legacy that British slave culture has had on the African continent and, indeed, black people the world over. Due to abolition being the dominant narrative of British slavery education, there is little modern research on the impact of British slavery in the modern age. Thus, a rethinking of British history and its collusion with slavery requires a *transformative education* on slavery and modern human rights, by which British students can obtain a fuller perspective of slavery as a national and international issue.

No One Remember Old Marcus Garvey? Biographies Of Garvey And The Education Of Children Of African Descent

**Karen Sands O'Connor**

Visiting Professor, Newcastle University

This paper presents the policies of Ronald Reagan and Margaret Thatcher in the period between 1979- 1989 for their impact on the cities of the United Kingdom and United States. Looking closely at the lives of the low-income Black and Afro-Caribbean inhabitants in this period, I will present the short-term and long-term impact of their federal policies on these particular urban dwellers in this period. Using Baltimore, in the US, and the London neighborhood of Brixton, in the UK I will assess the legacy of these policies as examples of the ways in which neoliberal restructuring continues to contribute to greater inequality and incarceration rates for people in the African Diaspora. I end with a discussion of President Reagan and Prime Minister Thatcher's complicity in betraying public needs and interest in favor of the expansion of private enterprise and find them personally guilty in beginning certain social, economic and political trends that have worsened the quality of Black life in both nations since.

### 5.3 POLITICAL ACTIVISM

#### Black Power and Coloured Cosmopolitanism: Over There and Over Here

**John Narayan**

The history of the US Black Power movement and its constituent groups such as the Black Panther Party has recently gone through a process of historical reappraisal, which challenges the characterisation of Black Power as the violent, misogynist and negative counterpart to the Civil Rights movement. Indeed, scholars have furthered interest in the global aspects of the movement, highlighting how Black Power was adopted in contexts as diverse as India, Israel and Polynesia. This paper will highlight that Britain also possessed its own distinctive form of Black Power movement, which whilst inspired and informed by its US counterpart, was also rooted in anti-colonial politics, New Commonwealth immigration and the onset of decolonisation. Existing sociological narratives usually locate the prominence and visibility of British Black Power and its activism, which lasted through the 1960's to the early 1980's, within the broad history of UK race relations and the movement from anti-racism to multiculturalism across Europe. However, this characterisation underplays and neglects the 'coloured cosmopolitanism' at the heart of such Black activism and its conjoining of explanations of domestic racism with issues of imperialism, global inequality and democracy. Through recovering this history the paper seeks to bring to a fore a forgotten part of British history and also examine how the history of Black Power offers valuable lessons about how the politics of anti-racism and anti-imperialism should be united in the 21st century.

In Search Of 'Black Politics' Version Three: Life After New Ethnicities

**Sanjiv Lingayah**

Clore Social Fellow

The New ethnicities paradigm as laid out by Stuart Hall raises questions about the generalities and specificities of racism, identities and counter-politics. Though even at its height 'political Blackness' as a unified/unifying concept (Black politics one') was never without problems, new ethnicities, reflecting the 'diversity' (Hall, 1992: 252) amongst the Black and Minoritised Ethnic populations have presented its own set of problems such as the splintering and 'privatisation' of counter-political struggles along ethnic, religious and national lines (Black politics two'). In the meanwhile a broad xeno-racism appears to be on the march catching Black and minoritised populations and migrants in their wake demanding a re-invigorated counter-politics.

In this context, based on interviews and documentary analysis from my 2014 PhD (undertaken at the London School of Economics under the supervision of Professor Claire Alexander) and subsequent work with important figures in Black and Minoritised Ethnic organisations and activism this paper considers what might be described as 'Black politics version three' and outlines some principles and practical steps which begin to mark out a more productive approach towards race equality in turbulent times. This includes fully engaging in what Brett St Louis has called the 'ethical' labour of outlining ideals, commitments and aspirations and a willingness to recognise that the interests of Black and Minoritised Ethnic populations may be best served by lending power to social justice causes that lie outside hitherto-drawn 'Black' activist boundaries.

AFROCENTRICITY: More Than Just a World View

**Malcolm Cumberbatch**

Sheffield Hallam University & Editor, *Destiny Today*

In this paper, my aim is to show how Afrocentricity, a concept coined and developed in the United States of America by African American scholars have influenced many of the African Diaspora in Britain both in academia and the wider community. It was WEB Dubois in *The Souls of Black Folk* who first touched upon the crux of the problem that Afrocentricity is trying to address. Dubois was concerned that the (Negro – *his words*) African American was torn between two positions, trying to be an American and African at the same time. Since then, the concept has been developed and expanded in all aspects of human endeavour. I believe that we owe a huge debt to our American colleagues for the development of this perspective. Five hundred years of African displacement, uprootedness and disorientation demands a serious attempt at rebalancing and re-centering the African self, whilst recovering our African history. I will be reviewing the contributions of Molefi Kete Asante, Chancellor Williams, Marimba Ani, Frances Cress Welsing and Ivan Van Sertima among others. Further, the paper will examine whether there is a place for Afrocentricity and African Centred thought in British educational institutions. Finally, I will be making reference to and giving examples of my own practice in education, including the development of Afrocentric courses, teaching, journals, seminars and conferences.

## 5.4 NEW MEDIA EXPRESSIONS

The Struggle is Real: A Critical Content Analysis of the 'I Too Am' Student Microblogging Movement in the U.S. and the U.K

**Chrystal A. George Mwangi**

Assistant Professor, University of Massachusetts, Amherst

While Black college enrollment grows in the U.S. and U.K, these students face multiple forms of oppression including negative campus racial climate and microaggressions (Kimura, 2013; Solorzano, Ceja, & Yosso, 2000). In 2014, an online student activist movement, "I Too Am" exposed everyday racism Black collegians experience. The movement began at Harvard University and spread to a number of U.S. and British universities (e.g. New York University, Oxford University). Black student activism maintains a strong social media presence, but there is little empirical scholarship on the subject. This study mitigates the literature gap by investigating I Too Am in the U.S. and U.K. using Critical Race Theory as a frame, which creates opportunities and challenges for understanding Black experiences beyond the U.S. context (Chakrabarty, Roberts, & Preston, 2013). Using a critical content analysis, I reviewed American and British I Too Am websites, tweets to #ITooAm Twitter hashtag, and online blogs and newspaper coverage of I Too Am. Findings discuss 1) how British and American Black collegians are narrating their experiences with campus racism through social media, 2) I Too Am as an avenue for exposing the transnational pervasiveness of institutionalized campus racism, 3) social media as a means of promoting solidarity among Black collegians across the Atlantic. Black Studies programs in the U.S. stemmed from Black student activism and resistance (Joseph, 2003). Understanding contemporary Black student activism aligns with the development of Black Studies in the U.K. and promotes opportunities for partnerships in scholarship and practice with Black communities globally.

The Burden Of *Being Cool*: Why Are Popular Representations Of Cool Tied To A Black Cultural Aesthetic. And How Does A Globalized Popular Representation Of Blackness Impact The Identity And Cultural Production Of Black Britain?

**Cheraïne Donalea Scott**

Central to the workings of contemporary culture and the economy, our understanding of cool is almost always associated with the style and culture of Afro-America. Impacting nearly every area of contemporary life, the commodification of Blackness through the realm of popular culture can be understood to have 'created a social context where appropriation by non-Black people of the Black image knows no boundaries'. This is most apparent in the example of the global spread of Afro-American hip-hop culture which has become a very influential cool aesthetic.

Here in the UK, hip-hop has had a profound impact on the formation of the Black British cultural identity as well as influencing British culture as a whole. Though with hip-hop having become the favoured contemporary cool aesthetic, its fetishized representation of Blackness as hyper-masculine, aggressive, and violent has shown to be problematic. As for example the recent fatal shootings of unarmed Black men in both the UK and the US has shown the contradictory nature of the representations of Black men in the media, with the revered hip-hop imagery of the 'gangsta' or 'baller' used to defile the characters of, and justify the deaths of these young Black men. The objective of this dissertation is to explore the contemporary concept of cool and its inseparability with race through the underpinning of cool's cultural and economical ties with contemporary capitalism.

Mediating The Body Of Olivia Pope: Tumblr, Mobility And Power

**Kadian Pow**

PhD candidate, Birmingham City University

This paper focuses on how the external geography of the black, female body of Olivia Pope from *Scandal*, becomes a space for constructing and disseminating notions of interiority on social media/publishing site, Tumblr.

*Scandal* is an ABC network drama about the professional and personal realities of black crisis manager, Olivia Pope. I will examine how constructions of Olivia Pope's image function inside a social space focused on content production and mobility. These constructions move beyond typical boundaries of subject/object or representation/being dualisms, by holding these concepts in dynamic tension. Via Tumblr, the external (the image of the body as an object) is used to say something about the interior (subjectivity of the being). This renders the body of Olivia Pope as an object to be constituted through debates amongst its watchers (external geographies) in relation to an interior that is constituted through emotion and affect.

I will extrapolate themes from Goodings and Tucker's 2013 article in which they argue that infospheres of social media make possible the combination of the embodied and the technologically mediated action (2013: 37). These ideas speak to media production, the body, and mobilities of power in social media spaces. I will pair this with the affective emotional dimensions of Olivia Pope's image on Tumblr, using Quashie's (2012) and Lorde's (1984) explorations of the black subject's internal geography (interiority) through desire. This paper will examine how those arguments come together in the mobility of Olivia Pope's image on Tumblr.

## 6.1 BLACKNESS AND DIASPORA

### Broader Than Particular Locations: The African Diaspora

**Jualynne E. Dodson**

Michigan State University

The proposed paper will discuss ideas of the late sociologist, Ruth Simms Hamilton, as exemplary of a beginning paradigm that understands that there is nothing necessarily exceptional about African Diaspora experiences of African descendants in the United States or the Americas. Indeed, as the paper will discuss, Dr. Hamilton saw continuities in behavioral experiences of African descendants throughout our globe, despite their appearance of exceptional differences. She proposed several theoretical propositions derived from her research project's extensive historical and empirical investigations in a wide variety of global locations.

The intent of the proposed paper is to present and examine these propositional statements for their applicability to the situation of Blacks in the United Kingdom. Hamilton's work is significant because it does not suggest nor propose that experiences of the Americas are normative prerequisites for the African Diaspora. This is an important foundation for beginning to understand Blacks in the UK because their experiences do not regularly resemble the colonial, legal segregation, or other social institutional occurrences of African descendants in the Western Hemisphere, or other locations for that matter. The author of the presentation has been exploring Hamilton's work to comprehend its significance as a 'beginning theoretical paradigm' for understanding the global phenomenon/a of the African Diaspora.

Institutionalising Black Studies: Challenges, Opportunities and Future Prospects

**Daniel McClure**

Department of Africology, University of Wisconsin-Milwaukee

During the late-1960s, the process of institutionalizing what the late Manning Marable labeled “the black intellectual tradition” began at a moment of convergence between black power activism, liberalism and profound changes in American higher education. The ensuing transference of “the black intellectual tradition” from black community-based institutions to locations within predominantly white institutions diversified curricula and, as Martha Biondi claims, “revolutionized” American higher education. Concurrently, this process weakened historically black institutions and altered linkages between a developing discipline and the social movement that gave it life.

In the ensuing five decades since the birth of Black Studies, a fundamental tension has existed between practitioners seeking to produce and to apply knowledge in the service of social justice and predominantly white institutions interested in utilizing black studies in the service of campus, and societal, ‘diversity.’ Whereas early proponents of Black Studies envisioned it, in varying degrees, as an agent of social change, administrators, trustees and philanthropies that have supported Black Studies have envisioned it as an ameliorative, often temporary, project. While a number of scholars have identified this tension, it has often been overlooked, or unacknowledged, in critical reflections upon the state of the field.

With the aforementioned in mind, several questions emerge for those committed to the future of the Black Studies project in the USA, UK and elsewhere: (1) What is this “black”, as Stuart Hall once asked, in Black Studies?; (2) Is linkage to a viable social movement a necessary condition for survival?; (3) Is autonomous institutionalization preferable? Viable?

## 6.2 SCHOLARSHIP, BLACKNESS AND ACTIVISM

Blackness And Activism

**Kehinde Andrews**

Blackness and activism

'There's a new kind of negro...he calls himself a Black man' - Malcolm X. The embrace of Blackness was a political statement rejecting the gradualist approach to social change for racial justice. To be Black, was to be proud and committed to transforming the conditions in our communities. Blackness as a political statement is important as it takes the physical manifestation of difference as the basis for activism. It is our Blackness that connects us together, and importantly works as the bridge to those across the Diaspora. The Diasporic connection means that Black activism cannot solely be concerned with solving problems on the nation state level but demands we connect into the struggles across the globe. Blackness can serve as the basis for a unity that brings about resistance to Western imperialism, if we return to the roots and politics of the idea.

Scholarship And Activism

**Dr Carl Hylton**

Former Lecturer in Ethnic Relations, Exclusion and Ethnicity at Leeds Beckett

**Dr Bertha Ochieng**

Principal Lecturer at the University of Bedfordshire

We will base our paper around the African-centric scholarship of Molefi Kete Asante whose academic works and community presentations in the United Kingdom (UK) helped to clarify practical deeds by social justice community activists of African Caribbean and African descent in the UK. Molefi's work will be supplemented by the ideas of Marimba Ani, Anthony Browder and Richard Majors.

The paper will show the links with activist-academics such as Simon Bolivar (Venezuela), Jean-Jacques Rousseau (France) and Steven Biko (South Africa) – how even without many UK social justice activists' direct access to their output – many of their key themes are embodied in Molefi's work and hence mirror the actions of UK Black activists.

We will draw on some of the key actions initiated by UK Leeds social justice activists – linked to USA theorists, but also informed by the necessities of UK Black survival. Such important rank-and-file actions will include the development and sustenance of Leeds Black Men's Forum (BMF) and Chapeltown Independent After School (CIAS), which was also based in Leeds. Our input is framed by direct involvement in Leeds Black Men's Forum and Chapeltown Independent After School and physical contact with Molefi who made a presentation in 1998 at the second BMF conference in Leeds.

Archive Activism: Reading Vanley Burke Through The Lens Of Walter Rodney

**Lisa Palmer**

Birmingham City University

If we look beyond the academy at black intellectual life in Britain, black working class community activism has played a vital role in histories of self-learning and self-education. Vanley Burke's archive and photography uniquely captures this political activism in Birmingham during the 1970 and 1980's. This paper will draw parallels with Burke's archive activism and Walter Rodney's idea of the 'guerrilla intellectual' to argue that Black intellectual life amongst working class black communities served as an important lifeline for struggles against the everyday racism that shaped the experiences of Black people and our encounters with the British racial state.

### **6.3 RACE POLITICS IN URBAN SETTINGS**

Learning To Discriminate: Western Empiricism, Policing And The Politics Of Deviation

**Ramon Amaro**

PhD Researcher, Goldsmiths College, University of London

We have reached a turning point in our relationship with technology, particularly in the use of statistical models, machine learning and data analysis to predict social uncertainty (Harcourt, 2007). As our ability to capture large quantities of data advances, so does our relationship with fields of analysis that have come to define from which point of view black and minority bodies are referenced in local and global geopolitical affairs. In the last decade, researchers in the field of machine learning have made significant advances in the design and implementation of algorithms used to preempt potential political and social actions (Siegel, 2013; Labi, 2011). The sophistications of these technologies mark new methods of law enforcement, combining the power of 'big data' with the logics of security to identify social 'deviants'. That these intersections are articulated in the form of intricate 'stop and search' mappings and militarized responses on the local level, as in response to uprisings in Ferguson, Baltimore and London, speaks to growing concerns over what or whom constitutes public threat (Massumi, 2011; Parisi & Goodman, 2011).

This paper questions the relationship between allowable human practice and the mathematical, exploring historical modes of empiricism in American, British and European philosophy in informing the quantification of contemporary policing practices and the black body. In examining these questions, this presentation will: first, develop a vocabulary to describe this kind of environ-

ment. Secondly, seek a better understanding of how groups innovate and self-organise to create emergent and unpredictable ecologies of relations; and lastly, assess how local spheres can be remade in the age of data analysis.

United In Conservatism: Urban Policy In The United States And United Kingdom Under Reagan And Thatcher

**Shannon J. Shird**

This paper presents the policies of Ronald Reagan and Margaret Thatcher in the period between 1979- 1989 for their impact on the cities of the United Kingdom and United States. Looking closely at the lives of the low-income Black and Afro-Caribbean inhabitants in this period, I will present the short-term and long-term impact of their federal policies on these particular urban dwellers in this period. Using Baltimore, in the US, and the London neighborhood of Brixton, in the UK I will assess the legacy of these policies as examples of the ways in which neoliberal restructuring continues to contribute to greater inequality and incarceration rates for people in the African Diaspora. I end with a discussion of President Reagan and Prime Minister Thatcher's complicity in betraying public needs and interest in favor of the expansion of private enterprise and find them personally guilty in beginning certain social, economic and political trends that have worsened the quality of Black life in both nations since.

Leave The Mother Country, You Are No Longer Welcomed Here:  
British Migration Policy And Race Politics, 1948-1962

**Annis Sands**

Current scholarship on the Civil Rights Movement (1950s-1970s) focuses primarily on the African-American and/or colonial struggle for independence in Africa and the Caribbean. However much less attention is given to the ways in which West Indian migrants in London contributed to the global Civil Rights Movement. I examine the global economic and political factors that triggered the rapid influx of West Indian migration to London between 1948 and 1962. Black migrants met immense hostility and xenophobia by white working-class people who believed the new arrivals would intensify the post-war housing shortage and threatened white employment. I am interested in three themes: the British Nationality of 1948 and “Racialized Britishness,” the post-war housing crisis; and anti-Black riots of 1958. The Notting Hill white riots gave birth to a distinct Black British in that it led to the formation of black solidarity organizations, self-defense groups, and Notting Hill Carnival, was apart of larger concerted effort to create a transnational black identity. This research will utilize newspaper articles, government documents, interviews, and political cartoons, that it was the British government’s negligence in remedying the physical and social conditions in Notting Dale that exacerbated tensions between white working-class and West Indian migrants. Had the British government made aggressive efforts to rebuild Notting Dale after the war, interracial frictions might have been avoided. Instead, when the anti-Black riots erupted in 1958, British society and government used the incidents to push an agenda that restricted nonwhite migration into the UK with the 1962 Commonwealth Immigrants Act.

