

Race, Empire and Education Collective:

Theorising race and racism in education reading group

Alternate Fridays 14:00-16:00
Easter term 2018: 'Theorists from across the globe'
Donald McIntyre Building, Room 2S3

Faculty of Education

Convened by:

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Christy Kultz*

This research and reading group, part of the Race, Empire and Education Collective, critically discusses key theorisations of race and racism and their significance to education.

Our discussions aim to consider the possibilities and limitations of theories of race and racism to participants' current work in progress. All are welcome to join the group, and we hope that participation will be regular so that our discussions can be cumulative and connected.

Please contact Arathi Sriprakash if you have any questions: as621@cam.ac.uk

Session 1: April 27, 2018

Using humour and critique, Fanon considers racial constructions, in this case, 'black', and how these shape the ways in which those racialized as black understand being human.

Fanon, F (2008 [1962 – English version]). *Black Skin, White Masks*. Pluto Press

[Link through iDiscover to an online version, 2008 \(Dawsonera\)](#)

Suggested Chapters: If you are short of time and unable to read the whole book, give particular attention to Chapter 4 *The So-Called Dependency Complex of Colonized Peoples*, and Chapter 5 *The Fact of Blackness*

Session 2: May 11 2018

This paper explores both the personal narratives of a group of black and white undergraduate students and the institutional discourse at one historically white and Afrikaans medium university in post-apartheid South Africa.

Walker, M. (2005) 'Rainbow nation or new racism? Theorizing race and identity formation in South African higher education,' *Race, Ethnicity and Education*, 8(2): 129-146
<https://www.tandfonline.com/doi/full/10.1080/13613320500110501?src=recsys>

This article explores the production of post-apartheid Afrikaner identity in South Africa.

Verway, C. & Quayle, M. (2012) 'Whiteness, racism and Afrikaner identity in post-apartheid South Africa,' *African Affairs*, 111(445): 551-575
<https://academic.oup.com/afraf/article/111/445/551/47260>

Session 3: May 25 2018

This paper begins a dialogue on the particular vulnerability of women and girls to anti-Muslim hate crime, predicated on the long-lived vilification of Muslims by the media and the state.

Perry, B. (2014) 'Gendered Islamophobia: hate crime against Muslim women, Social Identities,' *Journal for the Study of Race, Nation and Culture*, 20(1): 74-89
<https://www.tandfonline.com/doi/abs/10.1080/13504630.2013.864467>

This article examines the public debate leading to the 2004 French law banning conspicuous religious signs in schools and French colonial attitudes to veiling in Algeria, in conjunction with discourses on the veil that have arisen in other western contexts.

Al-Saji, A. (2010) 'The Racialization of Muslim Veils: A philosophical analysis,' *Philosophy and Social Criticism*, 36(8): 875-902
<http://journals.sagepub.com/doi/pdf/10.1177/0191453710375589>

Session 4: June 8 2018

In this article, Du Bois explains how he sees the carving up of Africa by many European nations, that is the scramble for colonies, as an underlying cause of World War I.

Du Bois, W.E.B. (1915) 'The African Roots of War,' *The Atlantic Monthly*, pp.707-714
<http://scua.library.umass.edu/digital/dubois/WarRoots.pdf>

Worlds of Color explores the problem of the color line and how it relates to the catastrophe of World War I.

Du Bois, W.E.B. (1925) 'Worlds of Color,' *Foreign Affairs*, 3(3): 423-444
<http://www.jstor.org/tc/accept?origin=/stable/pdf/20028386.pdf>