Slaves and Citizens: *The Contested Road to Liberty and the Global History of the West*

Course Level: Undergraduate 300/400 level
Duration: Full Academic Year (24 Weeks)
Subject Area: Political Philosophy / History of Western Political Thought / Imperialism and Anti-Colonialism / Feminism / Radical Political Thought

I. Course Description

The history of Western political thought is not what it seems. Far from being an isolated, self-generating cradle of political ideas, the West is a contested concept forged through global encounters, colonial expansions, and radical anti-colonial resistance. These counter-traditions return to centres of power to unmake and reshape the consensus – striking back at imperialism and contesting the very universalism of Western political theory.

This full-year course provides a revisionist global genealogy of Western political thought – shifting away from insulated Eurocentric canons. Rather than offering a traditional triumphalist narrative of liberty, it interrogates a central question: How did foundational concepts of Western political thought – sovereignty, property, natural law, rights, citizenship, subjecthood, patriarchy, gender, revolution, and history itself – originate in global expansion, get tested at the imperial periphery, and return to unmake and reconstruct the European consensus?

The course moves through three overarching, interconnected arcs:

1. **The Islamic and Scholastic Foundations (Weeks 1–6):** We trace how Arab political thought (Al-Farabi, Averroes, Avicenna, Ibn Khaldun) preserved, transformed, and extended Greek philosophy, medicine, and climate theory – providing the intellectual transmission that sparked European scholasticism and Renaissance science. Crucially, we examine the conceptualisation of unfree labour and human hierarchy in medieval Islam, exploring how Arab thinkers synthesised Aristotelian political anthropology ('slaves by nature') and Galenic climate theory (the 'Seven Climes') with inherited Abrahamic scriptural traditions to construct an initial theoretical basis for ethnic categorisation and gendered hierarchies of reproductive labour before Atlantic expansion. As Iberian empires expanded across the Atlantic, Spanish Scholasticism and Jesuit political theory (Vitoria, Suárez) adapted these inherited Aristotelian and Thomist frameworks to colonial conquest, debating whether Indigenous populations were 'natural slaves' or rights-bearing subjects under natural law, while early Christian communitarian experiments (such as Jesuit *reducciones* in South America) prefigured early forms of liberation theology.
2. **Colonial Encounters and Early Modern Foundations (Weeks 8–11):** We analyse how European conceptualisations of global space fundamentally shaped early modern state theory. We examine how the 'state of nature', corporate sovereignty, and maritime trade law were drawn from colonial realities (Hobbes, Grotius, and the Virginia Company), how Locke developed agrarian theories of property and paternal power designed for settler enclosure and patriarchal subjection (interrogated via Astell and Pateman), and how Enlightenment critiques of empire collided with the actual revolutionary agency of enslaved populations and women in the Haitian Revolution

(Fatiman, James, Hegel). This arc concludes with nineteenth-century scientific racism and civilising missions.

3. **Global Marxism and Twentieth-Century Anti-Colonial Emancipation (Weeks 13–23):** Finally, we turn to investigate how Western critiques of capital, state power, and law travelled to the Global South and were radically transformed, showing how primitive accumulation was simultaneously a racialised and gendered enclosure of reproductive labour (Federici). We explore how Marxism adapted across Asia, Africa, and Latin America (Lenin, Mao, Nkrumah, Cabral, Guevara) to form a global Third Worldist axis. We examine the imperial 'boomerang effect' (*choc en retour*) – how methods of violence, spatial segregation, and legal exceptionalism forged at the colonial periphery returned to unmake and authoritarianise the metropolitan democracy at the European centre (Schmitt, Césaire, Arendt). This forms the backdrop for examining Pan-Africanism, Négritude, the Black Radical Tradition, Civil Rights, Subaltern Studies, and Black Feminist thought – interrogating whether national statehood and liberal 'citizenship' represent the ultimate horizon of human liberation, or a derivative, exclusionary structure that thinkers from Fanon and Du Bois to Gandhi, Malcolm X, and Angela Davis sought to transcend.

Learning Objectives

By the end of this year-long course, students will be able to:

1. Critically assess the history of political thinking in the West, connecting ideas in a changing global context, studying core arguments and their transmission.
2. Formulate independent written positions responsive to primary historical, philosophical, and political texts.
3. Communicate abstract conceptual material effectively during peer seminar discussions.

II. Required Texts

Primary source excerpts, historical documents, and critical theoretical essays will be available through digital course reserves.

Students are encouraged to consult general contextual histories on reserve, including Peter Frankopan, *The Silk Roads: A New History of the World* (Bloomsbury, 2015) for Semester One macro-history, and Robert J. C. Young, *Postcolonialism: An Historical Introduction* (Wiley-Blackwell, 2001) for Semester Two anti-colonial theory.

Recommended weekly readings will also be available digitally or on the reserve shelf.

III. Grading and Evaluation Scheme

In this full-year course, the grade weight is balanced across both semesters to ensure incremental skill development.

Assignment / Assessment	Weight	Due Date	Description

Tutorial / Class Participation	10%	Ongoing	Active, prepared weekly engagement, seminar debate and group presentations.
Primary Source Commentary	15%	Week 8 (November)	Close reading and conceptual study of an ancient or early modern text (1,200 words).
Mid-Term Take-Home Exam	20%	Week 12 (December)	Analytical essay exam covering Fall semester materials.
Primary Source Commentary	15%	Week 18 (February)	Close reading of a modern or contemporary intervention (1,200 words).
Term Research Paper	30%	Week 21 (March)	Independent research essay on an historical text or case study of a concept (2,500–3,000 words).
End-Term Take-Home Exam	10%	April Exam Period	Final reflection essay (1,000 words).

IV. Course Structure and Weekly Readings

Semester One: The Imperial Synthesis and the Construction of Western Political Theory – From Islamic Transmission to Atlantic Slavery and Enlightenment Contradictions (Weeks 1–12)

Week 1: Al-Farabi and Averroes: The Arab Transmission of Plato, Aristotle, and Political Rationalism

> *Theme*: The preservation, translation, and continuation of Greek philosophy in Islamic political thought.
>
> *Required readings*: selections from Al-Farabi, *The Political Regime* (Kitāb al-Siyāsa al-Madaniyya); Averroes (Ibn Rushd), *Decisive Treatise* (*Fasl al-Maqal*).
>
> *Recommended readings*: Peter Adamson, *Philosophy in the Islamic World* (Oxford University Press, 2016); Frankopan, 'The Road to Concord', in *The Silk Roads*, pp. 79–101.

Week 2: Medical Rationalism, Empiricism, and Renaissance Science

> *Theme*: Avicenna's synthesis of medicine and philosophy and its foundational impact on European scientific method, anatomical inquiry, and early modern university curricula.
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> *Required Readings*: Selections from Avicenna (Ibn Sina), *The Canon of Medicine* (Kitāb al-Qānūn fī al-Ṭibb).
>
> *Recommended reading*: Nancy Siraisi, *Avicenna in Renaissance Italy: The Canon and Medical Teaching in Italian Universities after 1500* (Princeton University Press, 1987).

Week 3: Climate Theory, Racialisation, and the Sociology of Slavery

> *Theme*: Galenic climate theory, medieval Arab debates on human variation and East African populations (*Zanj*), and the critique of Biblical narratives (such as the 'Curse of Ham'). Additionally, we examine how Galenic bodily humours and medieval Islamic juristic frameworks constructed gendered hierarchies of reproductive labour and legal subjecthood alongside Ibn Khaldun's sociology of unfree labor and state formation.

Required Readings: selections from Ibn Khaldun, *The Muqaddimah*.

Recommended reading: Chouki El Hamel, *Black Morocco: A History of Race, Slavery, and Islam* (Cambridge University Press, 2013), 17–59.

Week 4: Philosophical Isolation and the Human State of Nature

Theme: Autodidactic rationalism, nature, and the emergence of political consciousness outside Western institutional frameworks.

Required Readings: selections from Ibn Tufayl, *Hayy ibn Yaqẓan* (The Son of Yaqsan).

Recommended Reading: Samar Attar, *The Vital Roots of European Enlightenment: Ibn Tufayl's Influence on Modern Western Thought* (Bloomsbury, 2007), pp. 22–39.

Week 5: Spanish Scholasticism, Natural Law, and Imperial Conquest

Theme: The School of Salamanca, Aristotle's *Politics*, and the debate over the enslavement of Indigenous peoples.

Required Readings: selections from Francisco de Vitoria, *De indis et de iure belli relectiones*, edited by Ernest Nys (Carnegie Institution of Washington, 1917).

Recommended Reading: Anthony Pagden, *The Fall of Natural Man: The American Indian and the Origins of Comparative Ethnology* (Cambridge University Press, 1982), pp. 27–56.

Week 6: Jesuit Political Theory, Popular Rights, and Proto-Liberation Theology

Theme: Francisco Suárez's challenge to divine right and the conceptualisation of natural rights for colonial subjects. Christian communitarian experiments in Latin America (including Franciscan and Jesuit *reducciones*) and early critiques of imperial violence.

Required Readings: selections from Francisco Suárez, *De Legibus* (On Laws and God the Lawgiver); Bartolomé de Las Casas, *A Short Account of the Destruction of the Indies*.

Film screening: *The Mission* directed by Roland Joffé (1986, 125 minutes).

Recommended Reading: Harro Höpfl, *Jesuit Political Thought: The Society of Jesus and the State, c. 1540–1630* (Cambridge University Press, 2004), pp. 186–223, 263–82; Julia Sarreal, *The Guaraní and Their Missions: A Socioeconomic History* (Stanford University Press, 2014).

Week 7: Reading Week (no class)

Week 8: The Free Sea, the 'New World', and Hobbes's State of Nature **(PRIMARY SOURCE COMMENTARY DUE)**

Theme: Hugo Grotius's formulation of maritime natural law (*Mare Liberum*) and Anglo-Dutch commercial imperialism, alongside the iconographic and conceptual construction of the Indigenous Americas as the 'state of nature' in Hobbes, corporate colonialism, and early modern state formation.

Required Readings: Thomas Hobbes, *On the Citizen*, edited and translated by Richard Tuck and Michael Silverthorne (Cambridge University Press, 2014), pp. 21–65; idem, *Leviathan*, edited by Richard Tuck (Cambridge University Press, 2007), pp. 86–90, 129–38, 155–65. Hugo Grotius, *The Free Sea*, translated by Richard Hakluyt, edited and with an introduction by David Armitage (Liberty Fund, 2004), pp. 5–21, 25–37.

Recommended Reading: Annabel Brett, *Changes of State: Nature and the Limits of the City in Early Modern Natural Law* (Princeton University Press, 2011), pp. 1–10; Noel Malcolm, 'Hobbes, Sandys, and the Virginia Company', in idem, *Aspects of Hobbes* (Oxford University Press, 2002), pp. 52–79; Richard Tuck, *The Rights of War and Peace: Political Thought and the International Order from Grotius to Kant* (Oxford: Oxford University Press, 1999), Chapter 3 ('Hugo Grotius'), pp. 78–108.

Week 9: Locke, Settler Colonialism, and the Patriarchal Foundations of Property

Theme: Enclosure, 'wasted land', and the justification of settler colonialism. Further, we interrogate the patriarchal foundations of Lockean liberalism by contrasting his account of agrarian property and paternal power with early feminist critiques of marital subjection and the gendered division of colonial domestic labour.

Required Readings: John Locke, *Two Treatises of Government*, edited by Peter Laslett (Cambridge University Press, 1988), pp. 285–302; idem, 'The Fundamental Constitutions of Carolina' in *Political Essays*, edited by Mark Goldie (Cambridge University Press, 1997), pp. 160–81; Mary Astell, 'Reflections Upon Marriage', in Patricia Springborg (ed.), *Astell: Political Writings* (Cambridge University Press, 1996), pp. 9–48.

Recommended Reading: James Tully, *An Approach to Political Philosophy: Locke in Contexts* (Cambridge University Press); Carole Pateman, *The Sexual Contract* (Stanford University Press, 1988), pp. 77–102; Tim Stanton, 'John Locke and the Fable of Liberalism', *The Historical Journal* 61, 3 (2018), pp. 597–622.

Week 10: Enlightenment Critique, the 'Noble Savage', and the Haitian Revolution

Theme: Anti-imperialist currents within European Enlightenment thought. Recognition, historical agency, and the realisation of universal freedom through slave revolt – a counter-textual reading of lordship and bondage in the Saint-Domingue revolution. Special attention is paid to the revolutionary agency, spiritual leadership, and political organisation of enslaved women (such as Cécile Fatiman and Sanité Bélair) alongside Toussaint Louverture.

Required Readings: Denis Diderot, *Supplement to Bougainville's Voyage*; G. W. F. Hegel, *Phenomenology of Spirit*, translated by A. V. Miller, with analysis and foreword by J. N. Findlay (Oxford University Press, 1977), pp. 111–119; C. L. R. James, *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution* (Vintage Books, 1989), pp. 356–377.

Recommended Reading: Sankar Muthu, *Enlightenment Against Empire* (Princeton University Press, 2003); Susan Buck-Morss, *Hegel, Haiti, and Universal History* (University of Pittsburgh Press, 2009), pp. 21–75; Laurent Dubois, *A Colony of Citizens: Revolution and Slave Emancipation in the French Caribbean, 1787–1804* (University of North Carolina Press, 2004).

Week 11: Scientific Racism, Imperial Ideology, and Empire

Theme: Biological determinism, racial hierarchies, civilising missions, and the ideological defence of global empire. We contrast the fatalistic scientific racism of Gobineau with Tocqueville's liberal-imperial critique, alongside Joseph Chamberlain's formulation of the British 'constructive' imperial mission.

Required Readings: Alexis de Tocqueville, *'The European Revolution' and Correspondence with Gobineau*, edited and translated by John Lukacs (Greenwood Press, 1974), pp. 224–31, 290–6; Joseph Chamberlain, 'The True Conception of Empire' , in idem, *Speeches and Documents on British Colonial Policy, 1763–1917, Vol. II*, edited by A. B. Keith (Oxford University Press, 1953), pp. 226 – 233.

Recommended Reading: Jennifer Pitts, *A Turn to Empire: The Rise of Imperial Liberalism in Britain and France* (Princeton University Press, 2005); Hannah Arendt, *The Origins of Totalitarianism* (Harcourt Brace Jovanovich, 1973), pp. 158 – 184.

Week 12: End of Term / Winter Break **(MID-TERM TAKE-HOME EXAM)**

Semester Two: The Counter-Traditions and the Reconstruction of Universalism – From Global Marxism and Black Radical Thought to Subaltern Studies and Intersectionality (Weeks 13–24)

Week 13: Marx on Capital, Slavery, Colonialism, and Primitive Accumulation

Theme: Primitive accumulation, global market expansion, and colonial violence in Marxist theory. By reading Marx alongside Silvia Federici, we demonstrate how primitive accumulation was not merely an economic transition, but a racialised and gendered enclosure of reproductive labour, women's bodies, and communal knowledge essential to early capitalist expansion

Required Readings: Karl Marx, 'So-Called Primitive Accumulation' *Capital: A Critique of Political Economy*, *Volume One*, translated by Ben Fowkes (Penguin Books, 1990), 873–940; Silvia Federici, *Caliban and the Witch: Women, the Body and Primary Accumulation* (Autonomedia, 2004), 61–132.

Film Screening: *Burn!* (Queimada!), directed by Gillo Pontecorvo (1969, 112 mins).

Recommended Readings: David Harvey, *The New Imperialism* (Oxford University Press, 2003), pp. 137–82.

Week 14: Imperialism, Spatial Order, and Colonial Violence: 'choc en retour'

Theme: Reinterpreting Marxist political theory and spatial jurisprudence for the global imperial state system. We examine the imperial 'boomerang effect' (choc en retour) – how methods of violence, spatial segregation, administrative massacre, and legal exceptionalism forged at the colonial periphery returned to unmake and authoritarianise the metropolitan European centre.

Required Readings: selections from V.I. Lenin, 'Imperialism, the Highest Stage of Capitalism', in idem, *Collected Works, Vol. 22* (Moscow: Progress Publishers, 1964), pp. 185–304; Carl Schmitt, *The Nomos of the Earth in the International Law of the* Jus Publicum Europaeum, translated by George L. Ulmen (Telos Press, 2003), pp. 86–100, 213–226; Aimé Césaire, *Discourse on Colonialism*, translated by Joan Pinkham (Monthly Review Press, 2000), pp. 35–46; Hannah Arendt, *The Origins of Totalitarianism* (Harcourt Brace Jovanovich, 1973), pp. 185 – 221, 267 – 302.

Recommended Readings: Anthony Brewer, *Marxist Theories of Imperialism: A Critical Survey* (Routledge, 1990); Karuna Mantena, *Alibis of Empire: Henry Maine and the Ends of Liberal Imperialism* (Princeton University Press, 2010).

Week 15: Peasant Revolution and Anti-Imperialist Marxism in East Asia

Theme: Adapting Western Marxism to non-Western, agrarian colonial contexts.

Required Readings: Mao Tse-tung, 'Report on an Investigation of the Peasant Movement in Hunan', in *Selected Works of Mao Tse-tung, Vol. I* (Peking: Foreign Languages Press, 1965), pp. 23–59; Mao Tse-tung, 'On New Democracy', in Selected Works of Mao Tse-tung, Vol. II (Peking: Foreign Languages Press, 1965), pp. 339–384.

Recommended Readings: Rebecca E. Karl, *Mao Zedong and China in the Twentieth-Century World* (Duke University Press, 2010).

Week 16: Pan-Africanism, Neo-Colonialism, and Global Liberation

Theme: Theoretical approaches to post-colonial independence and economic subjugation, contrasting standard Westphalian state citizenship with the Pan-African ambition of regional-global solidarity. Is sovereign citizenship in a small post-colonial nation-state a trap designed by imperial powers to fracture Third World solidarity?

Required Readings: George Padmore, *Pan-Africanism or Communism? The Coming Struggle for Africa* (London: Dennis Dobson, 1956), pp. 117–70, 372–9; Kwame Nkrumah, *Neo-Colonialism: The Last Stage of Imperialism* (Panaf Books, 2009 [1965]), pp. ix–xx, 239–254.

Recommended Readings: Ama Biney, *The Political and Social Thought of Kwame Nkrumah 1909–1972* (Palgrave Macmillan, 2011); Adom Getachew, *Worldmaking After Empire: The Rise and Fall of Self-Determination* (Princeton University Press, 2019), pp. 1–36, 71–106, 107–75.

Week 17: Tricontinentalism, Anti-Imperialist Solidarity, and Global Third Worldism

Theme: Armed struggle, revolutionary consciousness, and the theoretical and cinematic formulation of Third World liberation across Latin America and North Africa.

Required Readings: Frantz Fanon, *A Dying Colonialism*, translated by Haakon Chevalier (Grove Press, 1965), pp. 35–67; Ernesto Che Guevara, 'Socialism and Man in Cuba' (March 1965), in *Che Guevara Reader: Writings on Politics and Revolution*, edited by David Deutschmann (Ocean Press, 2003), pp. 212–230; Amílcar Cabral, 'The Weapon of Theory', in idem, *Revolution in Guinea: Selected Texts* (Stage 1, 1969), pp. 73–90.

Film screening: *The Battle of Algiers* (La battaglia di Algeri), directed by Gillo Pontecorvo (1966, 121 minutes).

Recommended Readings: Robert J. C. Young, *Postcolonialism: An Historical Introduction* (Blackwell, 2001), pp. 204–16, 274–92.

Week 18: Négritude, Poetic Knowledge, and Anti-Colonial Humanism **(PRIMARY SOURCE COMMENTARY DUE)**

Theme: Cultural revaluation, surrealist poetics, and the philosophical critique of Western humanism. Re-imagining decolonisation beyond the nation-state through Antillean and West African Black radical thought. Is citizenship in a modern republic an engine of alienation that requires cultural and ontological refusal?

Required Readings: Aimé Césaire, *Discourse on Colonialism*, translated by Joan Pinkham (Monthly Review Press, 2000 [1955]), pp. 31–78. Aimé Césaire, 'Notebook of a Return to the Native Land', in idem, *The Collected Poetry*, translated and edited by Clayton Eshleman and Annette Smith (University of California Press, 1983), pp. 34–85; Léopold Sédar Senghor, *The Foundations of 'Africanité' or 'Négritude' and 'Arabité'*, translated by Mercer Cook (Présence Africaine, 1971), pp. 23–48.

Recommended Readings: Gary Wilder, *Freedom Time: Negritude, Decolonization, and the Future of the World* (Duke University Press, 2015), pp. 1–16, 17–48.

Week 19: Reading Week (no class)

Week 20: The Phenomenology of Violence and Decolonisation: The Black Radical Tradition

Theme: Psychological degradation, colonial subjugation, and liberation through revolutionary action. Race, empire, and capitalism from the perspective of Pan-African intellectual history.

Required Readings: Frantz Fanon, *The Wretched of the Earth*, translated by Richard Philcox (New York: Grove Press, 2004), pp.1–62, 97–144; W.E.B. Du Bois, *Black Reconstruction in America, 1860–1880*, edited by Henry Louis Gates, Jr. (Oxford: Oxford University Press, 2014), pp. 1–12, 43–66, 581–598.

Recommended Readings: Ato Sekyi-Otu, *Fanon's Dialectic of Experience* (Harvard University Press, 1996); Cedric J. Robinson, *Black Marxism: The Making of the Black Radical Tradition* (University of North Carolina Press, 2005).

Week 21: Civil Rights, Non-Violence, and Anti-Imperialist Solidarity vs. Black Nationalism, Self-Determination, and Human Rights **(TERM RESEARCH PAPER DUE)**

Theme: Martin Luther King's civil rights political theory, internationalism, and radical anti-war thought. Malcolm X's shift from civil rights to international human rights and anti-colonialism.

Required Readings: Martin Luther King Jr., *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.*, edited by James M. Washington (HarperCollins, 1991), pp. 289–301, 231–44; Malcolm X, 'The Ballot or the Bullet' and 'By Any Means

Necessary', in *Malcolm X Speaks: Selected Speeches and Statements*, edited by George Breitman (Grove Press, 1990), pp. 23–44, 33–67.

Recommended Readings: Brandon M. Terry and Tommie Shelby (eds.), *To Shape a New World: Essays on the Political Philosophy of Martin Luther King, Jr.* (Harvard University Press, 2018); Manning Marable, *Malcolm X: A Life of Reinvention* (Viking, 2011).

Week 22: Anti-Colonial Nationalism, Derivative Discourse, and Subaltern Studies

Theme: Critique of modern industrial civilisation, the derivative nature of anti-colonial nationalism, and the subaltern challenge to Enlightenment historiography. Is the concept of the 'citizen' itself a 'derivative discourse' that inherits the repressive apparatus of the European bourgeois state?

Required Readings: Mahatma Gandhi, *'Hind Swaraj' and Other Writings*, edited by Anthony J. Parel (Cambridge University Press, 1997), pp. 26–37, 66–75, 88–100; Jawaharlal Nehru, *The Discovery of India* (Oxford University Press, 1989), pp. 283–325; Partha Chatterjee, *Nationalist Thought and the Colonial World: A Derivative Discourse?* (Zed Books, 1986), pp. 36–53, 85–125; Ranajit Guha, 'On Some Aspects of the Historiography of Colonial India', in idem (ed.), *Subaltern Studies I: Writings on South Asian History and Society* (Oxford University Press, 1982), pp. 1–8.

Recommended Readings: Dipesh Chakrabarty, *Provincializing Europe: Postcolonial Thought and Historical Difference* (Princeton University Press, 2000), pp. 27–46; Sudipta Kaviraj, *The Trajectories of the Indian State: Politics and Ideas* (Oxford University Press, 2010).

Week 23: Black Feminist Thought, Intersectionality, and the Critique of the Liberal Subject

Theme: Black Feminist political theory as an 'epistemological break' from liberal individualism. We examine how Black Feminist thinkers conceptualised intersecting systems of oppression (race, gender, class, and coloniality), unfree labour, prison abolition, and structural critiques of colonial capitalism to construct alternative horizons of universal human emancipation.

Required Readings: The Combahee River Collective, 'A Black Feminist Statement' (1977), in Keeanga-Yamahtta Taylor (ed.), *How We Get Free: Black Feminism and the Combahee River Collective* (Haymarket Books, 2017), pp. 15–27; Angela Y. Davis, *Women, Race, and Class* (Vintage Books, 1983), pp. 3–29, 222–44.

Recommended Readings: Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (Routledge, 2000), pp. 1–44, 273–90; Audre Lorde, 'The Master's Tools Will Never Dismantle the Master's House', in idem, *Sister Outsider: Essays and Speeches* (Crossing Press, 1984), pp. 110–14.

Week 24: Year-End Review **(FINAL END-TERM EXAM PREPARATION)**

Film screening: *Black Girl* (La Noire de...), directed by Ousmane Sembène (1966, 60 mins)