

Constraints of Creativity

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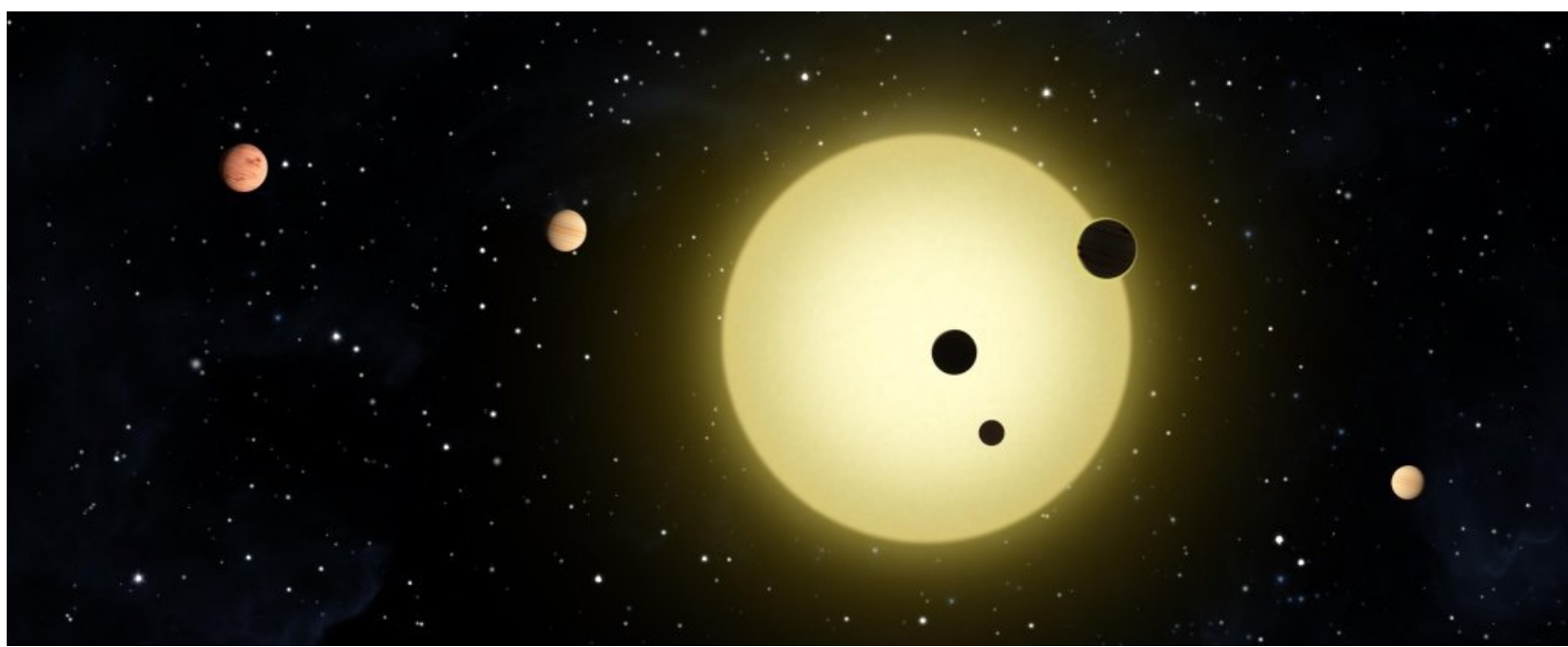
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School of Arts,
Languages and Cultures

CIDRAL

The Centre for
Interdisciplinary
Research in the
Arts and Languages



Michelle M. Wright

Augustus Baldwin Longstreet Professor of English, Emory University

‘Meet Me in Paris: Epiphenomenal Spacetimes and Postwar Blackness’

Masterclass

19 March, 12-2 P.M.

Room A4, Samuel Alexander Building

In this master class I will focus on Paris as an ambivalent site for the post/colonial as it encounters Black Modernity, especially in terms of the Black and African Diasporas. Drawing from Ama Ata Aidoo's *Our Sister Killjoy*, James Baldwin's *Notes of a Native Son* and Bernard Dadié's *Black Man in Paris*, I will argue that, exactly because it is "compromised" and unstable, European cities can be analyzed through race, gender and sexuality as a site for diasporic encounters, both in terms of what does and what does not happen at that intersection. While I will be working from a very specific rubric, the goal of the master class is to broaden out from that reading and engage with students' projects that do use or want to use gender and sexuality and/or a very contradictory set of texts.

Refreshments will be available.

‘Temporal Tyrannies: Linear Time and the Black Subject’

Public Lecture

19 March, 5-6.30 P.M.

Room A113, Samuel Alexander Building

This event is co-organised by CIDRAL and the EAC Research Seminar.

In this talk, I will argue that time, or spacetime, can play an almost disproportionate role in our constructions of Blackness across the diaspora. More specifically, I will start with the problem of over-representation: why, despite all evidence to the contrary, most work on the Black and African diasporas is suited to a specifically African American idiom but little else. By putting discourses on time by theoretical particle physicists and science journalists into conversation with contemporary creative and non-fiction texts from the Black and African diasporas, I will argue that we can meet the seemingly impossible challenge of representing a much broader, diverse (and therefore accurate) range of Black identities and collectives in our work on diaspora, diasporic politics, and diasporic identities.