

2003

African and African American Studies Newsletter, Winter Quarter 2003

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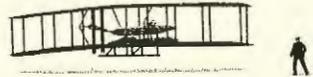


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WRIGHT STATE
UNIVERSITY

NEWSLETTER
AFRICAN AND AFRICAN AMERICAN STUDIES
COLLEGE OF LIBERAL ARTS
WINTER QUARTER 2003

FROM THE DIRECTOR:

Greetings. AFS welcomes you back to a new academic year and hopes that your Fall Quarter is going well. Last year was a great first year for the AFS program. Not only did we mark the first anniversary of the major, we also graduated our first major—Mr. Byron Thomas. We are especially proud to share that Byron has entered a Masters degree program at Indiana University where he will be majoring in African American Studies. His plans are to become an educator in this field.

Already off to a fine beginning, this year holds every promise of being just as exciting and rewarding as last year.

AFS has moved into its new offices on the first floor of the beautifully renovated Millet Hall. Located in room 140 Millet Hall, AFS shares a suite with the Asian Hispanic and Native American Center, the Bolinga Black Cultural Resources Center, the Women's Center, and the Women's Studies Program.

AFS is especially delighted to be welcoming two new Visiting faculty in the Winter Quarter. Judge Adele Riley, formerly a Montgomery County Municipal Court Judge, will serve as Visiting AFS Professor in the Political Science Department. Mr. William Gillespie, formerly Assistant City Manger of Dayton, Ohio, will serve as Visiting AFS Instructor in the Urban Affairs and Geography Department.

AFS thanks Willis Bing Davis for the three years he served as our Visiting Professor. We wish him well as he opens his new studio on West Third Street\Martin Luther King Blvd in the Dunbar Wright Brothers district.

During the year, AFS will be engaging in several collaborative projects with the Bolinga Black Cultural Resources Center. We ask you to show your support for AFS and the Bolinga Center by attending and participating in these events.

Winter Quarter Courses Offered/Descriptions:**COM 102 Essentials of Interpersonal Communication W, MW, & F (various times)**

Introduction to interpersonal and interpersonal communication process as they affect communication style and competence. Emphasis on a holistic approach to communication by understanding concepts, analyzing experiences, and practicing new skills.

ENG 310 Studies in African Literature M, W, F (11:00- 11:50)

This course introduces students to the depth and diversity of African postcolonial literature. It also invites students to conduct their own critical interpretations of the literature in the larger cultural context of contemporary African issues: oral versus written forms; tradition modernity; political structures of government; English- language use; colonialism and globalization; African feminist practice and women's issues, to just name a few. Prerequisite: ENG 102.

ENG 399 African American Masterworks: 20th Century T, TH (11- 12:15)

The principle aim of this course is to examine masterworks from the African American literary canon. These are works, which anyone who considers him or herself conversant in African American literature should have read; indeed, must have read in order to be able to address African American literature during the past 100 years. Prerequisite: ENG 101, or ENG 102.

HST 215 African-American History M, W, F (12:00- 12:50)

Survey of black people in American society from colonial slave trade to the present. Reconstruction to the present.

HST 475 19th -Century United States History T, TH (9:30- 10:45)

Courses offered under this number examine distinct periods in the 19th century (e.g., Civil War and reconstruction) and major topics such as slavery. Topics vary

HST 490 Prominent African Americans M, W, F (2:00- 2:50)

This course analyzes the careers of five nationally known 20th century African American leaders and spokespersons who sought in diverse ways to advance the race, to overcome racial barriers that pervade American society, and sought to facilitate the emergence of the Black community into a vibrant social, political and economic entity. The course will explore how and why these persons emerged as social activists, and it will examine their beliefs, their public careers, and their legacies. Prerequisite: HST 211-212 or HST 214-215.

MUS 197 Paul Laurence Dunbar Chorale T, TH (3:30- 5:00)

A choral ensemble for students who desire to explore the musical style of gospel music and its roots and various forms. Includes performances of a body of literature associated with the African-American church to the university and surrounding communities.

PLS 364 Contemporary African Politics T, TH (12:30- 1:45)

Political processes and governmental institutions of sub-Saharan Africa; special attention to dynamics of political development and social and economic change. Comparative analysis of selected African political system.

PSL 407 Seminar in Political Theory W (1:00- 3:50)

Readings, research, reports, and discussion on selected theorists, topics, and problems. Topics vary.

PSL 428 Contemporary African American Problems TH (7:00- 9:50)

The critical pedagogy of this course allows for an in-depth exploration of many problematic issues that assail African-Americans from outside and within the black community itself. Several possible explanations and solutions will be addresses.

REL 235 Introduction to the African-American Religious Experience T, TH (2:00- 3:15)

Survey of the black American religious experience from the colonial era to the present. Examines what black American religion is and the role it plays in the sociopolitical life of Afro-American

RST 270 Regional Studies: Africa T (7:00- 9:50)

Introduction to African environments; diversity of cultural heritages; changes due to modernization; survey of the relations of Africa to other non-Western regions; and the contribution of Africa to world civilization

SOC 341 Social Inequality M, W, F (2:00- 2:50)

Structures, theories, and consequences of social inequality with special emphasis on the United States.

SOC 442 Race and Minority Relationships W (4:00-6:50)

Study of intergroup, racial, and ethnic group relations including the process and consequences of conflict, prejudice, and discrimination.

Video Available

The Dayton Art Institute's last exhibition "*Looking Forward/Looking Black*," reviewed the work of contemporary Black artists. One segment of the exhibition featured ads, toys and other objects that perpetuated stereotypes and cultural perceptions. The Education Department of the Dayton Art Institute has an excellent video on this subject and it may be borrowed for use in the African and African American Studies Program. Contact Susan Anable at 223-5277 if you would like to borrow this video.

FACULTY REFLECTIONS

Thoughts on Black Think Tanks and Such

Dr. Frank Dobson, Jr.

Director, BBCRC/Associate Professor, English

There is an important website, blackthinktank.com, that we all should visit. This site, the brainchild of Drs. Julian and Nathan Hare, is thought provoking and educational. It presents the sort of educational information that many schools have never taught. Below is an example of what one will find on the site:

"The Statue of Liberty"

Good day, it is hard to believe that after my many years of schooling (secondary and post) the following facts about the Statue of Liberty was never taught. Hundreds of thousands if not millions of people including myself have visited the Statue of Liberty over the years but yet I'm unable to find one person who knows the true history behind the Statue- amazing.

Yes, amazing that so much important Black history (such as this) is hidden from us (Black and White). What makes this even worse is the fact that the current twist on history perpetuates and promotes white supremacy at the expense of Black Pride.

During my visit to France I saw the original Statue of Liberty. However there was a difference, the statue in France is Black. "Ya learn something new everyday!"

The Statue of Liberty was originally a Black woman, but, as memory serves, it was because the model was Black. In a book called "The Journey of The Songhai People", according to Dr. Jim Haskins, a member of the National Education Advisory Committee of the Liberty-Ellis Island Committee, professor of English at the University of Florida, and prolific Black author, points out that what stimulated the original idea for that 151-foot statue in the harbor.

He says that the idea for the creation of the statue initially was the part that Black soldiers played in the ending of Black African Bondage in the United States. It was created in the mind of the French historian Edourd de Laboulaye, chairman of the French Anti-Slavery Society, who, together with sculptor Frederic Auguste Bartholdi, proposed to the French government that the people of France present to the people of the United States through the American Abolitionist Society, the gift of a Statue of Liberty in recognition of the fact that Black soldiers won the Civil War in the United States. It was widely known then that it was Black soldiers who played the pivotal role in winning the war, and this gift would be a tribute to their prowess.

Suzanne Nakasian, director of the Statue of Liberty, Ellis Island Foundations' National Ethnic Campaign said that the Black Americans' direct connection to Lady Liberty is unknown to the majority of Americans, BLACK or WHITE. When the statue was presented to the US Minister to France in 1884, it is said that he remonstrated that the dominant vie of the broken shackles would be offensive to a U.S. South, because since the statue was a reminder of Blacks winning their freedom. It was a reminder to a beaten South of the ones who caused their defeat, their despised former captives.

Documents of Proof: 1.) You may go and see the original model of the Statue of Liberty, with the broken chains at her feet and in her left hand. Go to the Museum of the City of N.Y, Fifth Avenue and 103rd Street (212) 534-1672 or call the same number and dial ext.208 and speak to Peter Simmons and he can send you some documentation. 2.) Check with the N.Y. Times magazine, part II May18, 1986. 3.) The dark original face of the Statue of Liberty can be seen in the N.Y. Post June 17, 1986, also the Post stated the reason for the broken chains at her feet. 4.) Finally, you may check with the French Mission or the French Embassy at the U.N or in Washington, D.C. and ask for some original French material on the Statue of Liberty, including the Bartholdi original model. You can call in September (202) 944-6060 or 6400.

Anonymous Author; reprint from Black Think Tank

We at Wright State need our own blackthinktank, a vehicle of dialogue about African American culture and life. This newsletter, under the direction of Dr. Paul Griffin, is a step in that direction. I urge you to read, share, and submit to the AFS newsletter.

Director: Dr. Paul Griffin**SECRETARY: NANCY BUCKHEISTER****OFFICE: 140 Millett Hall****TELEPHONE: 775-5532**

AFS was sorry to hear of the passing of Mrs. Markeka Henderson, wife of the Rev. Dr. Perry Henderson, Jr. Dr. Henderson has been a guest lecturer in our AFS Program and also was one of the charter members of the former National conference on the Future Shape of Black Religion.

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