



# Indiana State University

AFRI 113  
Introduction to African  
and African American  
Studies

MWF 9:00-9:50  
Stalker Hall 108

Dr. Jennifer Ryan—[jryan@indstate.edu](mailto:jryan@indstate.edu)  
Office: Stalker Hall 109 ; Campus Telephone: 2554  
Office Hours: Monday 1-2 and Thursday 11:30-12:30 or by  
appointment

### What this syllabus contains:

1. Required Texts and Materials
2. Course Description
3. Learning Objectives (Course Aims, Historical Studies Objectives, Foundational Studies Objectives, Content Objectives, and Skill Objectives)
4. Course Policies (Attendance, No late assignments, Students with Disabilities, Academic Integrity, Email, Laptop Usage)
5. Grading information
6. Assignments
7. Exam Information
8. Course Schedule
9. Complete list of course readings

### Required Texts and Materials:

*Let Nobody Turn us Around: Voices of Resistance, Reform, and Renewal.* Ed.  
Manning Marable and Leith Mullings. Oxford: Rowman and  
Littlefield, 2000.

*Narrative of the Life of Frederick Douglass*

Supplemental Readings (denoted in the class schedule) and other

Materials are available on Blackboard

Regular Internet Access is Required for this Class

### Course Description:

In this course, we will explore a variety of topics concerning the lives of black people in Africa and the United States. The course will use diverse areas of study, such as political science, history, musicology, economics, and sociology to examine people, events, and philosophies in the history of the African Diaspora. The core of the course will be the discussions of

writings by African Americans themselves and an examination of the ideas underlying these writings.

### **Learning Objectives:**

AFRI 212 is a part of the Foundational Studies curriculum at ISU, a program designed to introduce students to a variety of ways of looking at the world. The learning objectives for AFRI 212 reflect those laid out in the Foundational studies program in general and in the category of Global Perspectives and Cultural Diversity in particular.

#### Global Perspectives and Cultural Diversity Objectives (GPCDO 1-4, noted later)

1. Demonstrate knowledge of cultures and worldviews;
2. Identify social, economic, political, and environmental interrelationships between cultures and worldviews;
3. Use multiple lenses such as race and ethnicity, gender, social class, regional culture, and religion to evaluate one's culture in comparison to those studied; and
4. Articulate how the social construction of culture and worldviews shapes contemporary social and political issues.

#### Foundational Studies Objectives (FSO 1-10, noted later)

Because this course is part of the larger Foundational Studies Program, it is important to place its goals within the context of the program's goals. By the conclusion of your Foundational Studies Program at ISU, you will be able to...

1. Locate, critically read, and evaluate information to solve problems;
2. Critically evaluate the ideas of others;
3. Apply knowledge and skills within and across the fundamental ways of knowing (natural sciences, social and behavioral sciences, arts and humanities, mathematics, and history);
4. Demonstrate an appreciation of human expression through literature and fine and performing arts;
5. Demonstrate the skills for effective citizenship and stewardship;
6. Demonstrate an understanding of diverse cultures within and across societies;
7. Demonstrate the skills to place their current and local experience in a global, cultural, and historical context;

8. Demonstrate an understanding of the ethical implications of decisions and actions;
9. Apply principles of physical and emotional health to wellness;
10. Express themselves effectively, professionally, and persuasively both orally and in writing.

The program is also designed to build skills for applied learning. These Skill and Applied Learning Objectives (SAO 1-3, noted later) require that the course contribute to

1. Developing critical thinking skills
2. Developing information literacy skills
3. Developing your writing skills (by including a graded writing component)

### **Structure:**

Most weeks, classes will follow a lecture and discussion format. After a short lecture introducing the topics for the day, classes will turn to a discussion of various questions and related issues. These discussions will necessarily take as their point of departure the listed readings for the week. **You are required to complete all these assignments before each class.** Classroom participation will be crucial to your grade in this course. This means taking part in discussions and, therefore, presumes class attendance.<sup>1</sup>

### **Grading:**

The final grade in this course will depend on several components—class participation, assignments, any quizzes, and three exams. Weight for each of these components will be assigned in the following way:

<i>Exam 1</i>	20%
<i>Exam 2</i>	25%
<i>Exam 3</i>	25%
<i>Oral History Project</i>	15%
<i>Class Participation, Assignments, Quizzes</i>	15%

---

<sup>1</sup> The readings for the course consist entirely of primary documents, almost all of which were written by African Americans. The students learn to tackle these readings as sources for ideas that have been fundamental to developing philosophies within African American society. Because of their often antiquated prose style and unfamiliar concepts, students must develop their critical reading skills in order to understand, summarize, and apply the underlying philosophies of each writer. (FSO 1,2,3,7; SAO 1).

NO late assignments will be accepted, no extra dates offered for exams. If you have a problem with a date for assignments or exams, you need to notify me within the first two weeks (this includes conflicts for religious reasons).

## **Attendance**

Attendance is **Required**. Students who miss more than five classes for any reason will fail the attendance and participation portion of the class.

## **Exams**

Exams will test both factual knowledge (i.e. the identities of authors, dates, and vocabulary) as well as students' understanding of broader issues such as philosophy and historical trends. While the exams are not technically cumulative, students will be responsible for an understanding of the main concepts and vocabulary used throughout the semester.

## **Oral History Project**

In order to apply what we are learning in this class to a hands-on experience, each student will undertake an oral history project. The purpose of this project is to gain firsthand knowledge about the experiences of older generations of Americans. Your interviewee need not be African American, but the topic of your interview should have something to do with African American history or the history of race in America. You may choose, for example, to discuss the changing face of neighborhoods in your interviewee's city or their experiences with school integration. Your interviewee should be at least 55 years old. You may want to interview a relative, but ideally your interviewee should not be a parent.

Your interview must be recorded and put in a format appropriate for archiving in the library. You **MUST** have your interviewee sign a form giving permission to use the interview for your paper and to archive the interview.

Your final paper will be a biographical treatment of the interviewee with his or her life contextualized in African American history or the history of race relations in America. You must draw on the course readings, other primary documents, or scholarly treatments of the historical period(s) you discuss.

Interviewing techniques, information on borrowing digital recorders, and information on formatting your interview for the library can be found on the Blackboard site.<sup>2</sup>

## Class Policies

**Attendance is Required.** Students who miss more than five classes will fail the attendance and participation portion of the class. Attendance in this class is mandatory and will be monitored. A significant portion of your grade will depend on your active participation in this class. You must let me know **at the beginning of the semester** if you must be absent for religious holidays. Other absences may be excused at the discretion of the instructor.

**Laptop Policy:** Laptops are often distracting to other students and discourage active participation. Laptops will be permitted in class for **taking notes only**. I reserve the right to change this rule if I suspect it is being abused. It is possible that I may occasionally require laptops for class.

**Cell Phones:** Cell phones must be off during class. Texting is not allowed. Students caught texting will be given an absence for the day.

**Email Policy:** It is your responsibility to check your email on a regular basis and in a timely fashion. Email sent to the instructor will normally be answered within 48 hours. Please do not send last-minute emails.

**Email Format:** All emails should contain in the subject line the course number and a descriptive subject (e.g. Subject: AFRI 325, Question about Study Guide). Emails should contain a greeting (i.e. Dear Prof. Ryan), use proper capitalization, grammar, and punctuation (i.e. no textspeak), and a signature line with the student's full name.

**Academic Honesty:** It is expected that each student will follow the guidelines set forth in ISU's policy on Academic Honesty. It is the student's responsibility to examine these rules. Cheating or plagiarism of any kind will not be tolerated in this course. **Signing another**

---

<sup>2</sup> The main project for the class is an oral history project based on an interview with a middle-aged or older interviewee. The project is multi-staged, with the student identifying an interviewee and a topic early in the semester, turning in and discussing interviews around mid-semester, a rough draft, and a final paper. The multiple stages allow for development in student writing and supervision as they develop their ideas for the paper. (SAO 3).

student's name to attendance sheets DOES constitute cheating.

**ADA:** Under the Americans with Disabilities Act, students with diagnosed disabilities are entitled to evaluation and consideration in their coursework. All accommodations, however, including those for students with learning disabilities, must be made through the Student Academic Service Center (<http://www1.indstate.edu/sasc/dss/index.htm>). Any accommodations must be made known to me at the beginning of the semester.

## Course Schedule and Assignments

### Week 1 — Introduction

1/12 – Introduction to the Class<sup>3</sup>

1/14 – Constructing Race

Reading: AAA statement on "Race": <http://www.aaanet.org/stmts/racepp.htm>

Read the pages on human variation at [understandingrace.org](http://www.understandingrace.org)

<http://www.understandingrace.org/humvar/index.html> (feel free to poke around the rest of the site)<sup>4</sup>

1/16 – clips from *African American Lives*, Episode 1<sup>5</sup>

### Week 2— The Middle Passage and Slavery

1/19 – No Class: Martin Luther King Holiday

1/21 – Approaching Primary Documents

Reading: Introduction to Part I pp. 3-7

1.1: Olaudah Equiano<sup>6</sup>

---

<sup>3</sup> The introduction to the class consists of going over the syllabus in detail so the students understand the course trajectory and course policies. The course is paperless, and a great deal of time the first day is spent showing the students how to navigate the blackboard site (SAO 2)

<sup>4</sup> The course is bookended by a discussion of race in the Americas. We begin the course with a discussion of the difference between phenotypic race and genotypic race in order to contextualize the social construction of race. The assignment requires students to locate and analyze information online. (FSO 1,3, 5, 6,7; GPCDO 1,2,4; SAO 2).

<sup>5</sup> The film series *African American Lives* follows the research into the family histories of several well-known African Americans. The film offers a good introduction to the application of primary documents to real-world research such as genealogy. For the first episode, class discussion centers around identifying the documents used, especially oral history and family narratives and how students can apply these techniques for their own oral history projects (FSO 1,3; GPCDO 1,4)

<sup>6</sup> Because the course readings consist of many primary documents, we watch a segment from *African American Lives* (in the previous class) and spend a period learning what kinds of primary documents exist for African and African American history and what they can tell us. We use an excerpt from the slave

1/23 – The Slave Trade and the Middle Passage<sup>7</sup>

Readings: Introduction to Part I pp. 3-7

John Thornton, *Africa and Africans in the Making of the Atlantic World*, chapters 3-4

1.8 Slaves Denied Marriage

1.9 Selling of Slaves

1.10 Solomon Northup, Slave Auction

Week 3— Slavery II

1/26 – Slavery and Slave Law, the Constitution, and the Dred Scott Case<sup>8</sup>

Readings: Manumission and Slave Law in Brazil, from Carl Degler, *Neither Black Nor White*, part I.

1.17 Dred Scott Case (just through p. 95)

US Constitution: Find all discussion of slavery in the Constitution:

<http://www.archives.gov/exhibits/charters/constitution.html>

1/28 – African Traditions in America I: Music<sup>9</sup>

Listening Assignment: Posted to Blackboard

---

narrative by Olaudah Equiano as a case study to understand the importance of primary documents for understanding the perspective of African American thought throughout history. (FSO 1,2,3,6; GPCDO 1,2,3,4).

<sup>7</sup> The first part of the semester begins with several days focused on slave trade and slave culture, beginning with a treatment of the middle passage, African participation in the slave trade, and the philosophy behind slavery in America. The reading by Thornton focuses on Africans, Europeans, and the international trade. It discusses how different cultural traditions within Africa—measured through language, aesthetics, religion, and other cultural traits—were affected by the slave trade and transformed through contact with Europeans. (FSO 1,2,6,7; GPCDO 1,2,4).

<sup>8</sup> Our discussion of slavery continues with a focus on slavery and the law. The Constitution and its application in the Dred Scott decision are taken as a case study regarding the US legal philosophy that encompassed slavery. The students are required to read the US Constitution online and find all references to slavery. In class, we carefully consider the reasoning used for the Dred Scott decision and the constitutional considerations applied in the case. Some peculiarities and restrictions of slave law in the United States are contrasted with the slave legal traditions in Brazil, which included more lenient provisions for manumission and some intervention by the Catholic Church. (FSO 1,2,3,5,7; GPCDO 2,4; SAO 2).

<sup>9</sup> In the class we spend two days on case studies of African cultural retentions in America. For each case study we consider how these practices show the process of syncretism (the combination of elements from more than one cultural tradition). On the first day we consider how slaves adapted their musical practices and aesthetics (such as call and response) to new circumstances which rarely allowed them to keep instrumental traditions (such as drums) to European instruments and vocal traditions. (FSO 3,4,6,7; GPCDO 1,2,3,4)

1/30 – African Traditions in America II: Food Traditions<sup>10</sup>

Assignment: Bring a Soul Food Recipe to Class (if you have trouble finding one, look up a recipe for collard greens)

## Week 4—Slavery II

2/2 – Underground Railroad<sup>11</sup>

Reading: 1.19 Spirituals Texts

2/4 – Abolition, Resistance, and the Civil War<sup>12</sup>

Reading: 1.5 Nat Turner

Introduction to Section 2

2/6 – *Narrative of the Life of Frederick Douglass I*<sup>13</sup>

Reading: pp. TBA

## Week 5—Slavery and Resistance

2/9 – Runaways and Resistance in Latin America and the Caribbean<sup>14</sup>

---

<sup>10</sup> In our second day on African retentions in America, we consider how the food traditions of West Africa were reinterpreted during slavery based on the types of ingredients available in slave rations. We discuss the most common ingredients in West African cuisine (e.g. palm oil, greens, chicken, peanuts, hot peppers) and which foods were given in slave allowances (e.g. cornmeal, salt pork, offal). From a list of ingredients I trace the reinterpretation of West African cuisine in soul food recipes that they bring to class. (FSO 1,3,6,7; GPCDO 1,2,4).

<sup>11</sup> In our final week on slavery we focus on slaves' resistance to and escape from slavery. Our discussion of the Underground Railroad takes as its starting point some of the only documents available by slaves themselves: spirituals, many of which contain coded messages outlining the route to freedom in the North. We discuss the local connections to the Underground Railroad, including the importance of the State of Indiana and Terre Haute as routes on the Underground Railroad. (FSO 1,2,4,6,7; GPCDO 1,3,4)

<sup>12</sup> In our continued discussion of resistance to slavery, we discuss the rebellion led by Nat Turner. Class discussion centers on the question of whether Nat Turner was justified in his violent resistance to slavery. The discussion is contextualized within a larger discussion of war and other types of violent resistance. Particular attention is paid to Nat Turner's own words from his court testimony in which he describes his thinking. (FSO 1,2,3,6,7; GPCDO 1,2,4)

<sup>13</sup> To wrap up our discussion of slavery in the United States, we spend some time discussing Frederick Douglass's account of his escape from slavery to freedom in the North. Class discussion focuses on his book as an abolitionist text, meant to sway the views of readers to his cause. In particular, we consider Douglass's assertion that slavery is as damaging to the master as it is to the slave, as evidenced by the change in character of his mistress after encountering slavery as well as the theological justifications for slavery of his master. (FSO 1,2,3,6,7; GPCDO 1,2,3,4)

<sup>14</sup> This discussion focuses on the cultural sources of rebellion within slavery that helped shape resistance in different slave societies. Price and other scholars emphasize the African roots of slaves who resisted with violence, and particularly those who lived in long-term maroon communities. Many African slaves (*bozales*) had military experience and drew on common cultural traits and experiences (including religion) to support a separatist philosophy. This is then contrasted with scholarship on the United States, where Christian, American-born slaves were less likely to rebel. There were many reasons for this tendency to favor non-violent resistance (particularly demographics and topography), but we focus on cultural



Reading: Richard Price, *Maroon Communities*, chapter 4

2/11 - *Quilombos in Brazil*<sup>15</sup>

Video: *Quilombo Country!*

2/13 - Exam 1 Review

## Week 6— Exam1, Back to Africa, and Education

2/16 - **Exam 1**

2/18 - Back to Africa and the Founding of Liberia<sup>16</sup>

Reading: 1.15 Martin R. Delaney (pp. 69-72 only)

2.6 Edward Wilmot Blyden (Liberia)

2/20 - Booker T. Washington and his Critics<sup>17</sup>

Reading: 2.11-Booker T. Washington

2.12 William Monroe Trotter

## Week 7—DuBois and Garvey

2/23 - DuBois I<sup>18</sup>

Reading: Excerpt from "The Talented Tenth"

---

explanations so as to highlight the cultural distinctions between African American and African slaves. (FSO 1, 2, 3, 7; GPCDO 1, 2, 3, 4)

<sup>15</sup> This documentary examines the culture of Brazilian runaway communities, and including descendants today. It focuses on cultural evolution from Africa, through the international trade, and how it was transformed in slavery and after emancipation.

<sup>16</sup> Before we begin our discussion of post-slavery culture, we spend a day considering the foundations of the Black Nationalist philosophy, which was rooted in the founding of Liberia. Particular attention is focused on the unforeseen problems of what to do about the native Africans already living in Liberia and on the colonist outlook of those settling the country. (FSO 1,2,3,6,7; GPCDO 1,2,3,4)

<sup>17</sup> Beginning with Booker T. Washington, we spend several days comparing and contrasting the views of three African American thinkers of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries: Washington, DuBois, and Garvey. We begin with a discussion of Washington's policy of accommodation of segregation and advocacy of trade schools as the best solution to the education of the newly freed slaves. We also discuss William Monroe Trotter's critique of Washington as a traitor to the race, introducing the idea that African American culture and philosophy are not monolithic, but rather include many contrasting and contradictory viewpoints, in this case based on regional differences between the authors. In order to contextualize our discussion of types of education, we begin our discussion by listing many of the colleges and universities in the State of Indiana and comparing their missions. (FSO 1,2,3,6,7; GPCDO 1,2,3,4).

<sup>18</sup> We spend two days discussing the ideas of WEB DuBois, many of which directly contradicted those of Washington. We discuss DuBois's idea of the talented tenth, considering the merits of a high-end liberal arts education for the few most talented African Americans versus a trade school education for the many. We also consider DuBois's critique of Washington's accommodation of segregation. This includes consideration of how the divergent strategies reflected differences in culture and outlook among African American reformers, both within and outside the United States. (FSO 1,2,3,5,7; GPCDO 1,2,3,4).

2/25 – DuBois II

Reading: Excerpt from *The Souls of Black Folk*

2/27 – Marcus Garvey<sup>19</sup>

Reading: 3.4 Marcus Garvey

## Week 8— Harlem Renaissance and the Great Migration

3/2 – Harlem Renaissance<sup>20</sup>

Reading: 3.6-Langston Hughes

3.8-James Weldon Johnson

3/4 – Great Migration

Reading: Introduction to Section 3

3/6 – Discussion of Oral History Interviews

### ORAL HISTORY INTERVIEW DUE IN CLASS

## Week 9— No Class—Spring Break

## Week 10— The Black Church

3/16 – The Founding of the Black Church<sup>21</sup>

Reading: 1.3 Richard Allen

---

<sup>19</sup> We further complicate the merits of DuBois's and Washington's arguments with a perspective from the Caribbean: that of Marcus Garvey. We consider the influence of a Jamaican worldview on Garvey's approach to black nationalism, particularly the interest in (the never-colonized) Ethiopia as a symbol for freedom in Jamaica. We also discuss Garvey's views as the foundation for Rastafarianism. (FSO 1,2,3,5, 6,7; GPCDO 1,2,3,4)

<sup>20</sup> Week 8 focuses on the Harlem Renaissance and the Great Migration. Class discussion focuses on contextualizing the arts movement of the Harlem Renaissance within a larger interest in celebrating black culture and pushing against its constant comparison to the "high" art of Europe. We discuss major changes in black culture as a result of the Great Migration, including the establishment of Northern ghettos through the practice of de facto segregation through redlining. Particular focus is paid to the conflict between the educated "talented tenth" residents of Harlem and the new "down home" migrants from the south. (FSO 1,2,3,4,6,7; GPCDO 1,2,3,4).

<sup>21</sup> We spend two days focusing on the foundation of the Black church, beginning with the AME denomination as well as the particular worldviews, philosophies, and theologies common to the black church today. In particular, we consider the organizational structure of the black church and the differing traditional roles for men (leadership) and women (education, missions, and testimony). This discussion helps contextualize our later study of the Civil Rights movement and the role of the church in its organization, leadership, and philosophy. (FSO 1,2,3,6,7; GPCDO 1,2,3,4).

3/18 – Traditions of the Black Church in the Twentieth Century  
Reading: TBA

3/20 – clips from *African American Lives*, Episode 2

### Week 11— Exam2, Brown v. Board

3/23 – Review for Exam 2

3/35 – Exam 2

3/27 – Brown v. Board

Reading: 3.21 Thurgood Marshall, *Brown*  
US Constitution

### Week 12— Civil Rights Movement ¶<sup>2</sup>

3/30 – *The Murder of Emmett Till* and Montgomery Bus Strike

Reading: Introduction to Section 4  
4.1 Rosa Parks

4/1 – Ghandi, non-violence, and Martin Luther King, Jr.<sup>23</sup>

Reading: *Ghandi's Ghandi: An Autobiography*, selection.

4/3 – Organizations and Philosophies of the Civil Rights Movement

Reading: 4.3 SCLC  
4.4 SNCC

---

<sup>22</sup> Two weeks of the semester are dedicated to the Civil Rights Movement. The goal of this unit is to get students to think more deeply about the philosophical and organizational aspects of the movement than they are likely to have before. The unit begins with the *Brown vs. Board* case and the writings of Thurgood Marshall, and we return to the constitution to understand the implications of the overturning of “separate but equal.” We also spend a great deal of time considering how the Civil Rights movement was organized, with the black church at its center through several organizations and events such as the Montgomery bus strike. In addition, we consider the role of women in the Civil Rights movement, especially as organizers and educators through events such as the literacy campaigns to prevent discrimination in voter registration. The unit is capped off with one of the culminating events of the movement, the March on Washington, which we consider as a multi-ethnic, multi-religious, multi-political event rather than simply the platform for the “I Have a Dream” speech. (FSO 1, 2, 3, 5, 6, 7; GPCDO 1, 2, 3, 4).

<sup>23</sup> We begin an extended discussion of the international context and influences of the civil rights movement. In particular we examine the influence of Ghandi on the U. S. movement, which in turn affected movements for equality and civil rights elsewhere, particularly South Africa. Leaders in the Congress of Racial Equality and others like Bayard Rustin knew about Ghandi during World War II. They were tired of the NAACP legal strategy and felt it was taking too long. During the Montgomery Bus Boycott, CORE member James Farmer and Bayard Rustin went to Montgomery to talk to King about non violence. King knew about Ghandi and liked the notion of civil disobedience, but they really convinced him non violence was the way to go. (FSO 1, 2, 3, 5, 6, 8; GPDO 1, 2, 3, 4)

## 4.7 MLK

### Week 13— Civil Rights Movement II

4/6 – Music and the Civil Rights Movement

Reading: 4.5 Freedom Songs

4/8 – Women, Literacy and Grassroots Change; The March on Washington

Reading: 4.6 Ella Baker

Reading: 4.8 John Lewis

4/10 – Civil Rights goes International: South Africa<sup>24</sup>

Reading: Nelson Mandela, *Long Walk to Freedom* (abridged version),  
selection

Reading: Desmond Tutu, *No Future Without Forgiveness*, selection

### Week 14— New Ideas: 1960s and 1970s

4/13 – *African American Lives*, Episode 3

**ROUGH DRAFT OF PAPER DUE AT CLASS TIME**

4/15 – Nation of Islam<sup>25</sup>

Reading: 4.12 Elijah Muhammed

4.13 Malcolm X

4/17 – Black Power and the Black Panther Party<sup>26</sup>

Reading: 4.17 Huey Newton

4.19 Angela Y. Davis

Robin Sheriff, *Dreaming Equality: Color, Race, and Racism in  
Urban Brazil*, Introduction and chapter 1.

---

<sup>24</sup> This discussion examines the influence of the United States civil rights movement overseas, particularly in South Africa. Also followers of Ghandi, South Africa's leaders also noted the influence and inspiration of Martin Luther King, Jr. (FSO 1, 2, 3, 5; GPDO, 1, 2, 4)

<sup>25</sup> The final weeks of the class are dedicated to a variety of viewpoints within black culture which have arisen in recent years. We begin with a discussion of the Nation of Islam and the changing philosophy of Malcolm X with regard to black nationalism and race in the Americas. (FSO 1,2,3,6,7; GPCDO 1,2,3,4)

<sup>26</sup> We continue our discussion of post-Civil Rights ideas with the concept of Black Power and the organization and goals of the Black Panther party. Class discussion centers around the program and demands of the Black Panther Party and a discussion of changing ideas about nonviolent resistance. We conclude with a discussion of "Black Power" as a movement in Brazil, a relative latecomer to the international civil rights movement. We discuss the cultural reasons why black activism was so much later, and different, in Latin America compared to the United States. (FSO 1,2,3,6,7; GPCDO 1,2,3, 4).

## Week 15— NewIdeas: 1980s and 1990s

4/20 – Postcolonialism in Africa, Fight Against Apartheid<sup>27</sup>

Reading: 5.7 Jesse Jackson on Apartheid  
Nelson Mandela, *Long Walk to Freedom* (abridged  
version), selection

4/22 – Feminism<sup>28</sup>

Reading: 5.1 Michele Wallace  
5.2 Combahee River Collective Statement  
5.6: bell hooks  
5.11: Anita Hill and Clarence Thomas

4/24 Afrocentrism<sup>29</sup>

Reading: 5.10 Molefi Asante  
<http://www.msnbc.msn.com/id/8162301>

Have a look at the Philadelphia Public Schools page on African  
American Studies <http://www.phila.k12.pa.us/offices/afamstudies/>

## Week 16— Wrap Up and Review

4/27 – Hip Hop Culture<sup>30</sup>

Reading: TBA  
Listening: on Blackboard

4/29 – clips from *African American Lives*, Episode 4<sup>31</sup>

---

<sup>27</sup> A case study on the fight to end Apartheid in South Africa brings together discussions of the lasting effects of African colonialism and the influence of globalization of world politics. The discussion centers around South Africa's ordering of race, which is quite different from the American system as well as the effects of international pressure on the ending of Apartheid. (FSO 1,2,3,6,7; GPCDO 1,2,3,4)

<sup>28</sup> The ideas of black feminists are explored in detail, and in particular the underlying concept that as black women, these thinkers believe in the importance of considering multiple aspects of identity: race, class, gender, sexuality, and religion, for example. Discussion is centered around the idea that black feminists felt left out as activists in both the male-dominated Black Power movement and the white-dominated feminist movement. We take as a case study black feminist writings around the Clarence Thomas confirmation hearings. (FSO 1,2,3,5, 6, 7; GPCDO 1, 2, 3, 4).

<sup>29</sup> We return to our earlier discussion of education with Asante's treatment of his idea of Afrocentrism, a philosophy meant to counteract the "colonized minds" of American students. Our discussion focuses on the culture wars and the foundation of multicultural education in America. In particular, we consider how the assumption of European culture as "classical" and normalized in America could be reconsidered in light of Asante's proposal. (FSO 1,2,3,6,7; GPCDO 1,2,3,4).

<sup>30</sup> Our discussion of Hip Hop culture and the backlash against it from the American mainstream and from older generations of African Americans brings the ongoing debates in African American culture into the present. Class discussion centers on bringing the philosophies across the semester with regard to class, racial "uplift," and generational conflict to bear on today's youth culture. (FSO 2,3,4,6,7; GPCDO 1,2,3,4).

4/1 – Exam 3 review

**Final Oral History Paper Due Monday, May 4 to my office by 5 pm.**

**Final Exam: Wednesday, May 6, 8a.m.**

---

<sup>31</sup> The final installment of *African American Lives* traces the geographical heritage of the guests with surprising results. Discussion returns from the question posed at the beginning of the semester about the socially-constructed nature of race, based purely on phenotype, not genotype. (FSO2,6,7; GPCDO 2,4)