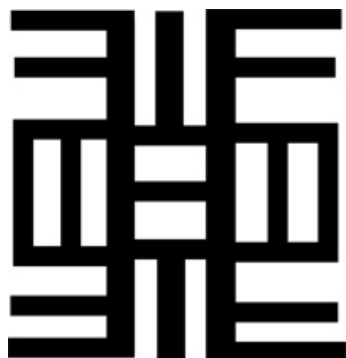


NEWSLETTER

ISSUE 4

FORDHAM UNIVERSITY

FALL 2015



WEST AFRICAN ADINKRA, SYMBOL OF
LIFE-LONG EDUCATION AND CONTINUED
QUEST FOR KNOWLEDGE.

LETTER FROM THE CHAIR

Welcome to the Department of African and African American Studies at Fordham! Indeed, this is a captivating time to be researching and studying the historical trajectories of race and difference in a globalized world. Our department is uniquely positioned to explain and contextualize the complexities of historic and contemporary American race relations while placing the experiences of people of African descent within the context of the global African Diaspora.

In light of the ongoing debate on the place of race and culture in contemporary America, the theme of our strategic plan for 2015-16 academic year is the challenges of race and cultural diversity in the 21st century. We believe that the current debate on the future of American democracy and the role of different racial and cultural entities in shaping its meaning and content continues to highlight the importance of engaging academia and community into the debate. Our department by definition should be at the forefront of pushing for this debate at Fordham. Hence, we plan to organize two events during the course of this academic year. First, we plan a panel discussion on understanding race and cultural diversity in the 21st century. Second, in collaboration with Black Student Alliance (BSA) at Fordham, we will organize a panel discussion led by students to reflect on issues of diversity and inclusion in the USA.

Our undergraduate program is outstanding and draws students from across the university and across cultures. We regularly sponsor outside speakers to enhance the classroom experience. We are dedicated to the passionate pursuit of excellence in teaching and researching the richness and complexity of the African and African American experiences. Our faculty and discipline spans the social sciences and humanities—where else can you find scholars writing about African influence on Western history and politics, civil rights, African women, slavery, colonialism and nationalism, jazz, black athletes, and the literary works of Toni Morrison and Alice Walker, among others subjects? Therefore, our course offerings reach from History, Political Science, Anthropology, Sociology, and Literature, to Arts, Language, and Women and gender studies, as well as Philosophy. During the 2015-16 academic year, we will offer a special course focusing on the United States, Africa, and the Cold War.

We hope you will take the opportunity to engage with us. We invite you to explore our website and join our mailing list to join the conversation. If you are a Fordham student, enroll in one of our courses. If you are in New York area, feel free to attend our public events. And if you have further questions, please do not hesitate to contact us at: aaas@fordham.edu. Thanks for visiting!

Sincerely,

Dr. Amir Idris,
Professor and Chair

Inside This Issue:

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Student Reflection

Recognizing the Roots of Racial Disparities

What a Major in African-and African-American Studies Means to Recent Fordham Graduate

BRANDON S. MOGROVEJO



BRANDON S. MOGROVEJO, FCRH '15

“You understand this.”

That is what a pediatric oncology patient, Saed, told me after him and I had another talk about the history of Africa. Well, a talk would give the idea that I had a lot to contribute. In truth, Saed did a lot of teaching. Despite the fact that his cancer left him unable to attend school on a regular basis, he had an extreme love of African and African-American history. He self-taught himself through books and the internet. It was my sophomore year of college, and I was a volunteer at the Children’s Hospital at Montefiore. I was enrolled in only the second African-American Studies course of my college career. But the coursework I had taken thus far on the Civil Rights Movement in the United States, the Black Church, and the Political History of African-Americans up to the election of Barack Obama was enough for me to engage with Saed

who knew the history like the back of his hand. As I talked with Saed and took African and African-American studies for several semesters, I learned about a history that I was initially oblivious to. The most my public education had taught me about Africa was its division by European powers. Likewise, the most I read about racial justice in the United States was that the fight succeeded in 1965 with the passing of the Civil Rights Act and that we now live in a post-racial society. This Eurocentric education was not only limited in scope but also misleading. I came to this revelation when I began to strongly consider a major in African and African-American Studies beginning at the end of my sophomore year. It was around this time that I and fellow students successfully petitioned for an African-American nativity set on campus to be included to diversify the face of Jesus Christ. The African and African-American classes I began to take were partly responsible for my pursuit of this endeavor.

Throughout my junior year at Fordham University, I took courses in African and African-American Studies that raised my awareness on issues of injustice done to people of color historically and currently. Through various classes such as Exploring Africa, I learned about African exploration, as well as the gritty, negative European perception of the Africans and the slave trade in the 19th and 20th century. In other courses such as Understanding Historical Change and Caribbean Literature, I learned about a history of brutality against African-Americans within the U.S. as well as a similar reign of oppression in the neighboring islands of the Caribbean. Most importantly, in classes like Being & Becoming Black, I learned that African ancestry and “Blackness” intercepted nearly every aspect of society internationally in sometimes noticeable, but often discreet ways. For instance, my courses first made me aware of the historical reasons (i.e. slave trade) of why Afro-Latinos are a significant demographic in Latin America. Due to my education on topics like this one, I came to grips with the unfortunate reality that

all persons of color, particularly Black individuals, face systematic oppression today that is the result of hundreds of years of racial repression and racial pseudoscience.

A course called The Black Prison Experience was particularly impactful on my long-term career goal of becoming a physician. The coursework in this class shocked me, particularly with topics like health disparities facing incarcerated individuals who have few rights. The further elaboration on the historical reality of race relations in the U.S. cemented my initial interest to work in inner-city communities to diminish present-day social injustices. But, most importantly, The Black Prison Experience specifically created my desire to assist incarcerated people by making me aware of the oppression of people within prisons and jails. As a result, I began working at Rikers Island, one of the largest jails in the world, during my senior year of college. My arrival at Rikers to work in the area of public health was valuable given the recent spotlight the jail received for the brutality many people face while incarcerated there. Working at Rikers has been important for my career as a

FINALLY DECIDING TO DECLARE A MAJOR IN AFRICAN AND AFRICAN-AMERICAN STUDIES DURING MY SENIOR YEAR WAS THE BEST DECISION I EVER MADE IN MY COLLEGIATE CAREER.

physician because it has given me an introduction to healthcare in correctional facilities and it has also taught me to interact with people from different cultural and economic backgrounds, as well as people in different emotional states.

Finally deciding to declare a major in African and African-American studies during my senior year was the best decision I ever made in my collegiate career. As an aspiring physician who seeks to work in underserved communities that are more often than not Black and Latino, I will say with confidence that having an understanding of African-American history is key in treating my future

patients. I recognize that the social disparities present within these communities are largely a result of historical factors tied with systemic and historical discrepancies. For instance, redlining of housing districts in the early 20th Century is directly linked to the wealth gap in Black and white communities today. With my major in African-American Studies, I am better equipped to look for solutions that will correct social issues like this because I am aware of its roots. The path to fixing a problem begins with knowledge of its existence. Addressing the root cause of any racial and social disparity ultimately reduces the gap in health and disease currently witnessed in Black and Latino populations.

During the final year of my undergraduate career, I sought to raise the awareness of my fellow students on the issue of police brutality by organizing a vigil. I wanted to begin advocating for those in need earlier rather than later. Over the course of several months following the deaths and subsequent protests of Michael Brown and Eric Garner, I worked with a team of students at the Dorothy Day Center for Service to create a vigil for victims of police brutality. The vigil was primarily meant to honor the people we had unjustly lost to police brutality, but it also sent a message of the issue of police brutality to other students. The vigil highlighted the fact that Black Lives Matter. Going forward in my career as a public health physician, I hope to bring a larger level of this kind of advocacy to the urban and jail settings I will be working in. I believe my African and African-American Studies major has made me more capable and competent when it comes to treating and advocating for the health of these communities. •

Faculty Reflection

Reflections of a Black Studies Professor on her Retirement

IRMA WATKINS-OWENS

Emeritus Associate Professor

The more I reflect upon 35 years in the academy—27 of them at Fordham—the more I realize that being a black studies professor has been a collective journey, though certainly not an easy one. Locating myself in the larger frame of the black studies movement has made these years less isolating and a lot more meaningful. Recently I came upon a number of reminders of that connection while browsing through materials in preparation for Fordham's African and African American Studies 43rd anniversary in 2013. Looking at these materials took me back initially to my own undergraduate years and the nationwide black student movement that gave rise to Black Studies. My reflections move forward from there, but necessarily incorporate some of the early history of black studies at Lincoln Center.

Fittingly the first set of materials that took me back to the days of the student movement had been archived on shelves in my office for over 40 years. In anticipation of the anniversary and my retirement in 2015, I thought it might be useful to sort through some these materials. I started with issues of the *Liberator*, a radical periodical which I was familiar with but had not read. It turns out this periodical was edited by the controversial activist, Daniel Watts, who was an adjunct professor during the Department's first year of classes, 1969-1970.

To my surprise, one of the articles in the April 1969 *Liberator* referred to the student movement at my undergraduate college, Tougaloo, the historic liberal arts HCBU known as a civil rights base and sanctuary in the Mississippi movement. The article was written by Howard Spencer, a Tougaloo graduate who recruited me and many others to SNCC's campus-based branch. Spencer described the paradigm shift in the campus movement at Tougaloo, in the wake of the Black Power movement, when students (me included) demanded a black studies curriculum and more black professors at the college during Fall 1968 demonstrations. Subsequent *Liberator* articles described similar campus movements

for black studies elsewhere, including one written by Houston Baker about Yale and another calling for a NYC black studies consortium written by Fordham's Selwyn Cudjoe. Recently historians (see Ibram Rogers and Martha Biondi) have published books about campus movements of this era. Calls for black studies were fueled by the urban rebellions, revolutionary struggles in the developing world opposition to the Vietnam war.

Though the connection is rarely made, the protest activities of African American students at HCBUs and at universities like Fordham, Cornell, Columbia and

“LOCATING MYSELF IN THE LARGER
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San Francisco State are linked through the shared idea that education should be relevant to the masses and their access to equal opportunities. These protests also helped change the face of U.S. higher education in the late 20th century through the admission of more students of color in graduate as well as undergraduate programs. Student protests at the University of Michigan (BAM-Black Action Movement) facilitated my admission to a PhD program there. Reading the *Liberator* articles as well as the works of the historians made me think more about how my own personal journey connected to events taking place at Fordham in the years before my arrival in 1988.

In the Fall of 1969, Fordham Black Studies Department at Lincoln Center opened for classes after a year of student protests and negotiations. The Black Studies Institute also opened at Rose Hill after students barricaded the Dean of the College in his office to force negotiations. Both campuses called for admission of more students of color but Fordham's new liberal arts college at Lincoln Center, according to Dean Arthur Clark, S.J. was “designing its program to be an honors program for the masses.” The September 9, 1969 issue of the *Ram* reported that of the 350 Lincoln Center first year students admitted that year, 116 were Black or Latino. It is worth remembering that the liberal arts college formerly located 309 Broadway was built at its current W. 60th Street location on land purchased from the city after urban renewal displaced many long time

African American, Latino and immigrant families who resided in the historic San Juan Hill district. But the notion of a college for the masses—an appropriate one in my view on this site—was hardly a memory by the end of the 1980s.

Yet this idea was precisely what the first generation of Black Studies faculty and students attempted to construct. They wanted to create an environment—across the university I might add—that provided equal access to those who had been left out of higher education. The year 1970 was too soon for most faculty in Black Studies programs to have been trained in doctoral programs. But many had deep roots in the social justice struggles and were working artists and professionals who brought real world expertise to the classroom.

The Fordham Lincoln Center 1970-1971 catalogue listed three full time faculty members and five adjunct instructors. These faculty members included Clayton Riley, an actor and theater critic who taught drama and theater; artist Leo Carty, a syndicated cartoonist and illustrator who taught African American and African Art and Daniel Watts, journalist, editor of the *Liberator* who taught communications and courses on the black press. The first Chair of the Department Edwina Johnson was a NYC public school educator and activist who taught African American History. The interdisciplinary curriculum offered a balance between social science, humanities and the arts. Students could take courses in drama, theatre, history religion (Islam, The Black Church, etc.), literature, art history, and languages including Arabic and Swahili. For the major the Department required an introductory course in Black Studies and several other foundational courses. (In my review I found courses on women and feminism visibly absent from course listings.)

One of the first developments to threaten the stability of Black Studies as a Department at Lincoln Center was the decline in student of color enrollment. The representative numbers of minority students admitted in 1969 had dwindled significantly by 1973 according

“ULTIMATELY REQUIRING THE
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PROGRAMS.”

to campus news reports. The decline was so dramatic that Black and Puerto Rican students at Lincoln Center protested in a series of campus demonstrations during the Spring semester. The *Ram* reported that demonstrators claimed that only 30 minority students had been admitted to the downtown liberal arts college by March of that year. The demonstrators also believed that federal funds to support minority admissions had been diverted elsewhere. The contracts of two full-time instructors had not been renewed without consultation with Chair, Edwina Johnson, who spoke in support of the demonstrators. Perhaps suggesting that working class students were unwelcome, the *Ram* reported she told the demonstrators that the college sought to “reform students of color rather than educate them.”

In a restructuring of the Lincoln Center academic units from departments to divisions in 1976, the Black Studies Department faculty were incorporated into the Humanities or Social Science Divisions. Black Studies (African American and African Studies) as well as Puerto Rican Studies (Latin American and Latino Studies) survived as Institutes. However, without autonomy to hire and evaluate its instructional staff, the Black Studies Institute struggled to retain tenure track faculty. Eventually the Institute lost momentum through attrition. When I arrived in 1988 on a one-year contract after the death of the Director, Perry Knight, I joined a single tenure track faculty member, Fawzia Mustafa, teaching most of her courses in the Institute. A major development just prior to my arrival was the incorporation of American Pluralism into the Core led by Professor Mustafa and other progressive faculty at LC. The Institutes would be responsible for teaching and staffing this course. Ultimately requiring the study of race and ethnicity in the Core helped introduce diverse campus audiences to black studies faculty and programs. Having acquired a tenure track appointment the following year, I teamed up with Professor Mustafa on a campaign of outreach to Fordham students, faculty and the metropolitan community. We held our first Open House and invited poets and writers, scholars and activists to present at forums open to the public. After Brooklyn black teenager Yusuf Hawkins was shot to death in August 1989 while walking through a white neighborhood, we invited academics and activists to discuss the implications. The event was so explosive we decided to organize a forum on the forum. We incorporated women’s studies into the curriculum, team taught a course on women of color, and revitalized

Faculty Reflection

African studies by seeking adjuncts to teach African history, art and religion. All of this required enormous effort as we both completed research and writing of first books.

The story does not end here of course, but the next phase requires a much longer reflection. It includes restructuring when the Institute became part of a reconstituted Department of African American Studies; the incorporation of new faculty and leadership; and the development of new projects and the expanded vision of the Department in recent years. My colleagues and students in AAAS gave me a wonderful party and tribute in May of this year, which I greatly appreciate and will always remember.

As I leave Fordham, I feel optimistic about the Department's future. It has been a pleasure to welcome new colleagues to the Department and to other units on the Lincoln Center campus with expertise in black studies. In my view joint appointments, currently prohibited by policy and/or statute, is one of the best ways to expand the potential of the Department through committed networks within the University.

Situating Fordham's early black studies history together with my own journey has been personally rewarding. However, I do not want to end with the impression that all is well that ends well with me. The 2012 Faculty Senate Subcommittee Report on Race and Gender Equity adds some documentation to my impression that the experience of faculty members in my position may be difficult and stressful. The findings of the report that many faculty feel helpless in resolving problems, should not be surprising to anyone. However, the fact that Fordham's administration has not attempted to implement the recommendations is disturbing. Hopefully, the coming academic year will bring serious consideration if not resolution. Finally, the events of the past year, including the Black Lives Matter Movement, and the activism of Fordham students has brought me full-circle. When I listened to their poignant and eloquent voices at last years' student forums protesting police killings of Michael Brown, Tamir Rice and others, I felt deeply moved but optimistic that the university can still be a site for social change. •

BAAHP Report

The Bronx African American History Project Celebrates its 12th Anniversary

BY DR. MARK NASION

This year, the Bronx African American History Project celebrates its 12th Anniversary. Widely considered to be one of the most respected community based oral history projects in the nation, the BAAHP has conducted more than 300 oral history interviews, helped archive five major documentary collections, trained educators in more than 20 Bronx schools to organize community history projects and pioneered a study focusing on African immigration in the Bronx.

During the past year, our focus has been on making the data base we have amassed available to scholars

around the world. Working with the Fordham Library staff, our graduate assistants and Fordham undergraduate interns have been loading our interview collection, in audio, video and transcribed form, onto the Library's digital research site <http://fordham.bepress.com/baahp/>. By October of 2015, we expect to have 250 of our interviews uploaded to this site. This collection spans people who were part of the first large wave of Black migration to the Bronx, in the 1930's and 1940's; to residents of the Bronx's first public housing developments, to people who participated in the creation of Bronx hip hop in the 1970's and 1980's, to recent African immigrants who have made the Bronx the nation's largest and most dynamic center of African life and culture.

We are very excited at the opportunity this collection will provide to Fordham students and faculty, to Bronx residents and Bronx educators, and to scholars and students around the nation and the world interested in African American and Urban history. We have also made some breakthroughs in scholarship using this



DR. NAISON WITH BRONX'S GREATEST MUSICIANS: JIMMY OWENS, VALERIE CAPERS, BOBBY SANABRIA AND HIP HOP DUO CIRCA 95 AT THE BRONX MUSIC HERITAGE CENTER

data base. A book of BAAHP oral histories, edited by Dr. Mark Naison and BAAHP Community Research Robert Gumbs, will be published by Fordham University Press. Entitled *Before the Fires: An Oral History of African American Life in the Bronx from the 1930's to the 1960's*, the book contains 16 interviews which highlight some of the most important themes in our research and will capture an era- largely left out of previous historical works when the Bronx was the destination of choice for upwardly mobile Black families seeking to escape crowded, and segregated communities in other parts of New York City. It will also highlight the unique mixture of cultures in two Bronx neighborhoods- Morrisania and Hunts Point- which turned the Bronx into a place where more varieties of popular music were produced and performed than any neighborhood in the United States.

We were also pleased to see the completion of the first PhD dissertation using the BAAHP data base, a study of the impact of the crack epidemic on the Bronx, written by Dr. Noel K Wolfe in the Fordham University History Department. In this ground breaking work, Dr. Wolfe drew heavily upon the documentary collections of South Bronx Churches and the Northwest Bronx Community and Clergy Coalition, both donated to the Bronx County Historical Society under BAAHP auspices, as well as the BAAHP Oral History Collection. Finally, BAAHP professors and student interns

have worked closely with the Women's Housing and Community Development Corporation (WHEDco) on the development of a project called "The Bronx Music Heritage Center, whose goal is to recapture and reinvent the Bronx's extraordinary tradition of musical creativity. For the last three years, the project has sponsored performances and tours out of a storefront site, but it will ultimately take the form of a performance space, music studio, and outdoor amphitheater in an affordable housing complex that WHEDco plans to open on a South Bronx site near Boricua College. WHEDco's leaders openly acknowledge the role of the BAAHP's research on Bronx music history for giving them the idea for this project, and BAAHP scholars, students and community researchers have played an active role in its development at all stages.

The future for the BAAHP looks bright. When the digital archiving is complete, we will resume full time interviewing, reach out to Bronx schools for more opportunities to do community history projects and help WHEDco turn the Bronx Music Heritage Center into a world class space for performance, education and community outreach. •

Spotlight on 2014-2015 Events

Debating African History and Politics: 4th Annual Student-Led Conference



SYDNEY MORRIS, FCRH '16

On Saturday, October 4, 2014, the department held its 4th Annual Student-Led Conference under the theme of Debating African History and Politics, at Lincoln Center Campus, South Lounge, from 9:30am-3:30pm. Outstanding Students' papers examined selected topics such as the debate on slavery and the slave trade, question of underdevelopment in post-colonial Africa, colonialism, nationalism, and identities, and perspectives on the role of women in Africa. In the first panel, moderated by Dr. Irma Watkins-Owens, Daniella Mizhericher and Quincey Martin-Chapman presented two papers titled, *The Debate on Slavery and the Slave trade*, and *The African People: Given or Taken?* respectively. In the second panel, moderated by Dr. Aimee Cox, Jain Dipana presented a paper titled, *Causes and Effects of the Atlantic Slave Trade on the African Continent*, and Nairee Djirdjirian delivered her paper titled, *An Economic Analysis for the Underdevelopment of Postcolonial Africa*.



RANDY WILLIAMS, FCLC '16

In the third panel, moderated by Dr. Mark Chapman, Aaron Clark presented a paper titled, *European Colonialism and France in West Africa*, and Randy Williams delivered a paper titled, *Pan-Africanism and African Unity*. In the final panel, moderated by Dr. Jane Edward, Katherine Parker presented a paper titled, *Ugandan Women Politicians and Entrepreneurs*, and Sydney Morris presented her paper titled, *A Power Not Lost*.

Spotlight on 2014-2015 Events

A lively Q&A discussion followed the inspiring presentations in which presenters and moderators of each panel engaged each other as well as the audience. Approximately 40 students, faculty and community members attended the conference. Breakfast and lunch were provided for all in attendance. •

LIBERATION: The Legacy of Malcolm X in the Era of Black Lives Matter

The events of the past year have been a harsh reminder that we do not, in fact, live in a post-racial society. There is much work for all of us to do to collectively address the inequalities that allow some lives to have more

value than others. Deeply inspired by the ways in which intergenerational and interracial activists have rallied to address state violence, mass incarceration, and all forms of systemic injustice, The Department of African and African American



(LEFT TO RIGHT) DR. AIMEE COX, BRYAN EPPS - DIR. OF THE MALCOLM X AND DR. BETTY SHABAZZ CENTER, DR. JAMES H. CONE, AND DR. CHAPMAN

Spotlight on 2014-2015

Studies organized our capstone yearly event to speak to these important concerns. Since this year marked the 50th anniversary of the assassination of Malcolm X, Dr. Aimee Cox and Dr. Mark Chapman believed this to be an auspicious time to collaborate with The Malcolm X and Dr. Betty Shabazz Memorial and Educational Center.

In many ways, the life Malcolm X lived is reflected in the work of 21st Century freedom fighters. On Saturday, February 2nd, the department and the Malcolm X Center hosted the symposium, Liberation: The Legacy of Malcolm X - Policing, Mass Incarceration, and Justice in the 21st Century at the Malcolm X Center on 165th Street and Broadway. This dynamic symposium provided the opportunity to look back on Malcolm X's experience in the prison system and his commitments to education, liberation, and justice for insight on how we might contextualize and confront our current social and political challenges.

The keynote speaker for the symposium was the esteemed theologian, Dr. James Cone. In a rousing lecture titled, "The Cry of Black Blood," Cone schooled the entire packed and highly diverse audience of students, faculty, and community members from all parts of the New York City and New Jersey areas on the enduring connection between theology and global liberation. The full day of events also included two exciting panels. The morning panel focused on Malcolm X and mass incarceration, while the afternoon panel sought to take the example established through Malcolm X's life and legacy and operationalize his lessons in the current context of state violence and collective protest.

It is noteworthy that this event was standing room only with close to 200 people in attendance. This is especially remarkable given the number of Fordham students who traveled off campus for this event, and clearly speaks to the desire on the part of Fordham students to connect to relevant social concerns in the larger community beyond the University's borders. Although the symposium undoubtedly made for quite a full day, starting at

10 in the morning and continuing to 2:30 in the afternoon, many in attendance wanted to linger long after the event officially ended. To quote one student who found it difficult to leave the Malcolm X Center after the symposium, "I learned so much today. I was so moved. I don't want to leave until I know it has all sunk in." •



FORDHAM UNIVERSITY
THE JESUIT UNIVERSITY OF NEW YORK

Department of African and African
American Studies

Faculty

AMIR IDRIS

Chair and Professor

R. BENTLEY ANDERSON S.J.

Associate Professor

MARK L. CHAPMAN

Associate Professor

AIMEE MEREDITH COX

*Assoc. Chair and
Tenured Assistant Professor*

JANE KANI EDWARD

Clinical Assistant Professor

CLAUDE J. MANGUM

Emeritus Associate Professor

FAWZIA MUSTAFA

Associate Professor

MARK D. NAISON

Professor

IRMA WATKINS-OWENS

Emeritus Associate Professor

Recent Faculty Publications

Dr. Aimee Cox

Publication:

Shapeshifters: Black Girls and the
Choreography of Citizenship Duke
University Press, 8/14/15.

ISBN-13: 978-0-822-35931-9, ISBN-10:
0-82235931-6, 8.9 x 6 x 0.7 inches, 296
pages

In *Shapeshifters*, Aimee Meredith Cox explores how young Black women in a Detroit homeless shelter contest stereotypes, critique their status as partial citizens, and negotiate poverty, racism, and gender violence to create and imagine lives for themselves. Based on eight years of fieldwork at the Fresh Start shelter, Cox shows how the shelter’s residents employ strategic methods she characterizes as choreography to disrupt the social hierarchies and prescriptive narratives that work to marginalize them. Among these are dance and poetry, which residents learn in shelter workshops. These outlets for performance and self-expression, Cox shows, are key to the residents exercising their agency, while their creation of alternative family structures demands a rethinking of notions of care, protection, and love. Cox also uses these young women’s experiences to tell larger stories: of Detroit’s history, the Great Migration, deindustrialization, the politics of respectability, and the construction of Black girls and women as social problems. With *Shapeshifters* Cox gives a voice to young Black women who find creative and non-normative solutions to the problems that come with being young, Black, and female in America. defend teachers and students from education “reform” policies that undermine their power and creativity.

Forthcoming Events

Fall 2015

STUDENT-LED CONFERENCE

OCTOBER 3, 2015

The fifth Student-Led Conference will be held in October 3, 2015, at RH Campus. Selected students from LC and RH campuses will be presenting their final papers at the conference. The conference will be open to students, faculty, and members of the public. We expect 8 students from both campuses to participate.

Spring 2015

PANEL DISCUSSION: UNDERSTANDING

RACE & CULTURAL DIVERSITY IN THE 21ST CENTURY

FEBRUARY 2016

In collaboration with the Shabazz Center, the department will organize a panel discussion on mass incarceration. The panel discussion will include Malcolm's prison experience, the role of education for prisoners, the role of faith/spirituality in the prison experience, etc.

STUDENT-LED PANEL DISCUSSION ON DIVERSITY AND INCLUSION

FEBRUARY 2016

In collaboration with Black Student Alliance (BSA) and other student clubs at Lincoln Center Campus, the Department will organize a panel discussion led by students to reflect on issues of diversity and inclusion in the USA.

Student Accomplishments

Class of 2015

The Department would like to congratulate the following students for completing their undergraduate studies in African and African American Studies.

AFRICAN AND AFRICAN AMERICAN STUDIES MAJORS

Wilmarie Cintron-Muniz

Demi Diaz

Rachel L. Field

Emma Mercer

Brandon S. Mogrovejo

Justin J. Olson

AFRICAN AND AFRICAN AMERICAN STUDIES MINORS

Royda Balis

Brittany D. Ballentine

Blaire T. Eberhart

Laura M. Hoffman

Tianyi Jiang

Alyssa N. Marino

Akira M. McKinzie

Maya Van Peebles

AFRICAN STUDIES MINORS

Anderson Bridegemohan

Kevin Healy Jr.

John O'Rourke

New Core Courses

In 2015-2016 the Department proposed and received approval for the following new course in the core:

AFAM 3192, "The United States, Africa, and the Cold War" (EP3/Globalism/International Studies)

This course seeks to understand, analyze, and critique the United States foreign policy towards Africa during the Cold War. Specifically, the course explores how the Cold War rationales that viewed the Horn of Africa as a means for solving non-African problems integrated into the determinants of US policy towards Africa from Truman to Bush. The goal of the course is to critically assess the significance of U.S. preoccupation with anticommunism and the rise of Africa's anti-colonialism nationalism in defining and advancing US national interest in Africa.

Fall/Spring 2015-2016 Course Listings

This is a brief listing of our course offerings for 2015-2016. To view the complete listing and descriptions, please visit our website at www.fordham.edu/aaas.

FALL 2015

AFAM 1600 R01 Understanding Hist. Change: Africa

AFAM 3115 R01 ML King & Malcolm X

AFAM 3115 E01 ML King & Malcolm X

AFAM 3120 R01 Black Religion and Politics

AFAM 3134 R01 From Rock & Roll to Hip Hop

AFAM 3141 R01 Women in Africa

AFAM 3192 C01 The U.S., Africa and the Cold War

AFAM 3634 C01 Film and the African American

AFAM 4000 R01 Affirmative Action: American Dream

AFAM 4045 L01 Young, Gifted, and Black

AFAM 4650 L01 Social Welfare and Society

SPRING 2016

AFAM 1600 R01 Understanding Hist. Change: Africa

AFAM 3037 R01 Being and Becoming Black

AFAM 3110 R01 The Black Athlete

AFAM 3112 R01 The Sixties

AFAM 3132 R01 Black Prison Experience

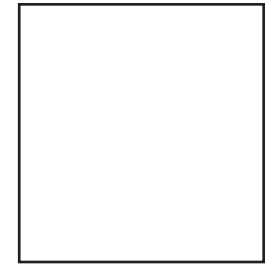
AFAM 3692 L01 Social Construction of Women

AFAM 4890 R01 Research Seminar



FORDHAM UNIVERSITY

THE JESUIT UNIVERSITY OF NEW YORK



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