

AAAAS



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MESSAGE FROM THE CHAIR

Welcome to the Department of African and African American Studies at Fordham!

The Department of African and African American Studies is committed to preparing students for a broad range of academic and professional careers in both the public and private sectors, developing a distinguished faculty, who formulate a better understanding of an increasingly globalized world, and serving the University and the African and African American Studies, and the larger community. We strive to pursue these goals through *learning, discovery, and engagement.*

The common theme for the next three years is **blending scholarship and activism.** At times, academia is viewed as a profession that deals solely with issues and questions that speak to the needs of the educated elites. The department will strive to fill this vacuum by offering insights into the experiences of marginalized peoples and communities who have been yearning for a fair representation of their histories and cultures. But at a time when Fordham, and the nation, face unique challenges in dealing with inclusivity and social justice, the Department of African and African American Studies is well-positioned to undertake the task of deconstructing the role of the University by blending scholarship and activism. The goal is to help our students and the public to devise sound academic theories and practices that could engender meaningful structural transformations. The department strives to create sustainable linkages with various academic and community organizations in New York City, and to encourage our students to conduct research in areas such as poverty, immigration, and diversity and equity.

The Department houses an outstanding faculty whose scholarship and teaching crosses disciplinary boundaries. Therefore, our course offerings span from history, political science, anthropology, sociology, and literature, to Arts, religion, women and gender studies as well as immigration and urban development.

Our faculty have published numerous highly praised books and research articles that have generated critical reflections in their respected fields. The department continues to grow in size and direction. We recently hired a new faculty with specialization on Caribbean literature and history.



Our undergraduate program continues to draw students from across the university and across cultures. We regularly host symposiums and public events including the Annual Student-led Conference. Through research and teaching, the faculty and students are dedicated to understanding the ways in which societies can be transformed toward justice and equity.

We hope that the theme of our strategic plan for this academic year fosters constructive conversations about the role of academia in advancing human rights, social justice, and inclusion. We invite you to join the conversation by visiting our website and joining our mailing list. If you have any questions, please do not hesitate to contact us at: aaas@fordham.edu. We look forward to your participation in our public events.



AMIR IDRIS
Professor and Chair

ABOUT AAAS

The Department of African and African American Studies (AAAS) is both an academic unit and a community comprised of faculty and students interested in the interdisciplinary study of Africa and its diaspora. Our work is grounded in the cultural and historical experiences of people of African descent. This focus on experience informs our interpretations of the African Diasporic past and present, and propels our directives for the future. Our Department was formed in 1969 and is one of the oldest African & African American Studies Departments in the United States. Faculty specialties cover a wide range of fields including: labor and oral history; conflict resolution in Africa; race and religion; Caribbean migrations; popular youth culture; black expressive culture and feminism; postcolonial literature in Africa; African immigration and refugee studies; the black prison experience; and black theology.

MEET THE FACULTY



AMIR IDRIS

Chair and Professor

Office: Lowenstein 414D (LC)

Email: idris@fordham.edu

Phone: 212-636-6180

Research and Teaching Interests: history and politics of colonialism, on slavery and race, and on postcolonial citizenship in Northeast and Central Africa.



R. BENTLEY ANDERSON, S.J.

Associate Chair and Assoc. Professor

Office: Dealy Hall 637 (RH)

Email: randerson13@fordham.edu

Phone: 718-817-3830

Research and Teaching Interests: Jim Crow Catholicism, Trans-Atlantic race relations, South African history, and Religion & Civil Rights in the United States.



MARK L. CHAPMAN

Associate Professor

Office: Dealy Hall 635 (RH)

Email: chapman@fordham.edu

Phone: 718-817-3747

Research and Teaching Interests: black prison experience and its implications for black liberation theology, the incarceration binge and its impact on the African American community.



JANE KANI EDWARD

Clinical Assistant Professor

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Phone: 718-817-3746

Research and Teaching Interests: Refugee and immigrant women's experience, human rights and education, gender, race, class and representation, gender issues in conflict and post-conflict situations, and African immigration to the United States.



LAURIE LAMBERT

Assistant Professor

Office: Lowenstein 414F (LC)

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Research and Teaching Interests: Black Feminism, Caribbean Literature and History, Black Performance Studies, Literatures and Cultures of American Imperialism, African Diasporic Literature and History, Freedom and Slavery Studies, and Black Radicalism.



TYESHA MADDIX

Assistant Professor

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Research and Teaching Interests: African Diaspora, Caribbean, Black Atlantic, Women and Gender, African American History, Race, Transnational Communities, Migrational Movements, Immigration, Black Identity Formation, Social and Cultural History.



CLAUDE J. MANGUM

Emeritus Associate Professor

Email: mangum@fordham.edu

Research and Teaching Interests: African American and Caribbean history. His research interests and publications pertain to the education of African Americans, and the experiences of African Americans in the Catholic Church.



FAWZIA MUSTAFA

Professor

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Research and Teaching Interests: Postcolonial, African, Indian Ocean and US Minority Discourses, Anglophone literature, film and development in Eastern and Southern Africa.



MARK D. NAISON

Professor

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Email: naison@fordham.edu

Phone: 718-817-3748

Research and Teaching Interests: African American politics, labor history, popular culture and education policy.



IRMA WATKINS-OWENS

Emerita Associate Professor

Email: watkinsowens@fordham.edu

Research and Teaching Interests: African American history, women's history, Atlantic migration and black identity.

MEET OUR NEWEST FACULTY: DR. LAURIE LAMBERT



Lambert received her BFA in Film Studies from Ryerson University in Toronto, Canada, as well as an MA in English from the University of Toronto. Her research and teaching interests include Black Feminism, Caribbean Literature and History, Black Performance Studies, Literatures and Cultures of American Imperialism, African Diasporic Literature and History, Freedom and Slavery Studies, and Black Radicalism. She is currently on the executive board of the Association for the Study of the Worldwide African Diaspora (ASWAD). Before joining the faculty at Fordham, Lambert was Assistant Professor of African American and African Studies at the University of California, Davis, and the 2014-2015 Postdoctoral Fellow in Critical Caribbean Studies at Rutgers University in New Brunswick, NJ.

Laurie Lambert is a literary critic and historian. She received her PhD in English and American Literature from New York University in 2013. Her current book project, *Forms of Survival: Black Feminist Revisions of the Grenada Revolution*, examines the gendered implications of political trauma in Caribbean literature. The book analyzes how Caribbean women writers use authorship as a means of expressing cultural sovereignty and critiquing the inadequacy of hierarchical, patriarchal, and linear histories of a black radical tradition as they narrate the Grenada Revolution. In so doing, Lambert reads Caribbean literature as a primary site for the excavation of gendered readings of revolution, identifying the marginalized voices of women and girls at multiple unexpected sites of political formation.

BRONX AFRICAN AMERICAN HISTORY PROJECT

PANELS AT CONFERENCE OF SOCIETY FOR QUALITATIVE INQUIRY IN PSYCHOLOGY

The Bronx African American History Project was asked to present two keynote panels at the Conference of the Society for Qualitative Inquiry in Psychology at Fordham University on May 24, 2017. We were asked to do so because the organizers of the Conference believed that the BAAHP represented one of the best models in the nation of how universities can build stronger ties with communities in which they are located by incorporating community voices into their research. Our first panel highlighted the voices of scholars who explained how community input forced the BAAHP to re-formulate the master narrative of Bronx History to place people of African descent in a much more accurate, and positive light. The second panel highlighted the work of educators, activists and community developers who used the research of the BAAHP to empower the people they worked with and give them a much more positive view of the communities in which they grew up in and lived. Both panels were enthusiastically received by those attending the Conference, who included scholars around the nation.

The following passage shows how Dr. Mark Naison framed the discussion which took place that day:

“Today, it is my privilege to help expose you to the most extraordinary experience I have had in more than 50 years teaching, studying and lecturing at some of the nation’s top Universities. The Bronx African American History Project, which is presenting two keynotes at this conference today, is much more than a research project advancing our knowledge of Black History in the Bronx by conducting oral history interviews and locating and archiving collections of documents. It is also a public history project, organizing concerts, lectures, walking tours and exhibitions which have reached tens of thousands of people and an incubator of activism in Bronx communities and in universities and schools. What we are going to show you today is the amazing things that can happen when university based research is driven by the voices of community residents living right outside its gates and when those voices always remain a primary in deciding not only what to study, but what to do with the information that has been gathered.”



TOP: Left to Right, Damien Strecker, former BAAHP Grad assistant, Michael Partis, professor at Manhattan Community College, Dr Jane Edward, Dr Brian Purnell, professor

BOTTOM: Left to Right Dr Jane Edward, Paul Cannon, principal of PS 140, Dr Mark Naison, Aixa Rodriguez, founder of Bronx Educators United for Justice, Nancy Biberman, executive director of WHEDCo, Lisa Betty, graduate assistant for BAAHP

6TH ANNUAL STUDENT-LED CONFERENCE REPORT

The 6th Annual Student-led Conference, sponsored by the Department of African & African American Studies Department was held on Saturday, September 17th, on the Lincoln Center campus. This well attended event, approximately 50 individuals were present for the day's event, had three panels of student participants presenting on topics that focused on colonialism and its effects, slavery and responsibility, gender roles in Africa, Black women in America, genocide and memorialization, and the Cold War and the arts. Dr. Amir Idris, chair of the department, officially welcomed the participants and audience to the conference.

Conference highlights:

Session One



Session One presenters, Margaret Sanford and Elicia Bates, examined memorializing the Rwandan genocide and the responsibility of the Trans-Atlantic slave trade, respectively. In "*Rwanda: Studying Genocide in Context*", **Margaret Sanford** examined massacre sites that were also Roman Catholic parish churches. In the aftermath of the killings and the process of healing and reconciling, she noted, the question of sacred space and memorialization in Rwanda became particularly sensitive as secular needs and sacred concerns intersected. She reported that at all but two sites, the churches that had been scenes of great horror and death, have been rededicated as places of worship. And while there may be secular memorials nearby, the churches themselves have become sites of Memorializing as well with newly renovated interiors, signifying a new birth for the parish and its parishioners.



Elicia Bates, "*Responsibility for the Modern Repercussions of the Atlantic Slave Trade*", examined the question of guilt or blame regarding the development and practice of the slave trade as well as the lasting repercussions of the trade. How does one assign blame? How do we evaluate guilt or innocence? And what of the lasting effect of distrust, ethnic stratification, and economic displacement for those affected by the trade? The ethical complexities become apparent, Bates pointed out, as one examines and evaluates the actions, the intentions of the persons involved. While it may be possible to assign culpability, assigning blame calls for a more thorough investigation.

Session Two



The panelists for the second session focused on the impact that European colonialism had on the continent of Africa. **Isabel Wallace-Green** in her presentation "*Innocent or Guilty? Christian Missionaries during Colonialism*", examined the influence missionaries had on the continent in the late nineteenth and early twentieth centuries. There were some positive contributions made by Missionaries; education and the inclusion of the outcasts/marginalized of society being the main two. There were also, however, negative results from the encounter with colonial missionaries. The main one being the loss of one's culture. The indigenous populations of Africa were forced to reject or abandon their traditional ways of life as well as cultural norms. The missionaries may have had good intentions, but the intended and unintended consequences were a high price Africans paid for encountering European missionaries.



Emmanuella Chioke in her presentation "*Colonialism and its effect on the African Continent*" continued the theme that was found in Session Two as she focused on the effects Commerce, Christianity and Culture had on Africans. Colonialism introduced western education and political thought and practice to the continent, but these contributions came at a price. Ruling and political classes have arisen across the continent with their inherent problems and challenges for the region. And it was not just the colonial period that has adversely impacted the continent, Chioke pointed out. Neo-colonialism is now affecting the lives of Africans.



Session Three

Session had three disparate but interlocking presentations from David Gonyer, Maria Sawiris, and Bentley Brown. **David Gonyer's** "*Gender in Africa, Pre-Colonialism and Post-Colonialism: A Comparison*" focused on the ways in which African gender roles and norms had changed over the course of several decades as European norms and standards were imposed from outside. Gender roles of the pre-colonial period, which allowed and enabled African women to assume positions of responsibility and leadership, gave way to Victorian English values and the ideals of womanhood. The practice of polygamy, which had a positive influence on society he noted, gave way to the Western European practice of monogamy. **Maria Sawiris's** presentation "*The Perception of Black Women in Public Spaces*" complemented Gonyer's work as Sawiris examined perception of gender roles and behavior of Black Women in America. Black women have been expected to embrace the dominant cultural norms associated with the cult of domesticity, white womanhood, and respectability. In doing so, Sawiris pointed out, placed strictures and restrictions on the public behavior of Black women. "Class police" are present in society to enforce these norms, judging Black women's behavior in the process.

Bentley Brown in "*Jazz, Abstract Impressionism and Cultural Diplomacy during the Cold War*" examined the ways in which post-World War II American Art forms such as Abstract painting and jazz, which were not main stream, helped promote a cultural ideology worldwide, countering the Soviet's efforts to recruit new adheres in Europe, Africa and Asia. Through international tours and exhibits, America was presented as innovative, creative, free, and, most importantly, tolerant, especially in its race practices. Works of art by Pollack and Rothko represented to innovative creativity of the individual. International jazz tours by integrated bands and quartets such as Dave Brubeck, as well as by well-known African Americans Louis Armstrong, Duke Ellington, or Thelodeus Monk gave a positive impression of life in America. Brown then contrasted that world with the reality of race problems in the United States, which undercut the cultural message promoted by the State Department.



In his closing remarks concerning the day's events, Dr. Idris challenged the student presenters to consider the complexities of a given research topic, asking them to look at an issue from a multi-dimensional prospective. In doing so, he noted, one finds the answer one is looking for.

SLAVERY ON THE CROSS

CATHOLICS AND THE 'PECULIAR INSTITUTION', PRAXIS AND PRACTICE



“I AM THE DESCENDANT OF A SLAVE OWNING FAMILY IN LOUISIANA”,

Fr. Bentley Anderson, S.J., admitted to the audience back in April at the department-sponsored symposium, “Slavery on the Cross”. “It is because of my family’s race history that it came to pass that Fordham sponsored this event,” he explained.

On April 1st, academics, scholars, lay people, teachers, religious sisters and brothers as well as priests came together to examine the role the Roman Catholic Church played in promoting and supporting the institution of slavery, and the efforts the church has been playing to undue the harm inflicted by that peculiar practice.

The symposium was divided into three parts: morning session, keynote, and afternoon session. Each part of the symposium complimented the other, providing context, background and substance to the topic at hand.

The first panel of the morning, comprised of Professor Shawn Copeland, Theologian from Boston College, and Fr. Thomas Murphy, S.J., history professor at Seattle University, addressed the development of American slavery and its relationship to the Catholic Church. They discussed the understanding of slavery within a Catholicism context. Murphy focused on the Jesuit slave holdings in Maryland. Copeland took a broader view of the topic. The second panel of the morning was comprised of Professor James O’Toole from the History Department at Boston College and Fordham’s Fr. Bryan Massingale, a member of the Theology Department. O’Toole juxtaposed antebellum Catholicism, which was practiced mainly in the southern United States (Maryland and Louisiana) with Post-Civil War Catholicism, which was founded on a wave of European immigration that took root in the northern and midwestern sections of the United States. Massingale challenged the audience to rethink one’s understanding of racism: how we see it, understand it, and practice it within the church. He called racism a heresy.

The keynote speaker was Mr. John Cummings, owner and founder of Whitney Plantation and Museum, which focuses on the slave experience rather than the slave owning one. Cummings purchased the “Plantation Haydel” in the 1990s, spending



John Cummings
Owner and Founder of the Whitney Plantation Museum



time and money rehabilitating the property. The connection between the church and the faithful of southern Louisiana was quite obvious. This was, and still is, Catholic country. Cummings is keen to address the connection between Roman Catholicism and slavery, uncovering the damage that race and religion has done to people of color. In his address at Fordham, Cummings challenged the institutional Church to take responsibility for its past actions, providing redress for those injured by the practice of slavery and calling for a new approach to combating racism.

The afternoon panel consisted of four individuals who are active in the promotion of racial justice: Rev. Greg Chisholm, S.J., pastor of St. Charles Barromeo Church, Harlem, NY; Dr. Jeannine Hill Fletcher, Department of Theology, Fordham University; Rev. Albert Holtz, O.S.B., St. Benedict’s Preparatory School, Newark, NJ; and Rev. Maurice Nutt, CSsR, Director of the Institute for Black Catholic Studies, Xavier University New Orleans.

Fr. Chisholm approached the issue of racial justice from a pastoral perspective, urging believers to work within their communities to promote racial justice and harmony. Dr. Fletcher spoke of the need to educate individuals to a fuller understand of the dynamics at play when discussing race matters. Rev. Holtz spoke of the work the Benedictines have undertaken in Newark, New Jersey, to meet the needs of historically underrepresented ethnic and racial groups in the area. The result has been St. Benedict’s Prep, which develops and forms young men, actively engaging them in their own education and personal development. And Fr. Nutt highlighted the apostolic work the IBCS has been involved in since the 1970s, informing and educating the faithful in the history and the experience of Black Catholics. These speakers demonstrated that something was being done to address the issue of racial justice within the Catholic Church and American Society.

Over 100 individuals attended this one-day symposium. The hope is that what started at Fordham would spread to other parts of the campus as well as the city, igniting a renewed interest in the ways in which religion can promote racial justice and tear down racial barriers in order that “the sons of former slaves and the sons of former slave owners will be able to sit together at the table of brotherhood.”

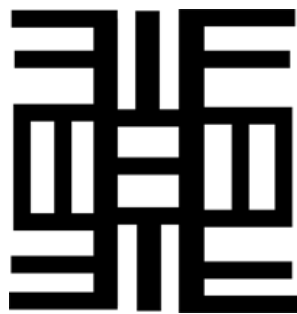
FORTHCOMING EVENT

FALL 2017

Student-Led Conference – October 21, 2017

The seventh annual student-led conference is scheduled for Saturday, October 21, 2017 in the South Lounge, Lincoln Center campus from 9:30 a.m. to 3:30 p.m. Selected students from both campuses will present their final papers at the conference. The conference is open to all Fordham faculty, students, and members of the public.

STUDENT-LED CONFERENCE



WHEN

Saturday, October 21, 2017
9:30am - 3:30pm

WHERE

South Lounge—LC Campus
Lowenstein Building

TOPICS INCLUDE

Foreign Aide's Effect on National Sovereignty • The Strong Black Woman Paradox • Africans vs. African Americans: The Complex Relationship in the United States • Caribbean Music and Female Empowerment • What was the Reagan Administration's Role in the Anti-Apartheid Movement? • Prioritizing American Interests in Ethiopia and Somalia • "Black" Hair • When the World Woke Up: The Sharpeville Massacre. Matrilineal and Patrilineal Lineage Systems in Mozambique • Silence Repeats Itself: An Open Letter to the Cotton Cloth • Blackness in the Dominican Republic •

FORDHAM UNIV.
EVENT

OPEN TO

Students

Faculty

Public

SPONSORED

By the Dept. of African and African American Studies

FOR MORE INFO

Contact us at

212-636-6360

718-817-3745

aaas@fordham.edu

A DANCER DRAWN TO AFRICAN AMERICAN STUDIES

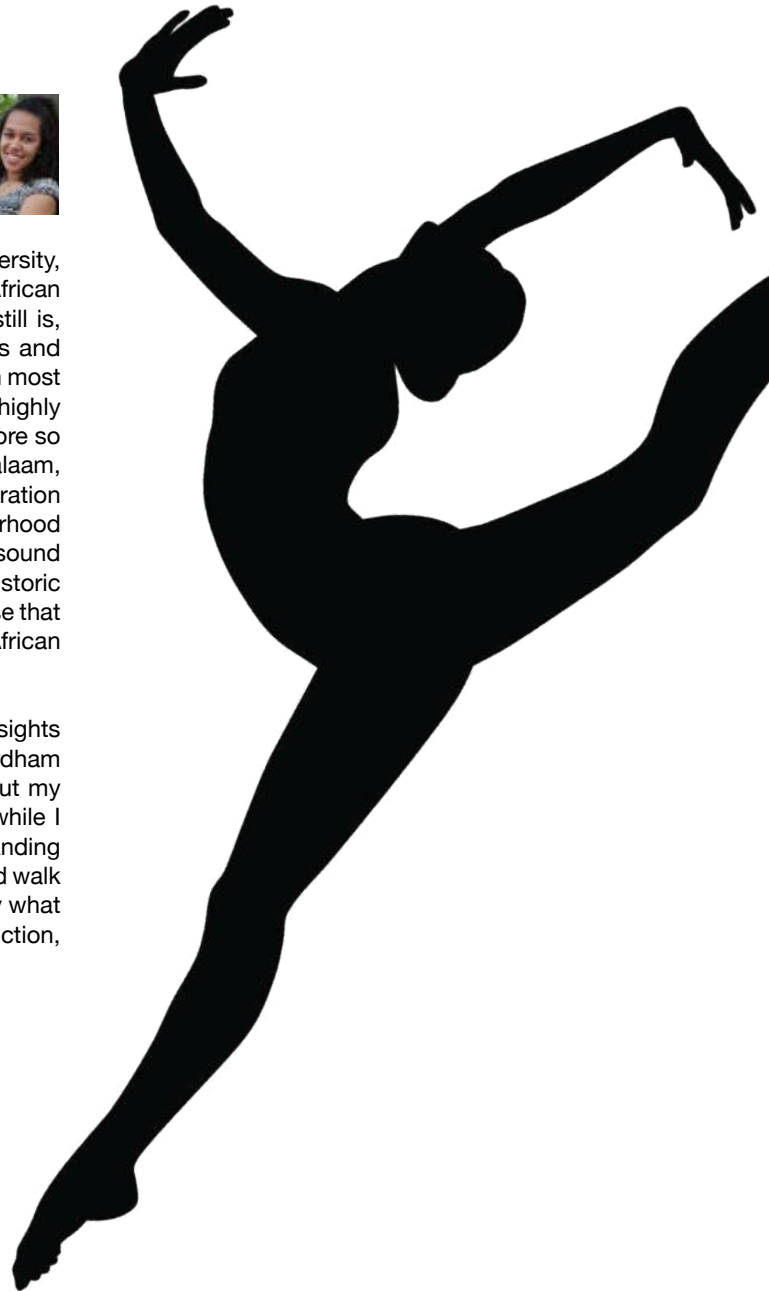
STUDENT REFLECTION: ISABEL WALLACE-GREEN

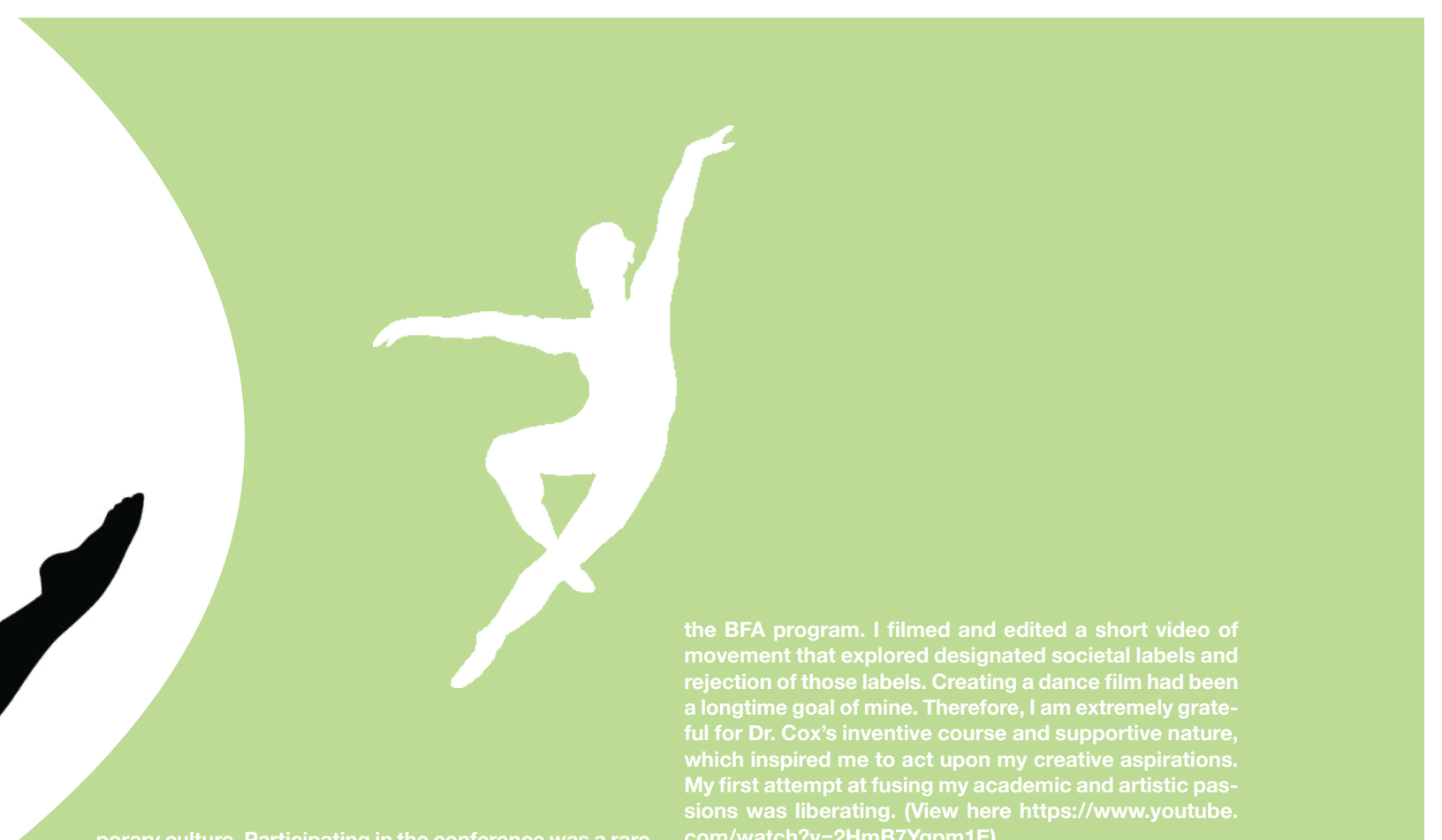


When I look back on my upbringing prior to attending Fordham University, I can pinpoint sure signs that suggest future interest in African and African American Studies. For starters, I grew up in a home that was, and still is, decked out in all sorts of African art. Handmade African sculptures and paintings, collected by my visual artist parents, fill our walls and dwell in most corners. Consequently, spending nearly two decades in a home that highly respected African culture naturally instilled appreciation within me. More so with the help of a Fulbright grant, my parents and I lived in Dar es Salaam, Tanzania during the 2007-8 school year, which only solidified my admiration for African people and cultures. I fondly remember playing with neighborhood kids of various African nationalities, arriving in a small village to the sound of beating drums and jubilant voices, exploring the enchanting and historic island of Zanzibar and so much more. Therefore, it should be no surprise that following my freshman year of college, I declared a second major in African and African American Studies.

Yet when I decided to attend Fordham University, I did so with my sights solely set on achieving a BFA in dance. Acceptance into the Ailey/Fordham BFA Program was my predominate reason for choosing Fordham. But my innate interest in African culture refused to wait on the backburner while I focused on my artistic goals. During my first semester, I took Understanding Historical Change of Africa, which left me completely captivated. I would walk out of the classroom each session and think, "This is it. This is exactly what I want to spend my time learning about." The course was an introduction, barely scraping the surface of an expansive, silenced history of many African peoples and cultures. Through lessons that acknowledged rich Igbo and Bantu tribal traditions as well as opulent West African empires, the course exposed centuries worth of African histories that I had never before studied in depth.

Little did I know that this introductory course would act a springboard, propelling me into a department filled with unique opportunities and a strong community. Following the course, Dr. Amir Idris invited me to present my final research paper at the African and African American Studies Department's 2016 Annual Student Conference. I was honored to participate in my first scholarly conference, which featured eight student presenters. My research topic questioned the role of Christian missionaries during colonization, a somewhat controversial subject at a Jesuit institution. As a result, the experience challenged me, forcing me to think critically in response to questions posed by professors and peers. Yet it also sparked newfound confidence in my individual voice and opinions as a scholar. Additionally, I was impressed the wide range of research presented by my peers and seamless connections to contem-





porary culture. Participating in the conference was a rare and eye-opening opportunity that I will always treasure.

The following year allowed me to enroll in three more courses offered by the department. The first, Contemporary African Literature, proved to be enlightening. I was introduced to works by a variety of contemporary African writers. The use of specific African nation-based histories within fictional works fascinated me. Meanwhile, African American History I provided a strong foundation of knowledge about the intricate hardships faced by people of African descent in the United States. I consider this course a favorite thus far. Its detailed analysis of history provided logical reasoning to current racial issues in America. Throughout the semester, I delicately bridged the gap in my understanding of the relationship between past and present African American experiences.

Nevertheless, Performance African Diaspora proved to be the real game changer in uniting my two majors. As a dance major at The Ailey School, I am constantly aware of Mr. Alvin Ailey's legacy of providing opportunities for African American dancers and exposing black dancers to the world. Since declaring my second major, I've brainstormed ways to combine my interests in dance and African and African American Studies—projects that would share artistic reflections on historical injustice and necessary equity. In Performance African Diaspora, Dr. Aimee Cox gave me the freedom to explore this possibility. The course material featured black artists and scholars who use different mediums (literature, poetry, photos, body, paint, video etc.) to reflect on being black. After reviewing the aforementioned references and guest speakers from the NY community, I was inspired to creatively present my own thoughts on a social minority's experience. For my final project, I drew upon social concepts to create a short dance film featuring my peers in

the BFA program. I filmed and edited a short video of movement that explored designated societal labels and rejection of those labels. Creating a dance film had been a longtime goal of mine. Therefore, I am extremely grateful for Dr. Cox's inventive course and supportive nature, which inspired me to act upon my creative aspirations. My first attempt at fusing my academic and artistic passions was liberating. (View here <https://www.youtube.com/watch?v=2HmB7Yqpm1E>)

Now as I prepare for my junior year, I am excited for what lies ahead in terms of my studies within this department. I have already discovered a supportive community of people within my AFAM courses—people who build investigative spaces and stretch me beyond my comfort zone. I've found some of my favorite professors within this department who both want me to succeed in their courses and also genuinely care about my endeavors outside of the classroom. Similarly, my peers show an undeniable interest in the subject, which often pushes me to be a more diligent and engaged classmate. Soon after I declared my second major, a fellow student of the department excitedly informed me, "There aren't many of us. We have to stick together." I've certainly found these words to be true; the relationship between students and professors in this department lasts beyond the length of one course. These are people who have and will continue to guide me throughout my time at Fordham.

While I do not know where involvement in the African and African American Studies department will take me next, I am sure it will be nothing short of significant. The information I've taken from my courses has already proven to be invaluable. Whether it be cross referencing historical incidents discussed in African American History with literature by Maya Angelou and Richard Wright in my Texts and Contexts course or connecting AFAM content to exhibits at the National Museum of African American History and Culture in DC, I feel as though a major in African and African American Studies is helping me better understand my core courses and the larger world we live in. I hope to continue melding my interests in arts and academia through research and choreography. But for now, I'm simply excited to delve deeper into a subject that I was undeniably drawn to from an early age.

FACULTY NEWS

JANE K. EDWARD, PH.D.

Clinical Assistant Professor of African and African American Studies, was honored at the third annual African Heritage Celebration. New York Congressman Jose Serrano presented her with a statement for the Congressional Record for her contribution and work with the African Diaspora in the Bronx. Oct. 28, 2016.

On May 6, 2017, she gave a presentation on the process of identity formation among African immigrant youth in the Bronx, as part of a lecture series titled “Art in the Mosque: Say no to Terrorism.” The event was organized TiJay, a Ghanaian born artist, and was held at the Yankasa Mosques in the Bronx. The presentation explored the interplay of race, ethnicity, and religion, and the role of parents, family, African immigrant social institutions, and the experiences of second generation African immigrants in public schools; in influencing the process of identity formation in America.



TYESHA MADDOX, PH.D.

Assistant Professor of African and African American Studies, was awarded the The Schomburg’s Scholars-in-Residence Program Fellowship. She has also been awarded the 2017-2019 Duke University Summer Institute on Tenure and Professional Advancement (SITPA) Fellowship.

In April, she organized and presented on a panel titled, “Currents of Association: Afro-Caribbean (Im)Migrants in the United States and at Home in the Early-Twentieth Century,” for the Organization of American Historians (OAH) Conference in New Orleans. It was endorsed by the Society for Historians of the Gilded Age and Progressive Era (SHGAPE).

In May, she organized and presented on a panel titled, “Between Nation, State, and Empire: Black Citizenship in the Caribbean and the Atlantic,” at the Association of Caribbean Historians Conference in Tobago.

She also recently had an article accepted to the *Caribbean Review of Gender Studies*’ special issue on “Gender and Anticolonialism in the Interwar Caribbean.” Its working title is “More Than Auxiliary: Caribbean Women and Social Organizations in the Interwar Period.”



NEW COURSES

In 2016-2017 the Department proposed and received approval for the following new courses in the core:

AFAM 3210, On the Move: Migration, Labor, and Trans-nationalism in the African Diaspora

Migration has played an essential role in the history of the African Diaspora. The Trans-Atlantic slave trade, the most famous movement of African descended people was involuntary, but many movements after this period were planned and deliberate. The end of slavery in the late 19th century saw mass movements of African descended people throughout the world. In the late 1850s, there was significant movement to the American port cities of New York and Boston. In the 20th century, we see the movement of 6 million blacks from the rural south to industrial cities in the North. Pan African groups urged blacks to go "Back to Africa." This class examines the theme of migration to the African Diaspora.

AFAM 3510, In "America's Backyard": US-Caribbean Social, Political, and Economic Relations

The long history of exchange between the Caribbean and the U.S. has been fraught with complex and at times contradictory policies and events. The U.S. has frequently pursued imperialist interests within the region and played a significant role in its economic and political development. The term "America's Backyard" has been used to discuss the United States' sphere of influence. However, this history has not been one of unilateral American dominance. Caribbean nations used U.S. resources in order to steer their own agendas. This course will examine how these intertwined regions have negotiated each other by analyzing themes such as race, gender, nationalism, and military intervention.



COURSE LISTINGS: 2017-2018

This is a brief listing of our course offerings for 2017-2018. To view the complete listing and descriptions, please visit our website at www.fordham.edu/aaas.

FALL 2017

AFAM 1600 R01 Understanding Hist. Change: Africa
AFAM 1600 L01 Understanding Historical Change: Africa
AFAM 3002 R01 African American History II
AFAM 3030 R01 African American Women
AFAM 3071 C01 African Intellectual History
AFAM 3115 R01 ML King & Malcolm X
AFAM 3132 R01 Black Prison Experience
AFAM 3141 R01 Women in Africa
AFAM 3148 R01 History of South Africa
AFAM 3150 R01 Caribbean People and Culture
AFAM 3633 R01 The Bronx: Immigration, Race, and Culture
AFAM 3634 C01 Film and the African American
AFAM 3637 C01 Black Feminism: Theory and Expression
AFAM 3667 L01 Caribbean Literature
AFAM 3692 L01 Social Construction of Women
AFAM 4000 R01 Affirmative Action: American Dream

SPRING 2018

AFAM 1600 R01 Understanding Hist. Change: Africa
AFAM 3037 L01 Being and Becoming Black
AFAM 3120 R01 Black Religion and Politics
AFAM 3132 R01 Black Prison Experience
AFAM 3133 L01 Performance African Diaspora
AFAM 3134 R01 From Rock & Roll to Hip Hop
AFAM 3136 R01 Civil Rights/Black Power
AFAM 3192 L01 The US and Africa
AFAM 3667 L01 Caribbean Literature
AFAM 4890 R01 Research Seminar

MAJOR REQUIREMENTS

African and African American Studies Major Requirements (9 courses)

1. AFAM 1600 Understanding Historical Change: Africa
2. AFAM 3150 Caribbean People and Culture
3. AFAM 3001 African American History I
4. AFAM 3037: Being and Becoming Black
5. AFAM 4890: Senior Research Seminar

MINOR REQUIREMENTS

African and African American Studies Minor Requirement (6 courses)

1. AFAM 1600 Understanding Historical Change: Africa
2. AFAM 3001 African American History I
- 3-6. And four (4) AFAM electives

African Studies Minor Requirements (6 courses)

1. AFAM 1600 Understanding Historical Change: Africa
2. AFAM course from a Social Science discipline
3. AFAM course from Arts & Humanities offerings
- 4-6. And three (3) African Studies elective

Language Requirement: Two (2) courses– including one intermediate-level course in the following approved languages: Swahili, Twi, Zulu, Arabic, Portuguese, Spanish, or French.

****Some requirements for the AAAS major/minor may be fulfilled with courses in English, Literary Studies, History, Art & Music History, Political Science, or any field that has been cross listed by the department. Speak to your major/minor advisor for approval.***

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