

Africana Studies
University of Toledo

NEW BEGINNINGS

Documentary Account of Year One: 1996 – 1997

Abdul Alkalimat
Director

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Abdul Alkalimat, ed., New Beginnings: Documentary Account of Year One: 1996 – 1997
(Toledo, Ohio: Africana Studies Program, University of Toledo, July 1997)

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1. INTRODUCTION

This volume is a documentary account of the new beginnings of Africana Studies at the University of Toledo. It is a tribute to the **students** at the University of Toledo, especially the courageous militant activists of the Black Student Union who led the struggle to establish the program. It is a tribute to the African American **faculty** who took leadership of the planning process, especially Professor Rubin Patterson. Finally, it is a tribute to the forward thinking of the University of Toledo **administration** and **Board of Trustees** who made the resources available, especially President Frank Horton, Senior Vice President Judy Hample, Associate Vice President Tony Atwater, Dean Patricia Cummins, and Associate Dean Elizabeth Cole.

Our goal is to contribute to a new cultural awakening in which intellectual productivity and social justice go hand in hand, **academic excellence and social responsibility**. We intend to build our program beyond the conventional limits to link campus with community, students and faculty, and forge a space in the academic and policy mainstreams without compromising the need for fundamental social change.

Africana Studies is focused on Africa and the African Diaspora, especially African Americans in the USA. Academic work will be carried out through **teaching and research** utilizing advanced computer and telecommunications technology. The program will prepare students for graduate study as well as new employment opportunity utilizing this new technology. The program will develop a **global orientation**, and institutionalize academic programs (teaching and research) in Africa, the Caribbean, and South America for both faculty and students. This work will be carried out with a strong community service component focused on the Black community of Toledo, but including other Black communities in the USA, Africa, the Caribbean, and South America.

This documentary account is organized with short explanations of each major activity of our first year. Copies of this volume will go to select archival holdings so that others may learn from our experience.

We wish to express our thanks to the following funding sources that have been generous in helping to launch our program:

Office of the President

Office of the Senior Vice President for Academic Affairs

Office of the Dean of Arts and Sciences

Women's Studies Program

Department of Sociology

Center for teaching Excellence

Office of Information Technology

University of Toledo Foundation

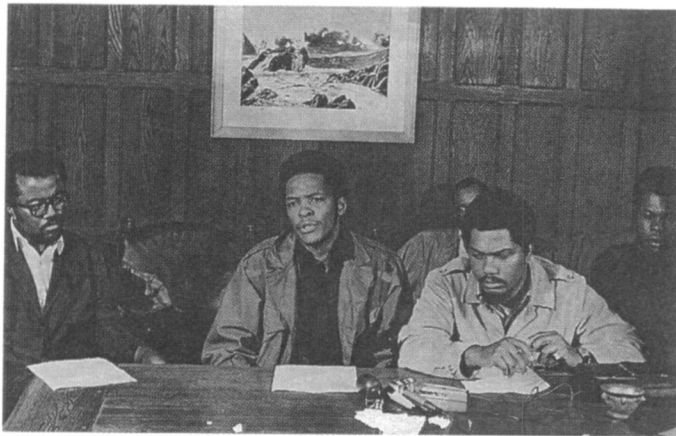
Center for International Studies Programs

Office of Multicultural Student Development



*The Dr. William Carlson - With Best People and Great Respect
Martin Luther King Jr.*

President William S. Carlson met Civil Rights leader Dr. Martin Luther King, Jr. at a reception in Toledo, 1967.



Black student leaders met in President Carlson's office following the death of two students at Jackson State University in Mississippi. Talks between the students and Dr. Carlson ended a blockade of University Hall, May 18, 1970.

However, tensions rose again on May 15 when a shooting at Jackson State University in Mississippi killed two black students. To protest what the students felt was a lack of sympathy by Dr. Carlson for the death of these students, black students blocked the entrance to University Hall on Monday, May 18. President Carlson met with a group of these students, and agreed to hire more black faculty and graduate assistants and start a Black Studies program.

The events of the first few weeks in May 1970 ended peacefully with a student referendum on May 20-21. An overwhelming majority favored returning to normal business. They also asked that the Army Reserve be removed from campus (but favored ROTC remaining), and asked that a letter be sent to President Richard Nixon stating their views on the war in Vietnam.

1970

UT president meets with black students

THU MAY 19 1994

BY HOLDEN LEWIS
BLADE STAFF WRITER

A black studies department probably figures in the University of Toledo's future, President Frank Horton says. - *Black Studies Dept.*

At an assembly yesterday on the front steps of the student union, Dr. Horton said he will push for creation of a black studies department. That was the chief request in a list of demands that the Black Student Union presented to Dr. Horton last week.

He stopped short of guaranteeing that UT would have a black studies department, and he wouldn't set a date for creation of the department. Those things, he said, were up to the Ohio Board of Regents to decide.

"This is unacceptable," said Jeffrey Johnson, president of the Black Student Union.

"If they cannot give us an implementation date of fall of the 1995-96 school year for creation of a Pan-African studies department, we have nothing to say," Mr. Johnson told the group of about 250 students. Between half and two-thirds of the students were black.

Last week, Mr. Johnson led about 200 students in a march from campus to Dr. Horton's house, where they presented a list of demands, including:

- Creation of a black studies department.

- Steps to cut down on the drop-out rate of black students.

- Extension of shuttle bus routes to black neighborhoods.

- Hiring more black administrators and advisers.

Foremost among the demands was the creation of a black studies department. Mr. Johnson said he and other members of his organization want black studies to be a full academic department, with a chairman and a bachelor's degree sequence.

Dr. Horton responded yesterday with a letter to Mr. Johnson, which he read to the assembly. He said:

- He will ask academic vice president Judy Hample to appoint a committee by June 10 to develop a proposal for a black studies program.

- He has created a minority student retention subcommittee and will ask the Black Student Union to appoint two members.

- He has added two stops along the Bancroft Street shuttle bus route, beginning in the fall quarter.

- He has established a transit advisory committee that meets for the first time today, and the Black Student Union will be asked to appoint two members to the committee.

- He will ask the Black Student Union to send a representative to sit on all future search committees for administrators.

- He will appoint a task force June 2 to monitor the progress of the above projects.

Dr. Horton invited the Black Student Union's executive committee

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Black students

► Continued from Page 29

to meet with him for lunch tomorrow at his house, where they are to discuss the makeup of the task force. THU MAY 19 1994

Black students who attended the rally said they were disappointed that Dr. Horton didn't promise that UT would have a black studies department by fall, 1995. Dr. Horton said he wants a committee to submit a proposal by next spring.

Sandra Meeks, a Toledo senior who is director of external affairs for the Black Student Union, said, "These are half steps. It's not hard to give a proposed date. He doesn't have to say, 'Tomorrow, we'll have your Pan-African studies department.' And until he gives us a proposed date, we don't have an agreement."

Black students said they weren't impressed with Dr. Horton's proposal to add two stops along the shuttle bus route — one at Bancroft and Torrey Hill Drive and another at Bancroft and Perth Street. Both those intersections are near Ottawa Park.

"That's inadequate, too, because the people who stay in the Old West End and inner city don't just live along Bancroft," Ms. Meeks said. "Why not go Nebraska-Dorr-Bancroft-Monroe?"

From 1972 to 1984, UT had a black studies program in University College, a now-defunct arm of the university that allowed students to put together their own custom bachelor's degrees. Dr. Horton wasn't at UT when the program was disbanded, but he said he understands it fizzled for lack of students or administrative support.

In the 1996-1997 academic year the University of Toledo is establishing a program of Africana Studies. This will be an academic degree program in the College of Arts and Sciences offering a major and a minor. Academic work in Africana Studies will utilize computers and the Internet. All students will be trained in 21st century technology. Our twin goals are academic excellence and social responsibility.

There will be a core, as well as courses taught jointly with several other departments. Development examples of the Core Curriculum include:

- ◆ Introduction to Africana Studies
- ◆ Foundation of Africana Cultures
- ◆ Policy Research and the Black Community

Courses will be jointly taught with other departments:

Department of Art	Department of Political Science
Department of Economics	Department of Sociology
Department of English	Department of Theater Film and Dance
Department of History	Urban Studies
Department of Music	Women's Studies

Requirements for a degree in Africana Studies will include:

- Six (6) core courses
- Study in Africa and/or the Caribbean
- Mastery of computer skills
- Community service based on policy research

Why should you enroll in Africana Studies at the University of Toledo?

First, we care about you and will provide you with a solid first-rate education that will prepare you for a good job.

Second, you will join the first Africana Studies Program in the world being founded on 21st century technology, and will be prepared for graduate study.

Third, you will study with faculty engaged in research and teaching all over the world, and with students from over 82 countries, including 14 countries in Africa and the Caribbean.

For More Information Phone: (419) 530-7252 or Fax (419) 530-4756

E-mail: Africa@UOFT02.UTOLEDO.EDU

2. STAFF

Administration:

Director	Abdul Alkalimat
Secretary	Lynette Stephens
Student Workers	Keisha Berry Daniel Dixie Omar Fakhri Akorli Nukunya Jenerra Williams

Teaching Faculty:

Abdul Alkalimat	Professor of Africana Studies and Sociology (Ph.D., University of Chicago)
Akua Duku Anokye	Assistant Professor of English (Ph.D., City University of New York Graduate School and University Center)
Samuel Aryeetey-Attoh	Associate Professor of Geography and Planning (Ph.D., Boston University)
David Guip	Professor of Art Education (Ed.D., Ball State University)
Theodore Natsoulas	Professor of History (Ph.D., Syracuse University)
Mary Alice Parker	Assistant Professor of History (M.A., University of Michigan)
Rubin Patterson	Assistant Professor of Sociology (Ph.D., Howard University)
Angela Siner	Instructor, General Studies (M.A., University of Southwestern Louisiana)
Richard Weisfelder	Professor of Political Science and Public Administration (Ph.D., Harvard University)
Carter Wilson	Associate Professor of Political Science and Public Administration (Ph.D., Wayne State University)

3. Annual Report

AFRICANA STUDIES TAKES OFF

University of Toledo Africana Studies: Research and Teaching About People of African Descent Here and Around the World

Learning from Black People's... Hair!

People in every culture express themselves through their hairstyles, and yet this past year, an Illinois school suspended several teenage girls for wearing braids and barrettes - authorities considered their hairstyle to be gang-related. *Black People's Hair* was the topic introducing the series on *The Political Culture of Everyday Life* initiated by Africana Studies in March. 150 People from campus and community gathered to discuss cultural expressions through hairstyles.

Scholars who photograph and write histories of African and African American hairstyles showed the gathering the surprising ways in which traditional African styles are embedded in hairstyles in the U.S., generations after the slave ships crossed. They also illustrated how American styles are influencing modern African hair. Beauticians reported how they see Black people's identity evolving, with relaxers, braids, and dreadlocks all fitting into the picture.

Many stories of "bad hair" and "good hair" were told. A few heads were transformed during the conference itself. The conference drew hope for the future from the energy and self-affirmation of today's hairstyles.

A photographic record of the participants' hairstyles was gathered for future display. A warm thank you to all who attended from the Toledo area and from the Art Institute of Chicago, University of Missouri at Kansas City, Wayne State University, Bowling Green State University and UT.

UT Trustees and Faculty Vote for Africana Studies Degree

UT students will soon be able to earn a BA in Africana Studies or a BA in some other field with Africana Studies as their minor. On June 10, the faculty senate voted yes for this new undergraduate minor and major. The next day the university's board of trustees did the same. The next and last step is for the Ohio Board of Regents to consider and approve the major and minor in Africana Studies this fall. Thanks go to UT President Frank Horton and Vice President Judy Hample for their help on this.

Africana Studies courses are in UT's fall catalog.

How Do You Major or Minor in Africana Studies at UT?

For a BA in Africana Studies, you take seven courses (33 credit hours of all your undergraduate work) on the subject: one year of introduction, one of theory, one of research, and a semester-long senior seminar. For a minor, students take 21 hours out of those 33.

Africana Studies Takes to Cyberspace

This year UT's Africana Studies prepared for the 21st century by building a facility equipped with powerful computers, laser printers, a scanner and a fax machine—and building strong connections to technology visionaries here and elsewhere. Faculty and students then began to get results:

- A page on the World Wide Web devoted to Africana Studies at UT.
- Wiring Up for Leadership, a Saturday morning program helping African, African American, and Latino student organizations set up and maintain home pages on the World Wide Web. (Thanks to our collaborator Ray Gibson, Director of College Computing at UT Com-Tech.)
- Plans and funding to set up Internet-based courses and a database archive on Africa. (Thanks to the Information Technology in Coursework Award from UT!)

please turn over

Interested in Race, Class and Gender? Try a FIG!

Entering first year students at UT can treat themselves to a new learning opportunity set up by Africana Studies and Women's Studies. It's called a FIG, short for First Year Interest Group, on Race, Class and Gender. Twenty-five students will enroll in five linked courses for the fall semester, all taught by a dedicated group of faculty. The five courses include *Introduction to Africana Studies*, *Introduction to Gender Studies*, *Culture as Victory*, *Writing for Power and Persuasion*, and *Poverty*.

Besides getting a wonderful small-group learning experience, FIG students will meet several core curriculum requirements in humanities, composition, and multicultural studies.

Six faculty will coordinate and teach the FIG: three Blacks, three whites, three men, three women. The Race, Class and Gender FIG will teach from a Black perspective, a feminist perspective, and a class perspective. Contact Africana Studies to find out more.

State of Black Toledo launches research, handbook

In February faculty from UT, Bowling Green State University, Cleveland State University and the University of Michigan and public and private officials opened a day of discussions on the state of Black Toledo and to map out a research program.

Ideas from the 250 people gathered at Com-Tech suggested that the first year's research focus on the education of Black Toledo. So Africana Studies has done just that. At next February's "State of Black Toledo" conference, look for a useful handbook on education and Toledo's Black community.

Cyberspace, *continued*

- Plans for "Africana Studies in Cyberspace," an international working conference with funding awarded by the UT Foundation.

Africana Studies was also selected to moderate and archive an "H-NET" discussion group on the Internet. This group includes most of the world's scholars in the field. It is run through Michigan State University and the National Endowment for the Humanities. Look for the online discussion group on the Web at <http://h-net2.msu.edu/>

Thanks go to UT's Vice President for Research and the Dean of the College of Arts and Sciences for their funding support.

"Brown Bags:" Lively Lunch Time Talks Every Week

Black people and Africana Studies, sure. And English, History, Philosophy, Political Science, Sociology, Social Foundation of Education, Geography, Mathematics, Film Studies, the Humanities Institute, and the Medical College of Ohio!

Faculty and professionals from these departments and fields led a total of twenty-one "brown bag lunch" talks this year relating to Black people. Students, staff and faculty brought their lunches, joined in, and came back for more, finding a rare on-campus opportunity for exchanging ideas on important issues.

Hot topics this year included Ebonics ... Jazz in Toledo ... Zaire (Congo) ... Down South and Up South ... and individuals from Zora Neale Hurston to Malcolm X. Look for more lively discussions in the future and let us know what you'd like to discuss.

4. CYBERSPACE

We are the first academic program in Africana Studies to begin by establishing a foundation in cyberspace. We intend to be a program identified with 21st century technology, especially the computer and the Internet.

1. Home Page on the Web

We presented our plan to the Office of Information Technology and got a wonderful response from Jerry Nagy, Director of Information Technology and Ray Gibson, Director of Academic Computing at the Community and Technical College of UT. They provided funding for getting our home page up on the UT web site. We are especially appreciative of the creative work of Comfort Ofori-Akyeah who translated our material into HTML and did original representations of the ancient Adinkra symbols from Ghana. Some of the pages from our web site are included here, but there are over 1,000 pages of information to be found there. We add to it as often as possible and encourage everyone to visit it at: www.africa.utoledo.edu.

2. Wiring Up for Leadership

This is a plan for getting Black and Latino student organizations on line. We made some progress and plan to continue this program during academic year 1997 – 98.

3. ArCa: Archive for a Curriculum on Africa

This is a proposal to put our Africa courses on the Internet (Designing a New Approach to Studying Africa: Internet Resources and Curriculum Networks). It was partially funded and is being implemented. Reports will be posted on our web site.

4. H-AfroAm

We have been asked by the Executive Committee of H-Net to edit and host the major Listserv discussion in the field of Africana Studies at the University of Toledo. We were able to get UT to fund the equipment we needed and finance the other aspects of this project. This places us in a position of national institutional leadership.

5. Africana Studies in Cyberspace

This is a proposal funded through the Program for Academic Excellence coordinated by the President and Vice President, and funded by the University of Toledo Foundation. We will be using these funds to host an annual national symposium workshop bringing together leaders in the field.



<u>What is Africana studies</u>	<u>Current Events</u>
<u>Curriculum</u>	<u>Conferences</u>
<u>Weekly Brown Bags</u>	<u>Occasional Papers</u>
<u>Projects</u>	<u>Africana Studies in USA</u>
<u>Links to Africa</u>	<u>How to Contact us</u>



"Africana studies" © University Of Toledo, 1996

WHAT IS AFRICANA STUDIES?

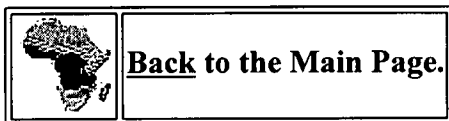
Africana Studies is an academic program of courses and research that focuses on the social and cultural experiences of African peoples. The starting point is Africa from ancient times till the present, and extends to the global experiences of people of African descent. This academic field has been developed over the last 25 years, and builds on African American intellectual history. There has been an Eurocentric bias to education in the USA, and Africana Studies is one of the many ways this is being corrected. Further, this is also a necessary contribution toward the kind of global orientation needed for the 21st century. Africana Studies helps the University of Toledo be more inclusive and appeal to the entire population. The courses are open to all students and all campuses of the University of Toledo.

The University of Toledo is developing plans for a major and minor degree program. Towards this end a new Director of Africana Studies was hired to develop the program beginning during the academic year 1996-97, Dr. ABDUL ALKALIMAT.

There is a growing literature about the field of Africana Studies. This field is sometimes called by other names: Afro-American Studies, African American Studies, Black Studies, Africology, or African and Afro-American Studies.

Selected Bibliography on Africana Studies

Africana Studies Planning Committee

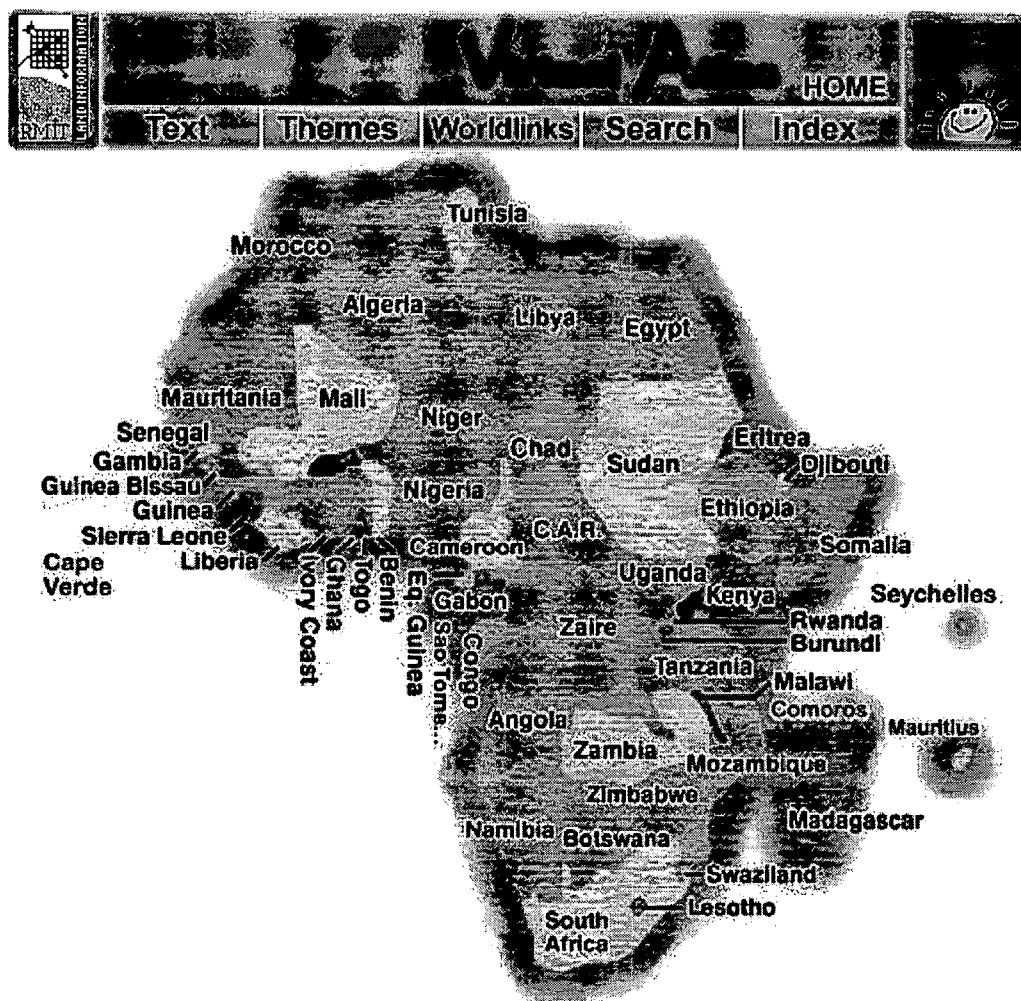


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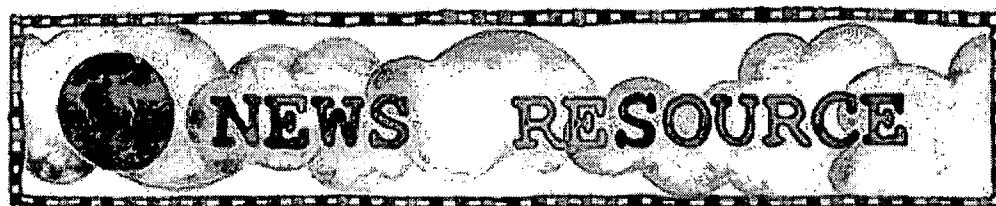


List of African Maps

ILWIS Africa Home Page Integrated Land and Water Information System Software

Shaun Ashdowne
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● <u>Morocco</u>	-- 1 listings	[Update Jun-17-1997]
● <u>Namibia</u>	-- 1 listings	
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● <u>Nigeria</u>	-- 2 listings	
● <u>Rwanda</u>	-- 2 listings	
● <u>Sao Tome & Principe</u>	-- 1 listings	
● <u>Senegal</u>	-- 1 listings	
● <u>Sierra Leone</u>	-- 1 listings	
● <u>South Africa</u>	-- 28 listings	[Update Jun-17-1997]
● <u>Tanzania</u>	-- 1 listings	
● <u>Tunisia</u>	-- 1 listings	[Update Jun-19-1997]
● <u>Uganda</u>	-- 2 listings	
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● <u>Zambia</u>	-- 1 listings	
● <u>Zimbabwe</u>	-- 2 listings	

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- **CNN World News** [ID 2140]
- **Computing News (Daily) from ZDNet** [ID 2141]
- **Daily News Current, The** [ID 2142]
- **Daily News Service** [ID 2143]
- **Daily Web News** [ID 2144]
- **Drudge Report** [ID 2487]
- **Financial Times, The** [ID 1426]
- **ILGRadio's International Broadcasting Web Directory** [ID 2291]
The Worldwide Yellow Internet Pages of the Radiostations.
- **Information Times** [ID 2484]
Information Times is a Washington, DC-based daily online newspaper. Editor: Syed Adeeb. Publisher: Free Press Syndicate (FPS).
- **Integrated Newswire** [ID 2146]
- **Intelligence Online** [ID 2217]
The web service is specially designed to appeal to diplomats, military and political officials, the heads of company security services or academics interested in intelligence matters, business intelligence and international political issues.
- **Inter Press Service** [ID 2145]
IPS, the world's leading provider of information on global human security, is backed by a network of journalists in more than 100 countries with satellite telecommunications links to 1,200 media outlets.
- **Macworld Daily News** [ID 2147]
- **MED-TV Kurdish Satellite Television** [ID 2201]
MED-TV is an innovative satellite channel, broadcasting to Kurdish communities all over Europe, North Africa and the Middle East.
- **Nando Times - Global Report** [ID 2148]
- **News Review** [ID 2151]
- **News.com - Tech News First** [ID 2149]
- **NewsPage Sources** [ID 2150]
- **OneWorld News Service** [ID 2152]
- **Online MacinStuff Times, The** [ID 2153]
- **Panafrican News Agency (PANA)** [ID 9]
- **PC World** [ID 2218]
- **Science and the Environment** [ID 2154]

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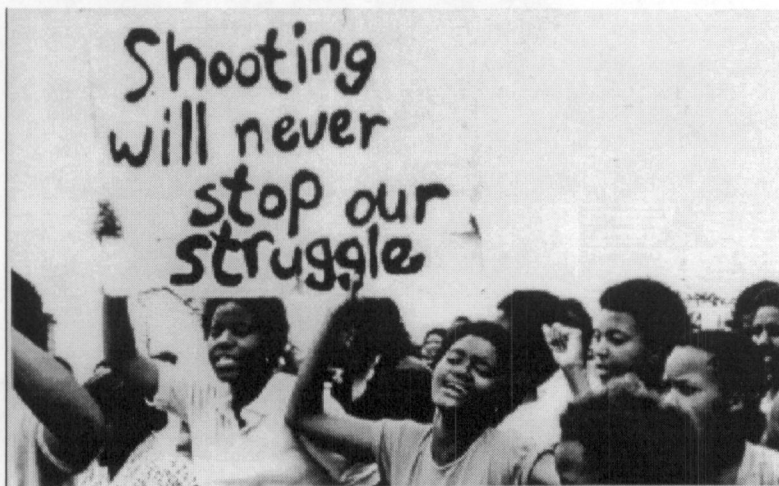


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African Studies Videotapes and Audiocassettes in the Media Resources Center



*Moffitt Library, UC Berkeley
642-8197*

April 1997

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 **MRC materials are not available for borrowing by institutions or individuals outside of the University of California System.**

In some cases, information about the distributors of the videos listed below may be obtained by consulting the [GLADIS](#) catalog. Addresses for distributors and producers may be found at MRC's [distributor site](#)



[See Also: MRC's African cinema videography](#)



[African film & video resources outside of UCB \(via U. Pennsylvania\)](#)



[Bibliography of relevant books and articles](#)

WHAT ABOUT AFRICAN STUDIES AT OTHER INSTITUTIONS?

Amherst College

Black Studies Department

Bowdoin College

African American Studies

Brandeis University

African and Afro American Studies

Bryn Mawr College

Africana Studies

Coe College

Afro-American Studies Concentration

Colby College

African American Studies

Colgate University

Africana Studies

College of Wooster

Black Studies

Cornell University

Africana Studies and Research Center

Columbia University

Institute for Research in African-American Studies.

Dartmouth College

African and Afro American Studies

Duke University

African and Afro American Studies

Florida State University

African American Forum

Fordham University

African-American Studies.

Franklin and Marshall College

Africana Studies

Georgetown University

Africana Studies

Grinnell College

Anthropology - Afro American Studies Conference

Harvard University

The W.E.B. Du Bois Institute for Afro- American Studies.

Indiana State University

African Studies

Kenyon College

African and African American Studies

Louisiana State University

Bibliography: Technology and the African American Experience

Loyola University - Chicago

African American Studies

Mount Holyoke College
African American and African Studies Program

National council for Black Studies

New York University:
African Studies
Anthropology
Graduate School

North Carolina State University
African-American Studies Minor.

Northeastern University
African American Studies

Oberlin College
African- American Studies

Ohio State University
African Women Global Network

Ohio University
Department of African American Studies

Ponoma College
Black Studies

Princeton University
African Studies
African American Studies

School of Oriental and African Studies (London)

Southern Illinois University
Department Of Black American Studies

Stanford University
Afro American Studies

Swarthmore College
Black Studies

Syracuse University
African American Studies

Temple University
African American Studies

Trinity College
(Major in Africana Studies)

Tufts University
Africa and the New World

Union College
Africana Studies

University of Alabama
African American History Resources : William Stanley Hoole Special Collections Library

University of California - Berkeley
African American Studies

University of California - Davis
African American and African Studies

University of California - Los Angeles
James S. Coleman African Studies Center

Center for African-American Studies

University of California - San Diego
Africana Studies

University of California - Santa Barbara
Black Studies

University of Chicago
Comittee on African and African-American studies.
The Center for the Study of Race, Politics, and Culture

University of Connecticut
Center For Contemporary African Studies

University of Illinois - Chicago
African American Studies

University of Illinois - Urbana Champagne
Afro American Studies

University of Illinois - Urbana Champagne
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African Studies program

University of Kansas
African & African-American Studies Program

University of Maryland
Afro-American Studies Program

University of Massachusetts - Amherst
W.E.B. DuBois Dept. of Afro American Studies

University of Memphis
Institute Of Egyptian Art and Archaeology

University of Mississippi
Center for the Study of Southern Culture

University of Michigan
The Program for Research on Black Americans
Michigan Program on Poverty and Social Welfare Policy

University of Minnesota
Institute on Race and Poverty
Institute on Race and Poverty Index
Afro American and African Studies

University of North Carolina - Chapel Hill
African and Afro American Studies

University of Pennsylvania
Afro American Studies Program
African Studies

University of Rochester
African and African American Studies

University of Southern California
African American Studies

University of Texas (Austin)
Center for African & African American Studies

University of Virginia

The Carter G. Woodson Institute for Afro American and African Studies

University of Western Australia

The Scholars Center

A-Z of African Studies on the Internet

University of Wisconsin - Madison:

African Languages and Literature

African Studies

Afro American Studies

University of Wisconsin - Milwaukee Africology Department

Vassar College

Africana Studies (website not available)

Villanova University Africana Studies

Washington University

African and Afro American Studies

Wellesley University

Africana Studies

Western Illinois University

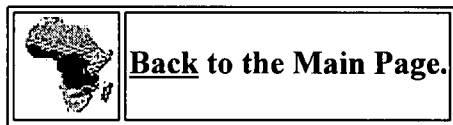
African American Studies

Yale University

African American Studies

Youngstown State University

Black Studies



WIRING UP FOR LEADERSHIP

Wiring up for Leadership is a workshop initiated by the Africana Studies Program at the University of Toledo. It is being coordinated by Monica Smith-Scott, Office of Multicultural Student Development; Ed Willis, Dean of Students; David Young, Upward Bound; Ray Gibson, Director of College Computing for the Community and Technical College and Abdul Alkalimat, Director of Africana Studies at the University of Toledo. The first series of sessions will be held on the following Saturday mornings from 9:00 AM to 12:00 PM: February 1st, March 1st, April 5th, and May 3rd. The workshops will be held at the Academic Computing Center (Douglas and Oakwood).

The objectives of this workshop are as follows:

1. to get Black and Latino student leaders at UT and in the Toledo secondary schools on line;
2. to assist the leaders of Black and Latino student organizations to develop and post organizational home pages;
3. to assist Black and Latino student organizations in utilizing the Internet as a resource for their activities.

The basic plan is based on each student or organization being committed to three sessions:

1. getting on line and becoming familiar with the Internet and web sites;
2. gathering organizational material and designing the home page;
3. saving the material in HTML format including graphics, and working through any problems that have emerged.

For more information:

Abdul Alkalimat
phone: 530-7252
fax: 530-4739
email: aalkali@utnet.utoledo.edu

Ray Gibson
phone: 530-3108
fax: 530-3205
email: rgibson@utnet.utoledo.edu

ORGANIZATIONAL INFORMATION FORM

This is a form to assist you in gathering information about your organization for your web home page. This is merely a guide as your organization should decide what information will be useful. Remember that this is information for everyone to see, and is not private.

1. name of organization (formal and informal)
2. address and contact info(phone, fax, email, mail, office and hours open, etc.)
3. officers and faculty advisers, including photo and short bio
4. constitution and by-laws
5. meeting schedule
6. minutes of meetings
7. program of activities (by year or semester)
8. info about any national affiliations
9. organizational history, include photos
10. members and email addresses
11. organizational graphics
12. bibliography about your organization or activities
13. any newspaper articles about your group
14. any awards you give and the list of winners over the years
15. any community connections

WIRING UP FOR LEADERSHIP

ENROLLMENT FORM

NAME
SCHOOL
CONTACT INFORMATION:
PHONE:
EMAIL:
SNAIL MAIL
ORGANIZATION:
CLASSIFICATION AND MAJOR:
DO YOU OWN A COMPUTER?
DO YOU HAVE AN EMAIL ACCOUNT?
IF YES, HOW OFTEN DO YOU READ OR SEND EMAIL?
HAVE YOU EVER USED THE INTERNET?
HOW DID YOU HEAR ABOUT THIS WORKSHOP?
WHY ARE YOU HERE?

***DESIGNING A NEW APPROACH TO STUDYING AFRICA:
INTERNET RESOURCES AND CURRICULUM NETWORKS***

Proposal for:

INFORMATION TECHNOLOGY IN COURSEWORK

Submitted to:

Bernard Bopp and Jerry Nogy

Submitted by:

Rubin Patterson and Abdul Alkalimat

In collaboration with:

**Samuel Atttoh, David Guip, Theodore Natsoulas
Richard Weisfelder**

Submitted on:

March 28, 1997

The University of Toledo



Toledo, Ohio 43606-3390

College of Arts and Sciences
Office of the Dean
(419) 530-2164
(419) 530-2157 FAX

Date: March 25, 1997

To: Bernard Bopp, Director
Center for Teaching Excellence

From: William A. Muraco, Associate Dean
College of Arts and Sciences

A handwritten signature in black ink, appearing to read 'W. Muraco', with a long, sweeping line extending from the end.

RE: **Rubin Patterson and Abdul Alkalimat's Proposal to the
Information Technology Grant Program**

The Dean's office of the College of Arts and Sciences is pleased to provide an endorsement to Drs. Rubin Patterson and Abdul Alkalimat's proposal to the information technology grant program. The proposal provides an innovative and exciting opportunity to use the Internet as a device that can link courses from a number of departments on campus with the full resources of the Internet. The proposal is compatible with Dr. Alkalimat's vision that the University of Toledo's program in Africana Studies be designed in a manner that would capitalize on the world wide benefits of information derived from cyberspace. The proposal has a number of key phases that will permit the cluster of ten courses we currently offer on Africa to share course materials and information. Central to the proposal is the development of a Web Site and the building of faculty skills that will support an archive for an interdisciplinary curriculum on Africa.

We enthusiastically support this initiative and encourage your full support and consideration. It is emphasized that this proposal is consistent with a major priority of the College to develop an Africana Studies Program that will have a unique niche that utilizes the information resources and interactive capabilities of the Internet.

DESIGNING A NEW APPROACH TO STUDYING AFRICA: INTERNET RESOURCES AND CURRICULUM NETWORKS

Abstract

This proposal seeks funding to support the development of a new approach to the study of Africa, and a new approach to the transformation of the curriculum with state of the art information technology. We intend to use the Internet as a tool for transforming current courses and designing new courses that focus on Africa. There are currently ten courses at the University of Toledo that focus on Africa, which have a collective enrollment of some 500 students. By using Internet resources we can link these courses together into a network with web-based information, namely, listserv discussion and intercontinental distance-learning interactivity. This project is cost effective in that it is designed to bring a cluster of courses online and link them together. Through this information resource network, the Africa cluster will embody more of a coordinated curriculum of knowledge accumulation. Finally, the Africa cluster will be coordinated around state-of-the-art research and the emerging 21st century information infrastructure.

Background

The Africana Studies Program at the University of Toledo is being set up during the current academic year. Its mandate is to develop an academic program, which includes both a major and minor, that focuses on Africa and the African Diaspora. There will be 10 new courses introduced as a core curriculum and a cross-listing with over 20 courses from the University's existing inventory. The Africana Studies Program is being fundamentally designed from the start for cyberspace compatibility. The current stage of program development can be viewed through the Africana Studies Home Page address below (see Figure 1 for the first two pages from the address):

- [<http://www.utoledo.edu/campus info/colleges/arts-and-sciences/africana studies/>](http://www.utoledo.edu/campus%20info/colleges/arts-and-sciences/africana%20studies/).

Additionally, Africana Studies is planning a symposium/workshop on the topic *Africana Studies in Cyberspace*. This workshop will take place in the Fall and involve 50 professional faculty and staff—both locals and non-locals—spending up to three days on the University of Toledo campus.

UT faculty who have been teaching courses and conducting research on Africa were formally organized into an African Studies Institute within the Center for International Study Programs. As of this Winter quarter, the African Studies Institute was absorbed by the Africana Studies Program, which now is the sole academic coordinating unit for the study of Africa at the University of Toledo. Heretofore, the eleven existing courses on Africa were never networked or coordinated within a coherent planning process—including library resources.

There is a critical need to coordinate this Africa cluster for faculty needs and more effective curriculum opportunities for our students. This proposal seeks support for implementing the utilization of the Internet toward this end.

Objectives

- To set up a web site to coordinate the sharing of course material and the archiving of information required by UT's Africa cluster courses;
- To train faculty teaching Africa courses in Internet skills and organize them into a coordinated academic cluster within Africana Studies.

Phase I: Designing the Web Site

The first phase entails spending a summer month designing the basic web site. This activity will be carried out by Professors Patterson and Akalimat. The basic plan is to gather all of the course syllabi that pertain to Africa and set up an overall classification scheme of the information being utilized. This information will be codified into a listing of variables that can be used to organize the material to be accessed by hot links on the web site. This is not to cement any of the courses and hold them hostage to any previous syllabi, but to establish a foundation upon which the courses can develop. The current courses on Africa and the ones being proposed are as follows:

Africana Studies

Introduction to the African Experience

Art

African Art

Geography

Geography of Africa

History

African civilization

Africa to 1800

Africa Since 1800

East Africa

Political Science

Politics in Africa

International Relations: Africa

Government and Political Institutions of Africa

Sociology

Development of the Third world

The archives to be commonly utilized by these courses will include such materials as maps, demographic tables, chronology of key events (by country, region, and continent), and bibliography. These will be updated every term and represent a resource that need not be reproduced in hard copy syllabus. Some types of archives that might be limited to one or more courses include images of African art, political documents (e.g., country constitutions, Organization of African Unity Resolutions, documents of the Pan African Congress movement), and papers written by University of Toledo faculty and students.

Part of the basic web site design will include a new survey course on Africa to be offered out of Africana Studies (i.e., AFST 1100 Introduction to the African Experience), which will debut this Fall. This is being developed as the most basic introductory course on Africa to be taught at the University of Toledo. This course will be based around four units: the origin of humanity in Africa, the origin of civilization in Africa, African empires, and African traditional culture. The web construction of this course will include the material to study, practice review questions, conduct exercises, and participate in listserv discussions. Also included will be links to the UT Africa archives and other relevant sites.

The material posted on the web will be for the purpose of making material available in a timely and cost effective manner. Using listserv as an electronic conferencing technology, which is fraught with democratic and interaction capabilities, each course will involve discussions between the students, between students and the faculty, and between students and designated experts (either a member of the Africa cluster or a faculty person from another institution). Students will also be expected to log into designated conferences with expert participants numerous times during the semester.

Part of the curriculum objectives to be accomplished through the African cluster involves both contributing to the enlightenment of UT students as globally conscious citizens, and aiding the student to learn to appreciate the free and broad access to the rapidly expanding international repository of human knowledge. Student projects will require accessing databases in Africa and on Africa from around the world to expand the general knowledge base concerning Africa as well as to answer specific research questions. Global search for requisite qualitative and quantitative data will be primarily around numerous variables from the African cluster archives.

Phase II: Building the Cluster

The second stage of this project is to build the Archive for the Curriculum on Africa (ACA), and hold Internet skills workshops for the relevant faculty. At the beginning of the academic year a student will be hired as technical staff for ACA to be hosted on the Africana Studies server. Each cooperating faculty member will coordinate the posting of material with Patterson and Alkalimat. The Africana Studies Program will have all of the equipment needed for this process (e.g., scanner and server). Construction of the ACA will occur in the Fall of '97.

In addition, trips will be made to the two major pioneering Africana programs that have received national grants to implement Internet transformation of research and curriculum in the field: University of Maryland at College Park and University of California at Berkeley. The trips are designed to examine the physical facilities and to interview faculty and students about their experiences.

Phase III: Testing the ACA

The Spring term will be for the testing of the archive and use of listserv discussions within each course, and for special topics for up to two weeks more than one class on the listserv for the purposes of cross-fertilization of ideas. Additionally, part of this proposal is for the funding of all six faculty to attend the African Studies Association Meeting Technology Section at Ohio State University this Fall. It is essential that our program learns from and be guided by the most advanced initiatives in the field. With the accumulation of experience and sharpening of expertise regarding cutting-edge information resources in Africana Studies, it is likely that we will find other schools willing and interested in joining us in this project. Therefore, we look forward to the incorporation of other schools in our listserv discussions, the bulk of whom initially will probably be identified through our contacts at the African Studies Association. Collaboration with colleagues and peers from other institutions will also include sharing the continuous accumulation of information on common variables within the field.

Phase IV

The basic evaluation will be written up in a paper and submitted to the technology section of the African Studies Association at next year's meetings. There will be three main measures of success:

1. number of hits on our site;
2. number of requests for our handbook that provides step-by-step accounts of how we executed the initiation and implementation of this project;
3. grade evaluation based on questionnaires filled out by all of the faculty participants and students served.

The implementation, initial run, and major debugging and optimization of this project will end with the '97 -'98 academic year. The Africa work station and ACA will continue to grow with the Africa cluster. With regard to projected costs, the only recurring funding needed will be for a student research assistant.

Budget \$15,418

Personnel

Faculty Salary

Alkalimat

Patterson (100% of 1 month) \$5,375

Staff

Student RA (16 Hrs/Wk, 32 Wks @ \$6.5/Hr) ... \$3,328

Travel

Six Faculty to ASA (Columbus, Ohio)

Van (three days @ \$ 50/day) \$ 150

Hotel (two nights for 6 @ \$50/night)\$ 600

Per Diem (three days for 6 @ \$25/day) \$ 450

Two Program Visits

Patterson - UMD College Park

Hotel (two nights @ \$85/night) ... \$ 170

Transportation \$ 490

Per Diem (three days @ \$25/day) . \$ 75

Alkalimat - UC Berkeley

Hotel (two nights @\$85/night) ... \$ 170

Transportation \$ 775

Per Diem (three days @ \$25/day) . \$ 75

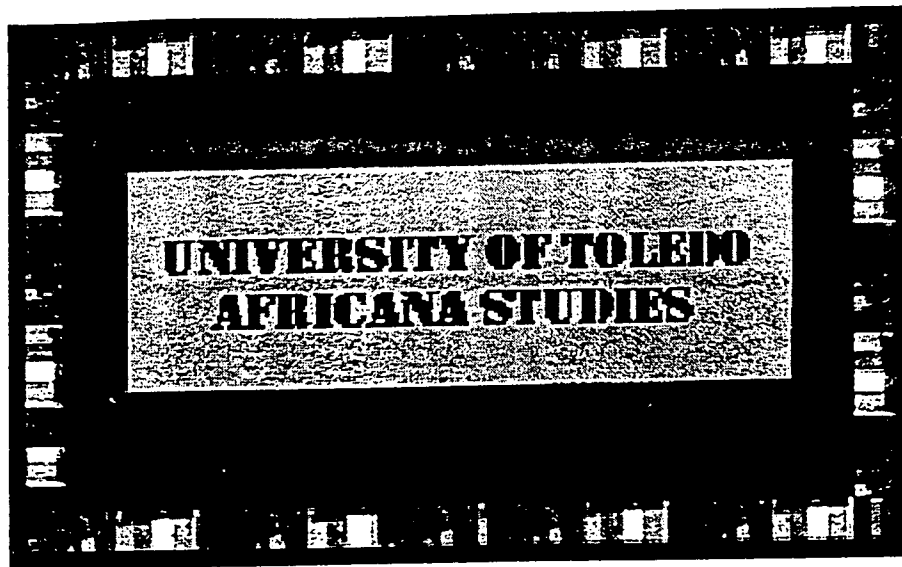
Equipment and Supplies

Computer

Dell Optiplex GXMT 5166, 20" Screen \$3,400

Phone and Postage

(\$40/Mo for 9 months) \$ 360



What is Africana studies	Planning committee
Curriculum	Conferences
Weekly Brown Bags	Occasional Papers
Projects	Africana Studies in USA
Links to Africa	How to Contact us



"Africana studies" © University Of Toledo. 1996

RESEARCH UNIVERSITY

<u>Cambridge University (England)</u>	<u>University of Illinois Urbana-Champaign</u>	<u>School of Oriental and African Studies(England)</u>
<u>University of South Africa (UNISA)</u>	<u>Indiana University African Studies</u>	<u>University of Natal. Durban</u>
<u>University of Natal. Pietermaritzburg</u>	<u>University of Cape Town</u>	<u>University of Asmara</u>
<u>University of Stellenbosch</u>	<u>University of Zambia:</u>	<u>University of Wisconsin. Madison. African Studies Program</u>

http://www.utoledo.edu/_campus-inf...ciences/africana/Linkstolinks.html

LINKS TO LINKS

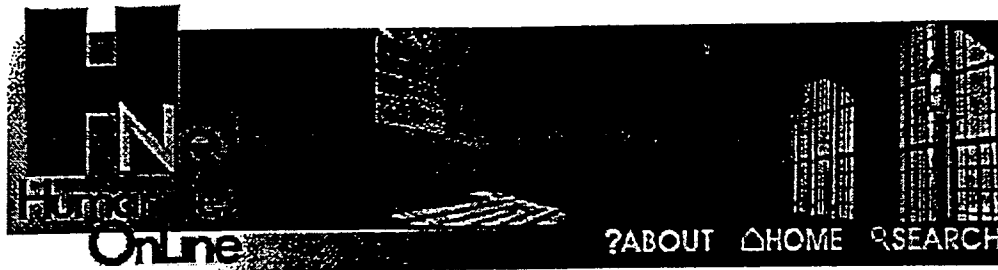
<u>University of Pittsburgh</u>	<u>Norwegian Council</u>
<u>Sagonet (South Africa)</u>	<u>University of Pennsylvania</u>
<u>Yale University</u>	<u>University of Western Australia</u>

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http://www.utoledo.edu/_campus-inf...s-and-sciences/africana/links.html

LINKS

<u>General Information</u>	<u>Arts</u>
<u>Maps</u>	<u>Journals</u>
<u>News Media</u>	<u>Universities</u>
<u>Video Films</u>	<u>Flags</u>
<u>South Africa</u>	<u>Links to Links</u>



H-Net Announcement--October 28, 1996

H-Net Announces

77 Scholarly Lists for Humanists and Social Scientists

October 28, 1996

The Information Revolution is bringing dramatic changes in the communications infrastructure worldwide, especially the Internet system that links academia together in a fast, free and friendly environment. H-Net is an international network of scholars in the humanities and social sciences that creates and coordinates electronic networks, using a variety of media, and with a common objective of advancing humanities and social science teaching and research. H-Net was created to provide a positive, supportive, equalitarian environment for the friendly exchange of ideas and scholarly resources.

Among H-Net's most important activities is its sponsorship of 73 free electronic, interactive newsletters ("lists") edited by some 200 scholars in North America, Europe, Africa, and the Pacific. Subscribers and editors communicate through electronic mail messages sent to the group. These messages can be saved, discarded, downloaded to a local computer, copied, printed out, or relayed to someone else. Otherwise, the lists are all public, and can be quoted and cited with proper attribution. The logs of all messages are permanently saved and can easily be searched.

H-Net lists reach over 43,000 subscribers in 70+ countries. Subscriptions are screened by the list's editors to promote a diverse readership dedicated to friendly, productive, scholarly communications. Each list publishes 15-60 messages a week. Subscription applications are solicited from scholars, teachers, professors, researchers, graduate students, journalists, librarians and archivists. Teachers who want to put their class on-line should first contact H-Net@H-Net.msu.edu.

Each network has its own "personality," is edited by a team of scholars, and has a board of editors; most are cosponsored by a professional society. The editors control the flow of messages, commission reviews, and reject flames and items unsuitable for a scholarly discussion group. They also control H-Net, which has financial support from the National Endowment for the Humanities and the Japan Foundation, and is hosted by Michigan State University and several other universities.

The goals of H-NET lists are to enable scholars to easily communicate current research and teaching interests; to discuss new approaches, methods and tools of analysis; to share information on electronic databases; and to test new ideas and share comments on the literature in their fields. Announcements and calls for papers can be much more detailed, and much more timely on H-Net. The networks feature dialogues in the discipline. They commission original reviews of books, articles, software, and museum exhibits. (To get all of these, subscribe to H-REVIEW). They post syllabi, course outlines, class handouts, bibliographies, listings of new sources, guides to online resources, and reports on new software, data sets,

- 35. H-AmStdy American studies
- 36. H-Canada Canadian history & studies
- 37. H-CivWar US Civil War
- 38. H-CLC literary analysis and computing
- 39. H-Demog demographic history
- 40. H-Diplo diplomatic history, international affairs
- 41. H-Ethnic ethnicity, immigration & emigration
- 42. H-High-S teaching high school history/social studies
- 43. H-Law legal and constitutional history
- 44. H-Local state and local history & museums
- 45. H-MMedia high tech teaching; multimedia; cd-rom
- 46. H-PCAACA Popular Culture Assoc. & American Culture Assoc
- 47. H-Rhetor history of rhetoric & communications
- 48. H-Rural rural and agricultural history
- 49. H-Russia Russian history
- 50. H-SAE European anthropology
- 51. H-SHGAPE US Gilded Age & Progressive Era
- 52. H-South US South
- 53. H-W-Civ teaching Western Civ
- 54. H-West US West, frontiers

For the following lists, send subscribe message to
LISTSERV@listserv.uic.edu:

- 55. H-Antis antisemitism
- 56. H-Ideas intellectual history
- 57. H-Urban urban history

For the following lists, send subscribe to
LISTSERV@ksuvm.ksu.edu:

- 58. H-Pol American politics
- 59. H-War military history

For the following list, send GET H-SHEAR APPLY to
LISTSERV@ksuvm.ksu.edu:

- 60. H-SHEAR Early American Republic

For the following lists, send subscribe to
LISTSERV@VM.CC.PURDUE.EDU:

- 61. H-France French history
- 62. Habsburg Austro-Hungarian Empire

For the following affiliated list (reviews only, no discussion),
write
LISTSERV@listserv.acns.nwu.edu:

- 63. LPBR-L Law & Politics Book Review

For the following affiliated list write h-
mexico@servidor.unam.mx:

- 64. H-MEXICO Mexican history and studies

For the following affiliated Economic History Net lists at Miami-
Ohio send subscribe message to
lists@cs.muohio.edu

- 65. H-Business business history [cosponsored by H-Net &
Business History Conference]
- 66. Databases design & management of historical

On Line

While many social-science professors have embraced technology in the classroom, teaching courses over the Internet remains largely the domain of computer scientists and other technologically savvy professors.

But a computer scientist at the University of British Columbia has designed computer software that could help professors create on-line examinations, electronic class discussions, and other course materials on the World-Wide Web as easily as they write syllabi.

The set of programs, called WEBCT (for "Web Course Tools"), lets instructors design on-line courses through a series of simple forms accessible via the Web. By entering their own material into the program's forms, they can create Web sites that serve many of the same functions as class meetings.

Once the virtual classroom has been built, students receive accounts that give them access to functions as simple as an electronic syllabus and lecture notes, or as complex as live discussions and grade-tracking tools. Professors can incorporate as few or as many of these features as they like into their courses.

The system also allows for on-line class discussions that, in the style of computer bulletin boards, consist of students' contributions to "threads" of dialogue on topics relevant to their studies. Using those discussions, which take place over time, or "chat forums," which are live, students can get help from their instructor or classmates.

Professors can even administer exams on line; the program keeps track of their duration, to prevent students from taking more time than allowed. Later, students can check back to get their grades.

WEBCT, designed by Murray W. Goldberg, is already in use in more than 70 courses at the University of British Columbia, and is available for final testing to faculty members outside the university. The program's creators plan to charge fees for its use once the testing is completed. The World-Wide Web address for the program is: <http://omchweb.cs.ubc.ca/webct>

Students who are looking for the perfect graduate school and don't mind traveling to get there may find some guidance on a British publishing company's World-Wide Web site.

The site, created by Edition XII Ltd., provides a global directory of graduate programs in business, the sciences, and the humanities. The site base, sorted by country and discipline, contains hundreds of entries from more than 40 nations.

The entry for each program describes its courses, faculty members, their research, and campus life. Students may also look up tuition rates (in local currency), professor-to-student ratios, and application deadlines.

The Web site can be found at <http://www.editionxii.co.uk/home.htm>

Information Technology

A Humanities Network Considers What Lies Beyond E-Mail

Debate at H-NET reflects ideas of 2 men who run the popular project

BY LISA GUERNSEY

RICHARD JENSEN and Mark L. Kornbluh have spent four sleep-deprived years creating an international network of thousands of scholars.

The network, H-NET: Humanities and Social Sciences OnLine, is widely seen as a prime example of how the Internet has helped academics. H-NET's e-mail lists reach more than 51,000 scholars in 70 countries. More than five million pieces of e-mail go through the network each month, covering dozens of topics, as varied as film history and African affairs.

This month, H-NET won an American Historical Association award for contributions to the teaching of history.

In the midst of its success, however, H-NET has been engaged in an increasingly lively debate over its direction. The network has grown based largely on the vision of Dr. Jensen, who saw how e-mail could help scholars share ideas, solve problems, and work together. But many of the editors of those e-mail lists say they are now ready to go beyond building subscriptions.

RESOURCES ON THE WEB

With a strong push from Dr. Kornbluh and his colleagues at Michigan State University, which has become H-NET's headquarters, the project is devoting more attention to World-Wide Web-based projects. The group's Web site reflects his ideas, offering hundreds of pages of list archives, syllabi, bibliographies, and announcements (<http://h-net2.msu.edu>).

Dr. Jensen, meanwhile, continues to imagine H-NET primarily as an ever-growing collection of lists. He is worried that new Web projects will come at the expense of the low-tech, more globally accessible lists that are H-NET's backbone.

Despite the philosophical differences between Dr. Jensen and Dr. Kornbluh, the two men actually have much in common. Both have tested the patience of their families with late-night Internet sessions, plowing through hundreds of e-mail messages. And both are political historians who have based their careers on technology. Observers of the debate over H-NET's future say the two men, and their perspectives, illustrate not only how Internet projects have taken off, but also some of the choices that the groups' editors now face.

A LOVE OF STATISTICS

Dr. Jensen, 55, teaches at the University of Illinois at Chicago. He has a knack for mathematics and majored in it at the University of Notre Dame. Fresh from college, he asked I.B.M. for a job. Fortunately, as Dr. Jensen describes it, I.B.M. turned him down. So, free to indulge another of his passions, history, he went on to Yale University to pursue a Ph.D. in American studies.

He wove his knowledge of statistics into

his historical studies, and Dr. Jensen is still crazy about numbers. When talking about H-NET, he breathlessly rattles off statistics about list sizes and growth. Much of his work on political history has had a quantitative focus, using polling data and statistics on ethnic groups. His career has included stints at Washington University, the University of Michigan, and the U.S. Military Academy.

The contacts made at those institutions and in his work, he says, "became the base of the Rolodex of editors" at H-NET. As soon as he began using e-mail, in 1990, Dr. Jensen knew that he wanted to create a network of e-mail lists that would connect his contacts and any other scholars interested in the humanities and social sciences. In 1993, with the help of a graduate student, Wendy Plotkin, he made that idea a reality.

Although H-NET began as a handful of e-mail lists, each one's name starting with the characteristic "H"—which first stood for history—it quickly became a network of more and more lists devoted to the humanities and social sciences. At the end of

1993, more than 6,000 people had subscribed. In the next year, the number had tripled, and it doubled again by the end of 1995. This month, by his last count, H-NET reached its current total of more than 51,000 subscribers.

Throughout Dr. Jensen's work on H-NET, he has taught a regular course load on such subjects as the New Deal, and he has continued his research on changing demographics in American politics. But e-mail has been a constant companion. In addition to reading every H-NET list every day and fostering cross-postings among them, he co-edits H-ETHNIC, a list on ethnic history.

SEEKING FINANCIAL SUPPORT

He spent H-NET's early years hunting for financial support. The first grant came from the National Endowment for the Humanities, which provided \$170,000 for workshops on using computers in the humanities. By 1994, however, it had become clear to Dr. Jensen that his own institution was not interested in providing money for

Continued on Following Page



A Sample of Discussions on H-NET Lists This Month

H-AMSTDY *American studies*

Subscribers are talking about how children visiting the United States Holocaust Memorial Museum describe the exhibits, and what those comments say about American education on the Holocaust. Several subscribers have traded references for articles and books on the museum's impact.

H-ASIA *Asian studies*

A query for names of old movies that depict communal violence in India and the history of its railroads has brought nearly a dozen responses about films that show—and others that avoid representing—riots on the country's trains.

H-ITAM *Italian-American studies*

A cable channel's advertisement for a week of *Godfather* films has prompted dozens of messages discussing images of the Mafia in Italian and Italian-American culture.

H-URBAN *Urban history and studies*

Several subscribers have exchanged information about how to find maps showing clusters of ethnic populations in American cities.

H-WOMEN *The history of women and women's studies*

A request for creative essay questions to use in exams for courses on U.S. women's history has elicited responses from several professors who have asked students to compose letters or rewrite old news articles based on their knowledge.

Subscription information for these lists and the 76 others that make up H-NET may be found on the organization's Web site, at <http://h-net2.msu.edu/>

INFORMATION TECHNOLOGY

Continued From Preceding Page
graduate assistants or adequate computer space for the project.

"Some people in the Illinois administration were very supportive, but I didn't have the support of my department, and the chancellor's office was very hostile," he says. Gene W. Ruoff, former director of Illinois's Institute for the Humanities, says the project came at a time when the university was "redefining its objectives in academic computing."

Most of H-NET's list editors agreed, however, that the organization was growing to such an extent that it needed to become more centralized under an institutional sponsor.

Enter Dr. Kornbluh.

Some of the editors call Dr. Kornbluh—a 41-year-old, ruddy-cheeked historian who has won a slew of teaching awards—the "heart and soul of H-NET." He started a mailing list called H-TEACH in 1993 and quickly became involved in discussions about H-NET's future among the lists' editors. His interest in computers for academic work stretches back to his use of mainframes and punchcards for his dissertation on American voting habits.

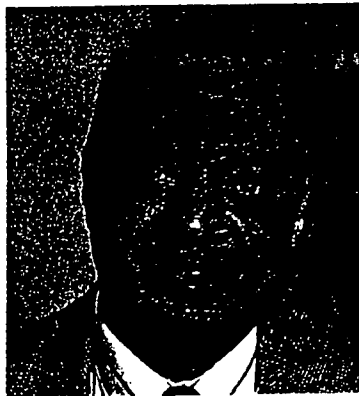
"WILLING TO TAKE RISKS"

But just as his mailing list began to succeed, Dr. Kornbluh learned that he had been denied tenure at Washington University. "I was too interested in teaching," he says—with a hint of pride. University officials would not comment on his departure.

Washington's rejection may have been a blessing in disguise for Dr. Kornbluh, and for H-NET. When a group of historians at Michigan State—who happened to be active subscribers to H-TEACH—found out that Dr. Kornbluh was job-hunting, they resolved to bring him to East Lansing.

There, the dean of arts and letters, John W. Eadie, lobbied the administration to provide resources so that Dr. Kornbluh could continue his work in H-NET. "He's 'ambidextrous,'" Dr. Eadie says. "He's a historian who is also interested in interdisciplinarity, and an entrepreneur, one willing to take risks."

By 1994, as H-NET continued to grow, its editors had seen enough of Dr. Kornbluh



Richard Jensen of the U. of Illinois:
"I think the lists each have a life of their own now, and will flourish without much central direction."

to write a charter and vote him in as chairman of the executive board, which sets H-NET policy. Dr. Jensen was elected executive director, and Peter B. Knupfer, a Kansas State University historian, was chosen associate director, responsible for mailing lists among officers, editors, and technical staff.

At about the same time, Michigan State

**"We will continue
to publish material
in a manner that is
accessible to those
with slower machines
and access times."**

offered to become the institutional sponsor that H-NET badly needed. Last March, the university promised resources equal to about \$1-million over the next three years. It has become the computing core of H-NET, which now has a staff of three full-time administrative employees and dozens of student assistants. Dr. Kornbluh man-



Mark L. Kornbluh of Michigan State U:
"We now have the communities, which open opportunities for lots more creative projects."

ages its operations and still teaches at least one course a semester on political history.

But the fact that H-NET is now centralized at Michigan State does not sit well with Dr. Jensen. "I think of the core of H-NET as its editors and subscribers," he says. "It is not the machinery and staff at M.S.U."

His words betray a tension between himself and Dr. Kornbluh. While long-time editors for the organization stress that the two men respect each other's work, the two rarely mention each other when talking about H-NET. At the history-association conference this month, they were often seen rushing off in different directions.

Dr. Jensen seems to hold to a vision of H-NET that is decentralized and focused on mailing lists. "I think the lists have a life of their own now, and will flourish without much central direction," he says. He wants the increase in the number of lists edited by overseas scholars to continue, so that researchers from geographically isolated countries can better take part in international discussions.

Dr. Kornbluh, too, favors international expansion, but his plans focus on the melding of e-mail and the World-Wide Web, which he calls inevitable. "This group is

still 90 per cent potential, & exciting," he says. "We've cables. We now have the which open opportunities for creative projects."

The "H-NET Review Project" started, is one example, he says. He also pushing for more participation in the "Teaching Project," an interactive repository for syllabi and other materials used in teaching. And he envisions the network's someday publishing a hypertext journal of the humanities.

Many H-NET participants applaud Dr. Kornbluh's ideas, but some say his approach raises tough questions. For instance, how does a group that wants to build new, technologically advanced projects continue to accommodate people with poor Internet connections and out-of-date equipment?

"EXPANSION VERSUS DEVELOPMENT"

To Dr. Kornbluh, those goals are mutually exclusive. "We will continue to publish material in a manner that is accessible to those with slower machines & access times," he says. And "we will continue to push the frontiers of the Web."

Dr. Knupfer, the associate director, at many of H-NET's editors hope that is possible but want to see how it will be done. "H-NET is at a crossroads," Dr. Knupfer says, characterizing the debate as being about "expansion versus development."

His own preference, he says, is development. "We have got to make a critical decision about how to build on what we've got."

That decision may be decided in the next round of H-NET elections. Both Dr. Jensen and Dr. Kornbluh are up for re-election. And while there is a chance that they will remain in their separate roles, the set of many involved in H-NET is that Dr. Kornbluh's approach has won over many editors and officers who will be voting.

As the editor who now runs H-TEACH, Sara Tucker of Washington University says: "What we have built is an almost whole new world. Certainly there is room now for the ideas of more than one or two founders."

An H-NET Project Hopes to Produce More Timely Reviews of Scholarly Books

WHEN A BOOK IS PANNED in academic print journals, the author rarely responds. To editors and readers, doing so looks peevish.

But when *The Secret World of American Communism* (Yale University Press) came out in 1995, it faced a new forum for academic reviewing: the H-NET Review Project.

Reviewing the book for H-NET, Michael J. Carley, a scholar of European history who works for the Humanities and Social Sciences Federation of Canada, did not hold back: He blistered its editors—Harvey Klehr, John E. Haynes, and Fridrikh I. Firsov—for, in his opinion, superficially covering issues related to the history of the Communist Party of the United States. He described their views as unsupported, right-wing rhetoric.

His review went out to subscribers of the mailing list H-RUSSIA, where the book's editors lividly responded. (Dr. Klehr

teaches at Emory University, Dr. Haynes works at the Library of Congress, and Dr. Firsov is the former director of a Russian center for the preservation of documents.)

GIVE-AND-TAKE

That give-and-take is part of what H-NET is trying to promote.

Its other main aim is speedy reviewing. In the case of the book about the U.S. Communist Party, H-NET's review—and the replies—were out in July, shortly after the book appeared. The print journal *Reviews in American History* didn't publish its review until more than a year later, in September 1996.

The H-NET Review Project started in 1994, under the direction of H-NET's executive-committee chairman, Mark L. Kornbluh. Now, he says, it is "really taking off."

More than 650 reviews were written for the project in 1996. Jim Sleight, a Michigan

State University graduate student and H-NET's administrator, says almost 3,000 books have been catalogued, many of which still await reviewers. The reviews are posted on H-NET's Web site (<http://h-net2.msu.edu/reviews/>).

The project, which is supported by Michigan State and the National Endowment for the Humanities, relies on the same principles as print journals. Specialized editors of H-NET's lists commission and edit the reviews, then send them electronically to anyone who has subscribed to the appropriate H-NET lists. That way, the reviews bypass the laborious printing cycles of print journals.

TOO MUCH SPAM?

"We're changing the dynamic of reviewing," says Sara Tucker, an active member of H-NET and editor of the mailing list H-TEACH.

The Review Project's advocates say that

electronic reviewing also allows for longer essays. "Some print reviews are so limited," Dr. Kornbluh says. "They have not enough room to say, 'This is an important book.'"

Electronic reviewing does have its detractors, several of whom wrote about practice in a 1995 newsletter of the Organization of American Historians. With H-NET's reviews, there is potential for considerable amount of "spam," write Ellen Meserow Sauer and Michael Jen, who work on Project Muse, an on-line program of the Johns Hopkins University Press. When reviews prompt rebuttal they argued, the amount of material filtered only increases.

And, even with e-mail's publishing advantages, writing reviews still takes time. As Robin Higham, editor of the *Journal of American Studies*, wrote: "These are human beings that the machine will not improve

On Line

The language police have struck the World-Wide Web, or perhaps we should say *le Web Mondial*.

Two French groups have sued the Georgia Institute of Technology's branch campus in Metz, France, for offering an official Web site only in English.

The organizations, both of which are dedicated to defending the French language, say the Web site violates a 1994 law requiring that goods and services sold in the country be labeled in French. The law does not preclude the use of other languages as well.

The Web site is essentially an on-line brochure for Georgia Tech Lorraine, a research-and-teaching arm of Georgia Tech.

Hans Puttgen, director of Georgia Tech Lorraine, says the site is in English because the courses offered on the campus are in English. "We thought it was more realistic and representative that the site be in English," he says.

But the two groups that filed suit—*Défense de la Langue Française* and *Avenir de la Langue Française*—argue that the institute should offer its on-line brochure in the nation's official language.

"I find it completely abnormal to make information in English available to the French," Marceau Déchamps, an administrator for *Défense de la Langue Française* told *Le Monde*, a leading French newspaper. "People have this idea that the French, in France, must speak English."

Dr. Puttgen says the site doesn't violate French law, which he says exempts businesses based in other countries. "We believe that we should not be subjected to these provisions," he says.

Some students, professors, and college administrators have become such heavy users of e-mail that the messages they hang on to are flooding campus computer systems.

George Washington University is dealing with the problem by placing the electronic pack rats in what one official calls the "penalty box."

If the volume of mail in a user's "in box" exceeds a certain limit (200 kilobytes, or about 50 typed pages of text), a warning message appears whenever he or she tries to gain access to the mailbox.

The account then freezes for 20 to 30 seconds, allowing time for the warning to sink in, says Douglas S. Gale, assistant vice-president for information systems and services.

"It seems like forever," says Dr. Gale, who has visited the virtual penalty box many times. "You have to twiddle your thumbs."

If users don't respond to the friendly reminders by moving their mail off the main system or deleting it, administrators eventually move the mail for them. The messages can still be retrieved, but it is more difficult to do so.

Dr. Gale says the system now works for him: He cleans up his mailbox to avoid the delay.

Information Technology

Program in Afro-American Studies Explores the Racial Gap in Access to Technology

Scholars at U. of Maryland hope to familiarize members of black communities with the Internet

BY BIANCA P. FLOYD

COLLEGE PARK, MD. WHEN TELEPHONE LINES first spread across America, black people were hooked up at much slower rates than white people. A combination of legal segregation and economic disadvantage hampered the ability of black citizens to get the new technology. The same was true when television arrived.

In both situations, the lack of access has hurt black Americans over the long term, says Sharon Harley, a historian who is director of the Afro-American Studies Program at the University of Maryland at College Park.

Like many of her colleagues here, she has studied the patterns in which black communities have been left behind as white society found new ways to advance economically.

Now the pattern is repeating itself with the Internet, even though the legal barriers that once denied black people access to new technology are no longer in place, Dr. Harley says.

She wants to put Maryland's Afro-American Studies Program into the forefront of research on the use of technology among African Americans, building on scholarship in the field while reaching into black communities to familiarize more people there with computers.

Government studies show that 15 per cent of black families have access to computers at home, compared with 36 per cent of white families. Only 39 per cent of black students in public schools have access to computers at school, compared with 56 per cent of white students.

A lack of computer skills is projected to lead to economic hardship in the next century among those who, like many black Americans, find themselves overrepresented in the slowest-growing occupations, requiring the fewest technical skills.

"As a parent, I know how critical it is," Dr. Harley says. "I see it as another historical moment in which we distinguish between the haves and have-nots. Here again, it is racial minorities, as well as poor whites, who will be the ones with fewer resources."

WORKING WITH SCHOOLTEACHERS

Dr. Harley, who has spent much of her career documenting the history of working black women in the United States, uses the Internet to find source material, read manuscripts, and converse with colleagues around the country. In her most recent book, *Timetables of African-American History: A Chronology of the Most Important People and Events in African-American History* (Simon and Schuster, 1995), she made sure to include information on events and individuals in such fields as science, technology, and medicine.

"I put that section right between the sec-



Maryland's Sharon Harley on the racial gap in technology: "I see it as another historical moment in which we distinguish between the haves and have-nots."

tions on arts and sports," she says, "because these are the areas in which most people assume African-Americans have made most of their contributions—and unfortunately, most people stop there."

She and her colleagues say their focus on black people and technology is a natural outgrowth of the Afro-American studies program's emphasis on helping black communities.

This year, the program has added a technology section to the multicultural-curriculum course it offers to teachers in the predominantly black public-school system of Prince George's County, Md., a Washington suburb. The section will introduce teachers to multimedia resources, such as CD-ROMs, that can be used in the classroom. In addition, faculty members have started research projects on the subject of minority people and technology, and the department is considering more such courses for undergraduates.

"I think there are some pretty straightforward scholarly requirements that the University of Maryland is fulfilling," says Ernest Wilson III, an associate professor of Afro-American studies and of government and politics. "One is tracking developments empirically—how is the information revolution impacting various sections of the black community, whether economic, institutional, or political?"

He and Linda Williams, another professor in the Afro-American studies program, along with two graduate students, are analyzing how computers are used among minority people in Baltimore, and in Prince George's and the adjacent Montgomery County.

The results are not yet final, but Dr. Wilson says he has found that within the few schools where parents, corporations, and even some churches are working together, considerable innovation is under way.

The department is also giving thought to providing community-based training for people who lack access to computers.

'THE DARK AGES' OF ACCESS

Many of the ideas the Afro-American studies program is pursuing came out of an October conference at the university that attracted prominent black academics and business leaders.

"You are either in front of a revolution or behind it," Robert L. Johnson, founder and chief executive officer of Black Entertainment Television, told conference participants in a speech.

"The particularly exciting and dangerous thing about this revolution is that if you are in front of it, there are tremendous opportunities that will open up to you, in terms of culture, education, economic opportunity, and just plain old mind expansion," he said. "But if you're behind it, you're left. It can push you back into the dark ages of educational access and career-opportunity choices."

B.E.T. Holdings Inc., which owns Black Entertainment Television, has entered into a joint venture with Microsoft Corporation to produce B.E.T. Networks, an on-line service that Mr. Johnson says will provide "compelling reasons for black Americans to get connected and to get involved in the technological revolution."

His message is seconded by Ronald W. Continued on Following Page

INFORMATION TECHNOLOGY

Continued From Preceding Page

Walters, a professor of Afro-American studies and of government and politics at Maryland. "We face an even greater escalation of difficulty in the black community with the encroachment of technology in the workplace," he says. "It challenges us everyday with obsolescence."

During the late 1920s and early '30s, 85 to 95 per cent of black adults were in the labor force; most jobs didn't require a high degree of technological skill, and many, in fact, called for only minimal training. "These are the kinds of jobs that black people have used to survive," Dr. Walters says. Now, however, the transition from an industrial to a new technology-based economy has led to the elimination of many such jobs, he says.

He cites a lack of computer-training opportunities for the scant use of computers among blacks. It isn't enough simply to have a personal computer, he explains—"people need to integrate personal computers into their lives."

Black students here say they see the importance of learning technology and closing the gap in Internet access between black and white communities. Javonne

Paul, a senior majoring in Afro-American studies who attended the conference, says she worries about how much information she doesn't know. "I didn't really learn any of these things until I reached college," she says.

Young people would learn more about the importance of technology, she adds, if it were conveyed through popular culture, particularly hip hop, a form of rap music. She notes that many of the students who attended the conference did so because it was a class assignment or because their instructors gave them extra credit.

"I wish an advertising agency would portray a famous rapper like Biggie Smalls using a computer or accessing e-mail," Ms. Paul adds. "because hip hop is popular with teen-agers, and that would probably get them interested in information technology better than having to go to a mandatory workshop."

Michael Johnson, a senior majoring in journalism and studying Afro-American studies at Maryland, thinks one of the problems is the lack of involvement with technology in his parents' generation. "I'll be at a friend's house," he says, "and we'll be at my friend's computer, and the par-

ents won't use it. If there's a check-balancing software program, the parents will ask their kids to do it."

Michael Johnson uses the Internet to research class assignments as well as for fun, looking at sports-related sites on the World-Wide Web or reading the news. "If we're going to move forward as a race, we definitely have to get on line and move and progress together," he says. "People with technology skills need to share them."

Gloria Dickinson, chairwoman of the African-American studies department at Trenton State College and a conference participant, also wants to see more black academics on the Internet. Most of what she sees on the network about African-Americans is coming not from the academic community, but from the "Generation-Xers" who have the skills, she says. She is concerned that as more information on African-American culture makes its way to the Internet, it will not have been prepared by knowledgeable people.

Dr. Dickinson cites two factors discouraging more black scholars from participating in developing content on the Internet. One is what she sees as an academic elitism that places a higher value on the print-

ed document than on electronic formats. The other is that while technology has given scholars in general the opportunity to reach a wider audience, those at historically black colleges are often shut out not only from mainstream publications, as they have been traditionally, but also from significant contributions to the World-Wide Web. Their institutions simply don't have the resources. The playing field is far from level when it comes to hardware and access to technology, Dr. Dickinson says.

For Dr. Harley, the director of Maryland's Afro-American program, all of the conference speeches add up to a rationale for the department's push on technology.

"Our primary focus is the academic training of young people in the area of African-American scholarship," she says. "A part of that tradition is having academic excellence and sharing that excellence with others than thyself, as have all the great intellectuals of the race. It's not just using scholarship for abstract purposes, but using this knowledge to empower the community."

"We would be remiss," she adds, "if we went into the 21st century and did not address the racial gap in technology." ■

Microsoft Announces Plan to Triple the Size of Its Basic-Research Division

BY GOLDIE BLUMENSTYK

THE JOB OUTLOOK for new Ph.D. graduates in computer science—not to mention some of their faculty advisers—got a lot brighter last week as Microsoft Corporation announced plans to triple the size of its basic-research division by the end of 1999.

The move is also likely to invigorate the field of computer-science research, although some academics have suggested that Microsoft Research has a way to go before it becomes as influential as other corporate exemplars, such as I.B.M. Research, Bell Labs, or the Xerox Palo Alto Research Center.

Microsoft, based in Redmond, Wash., said it would expand its five-year-old research division from its current size of 170 scientists to between 450 and 500. Like those already employed there, most of them will be Ph.D.'s or experienced re-

searchers, hired from university faculties, other research laboratories, or the pool of new graduates. Nationally, about 1,000 people now graduate with Ph.D.'s in computer science each year.

The company said it also planned to hire people who work in less-technical areas, such as lexicography.

Rick Rashid, Microsoft's vice-president of advanced technology and research, said the work of the research division would continue to be more theoretical than that of its other divisions, focusing on such areas as teaching computers to understand human language. But any ideas that can be turned into products will be passed along to other divisions.

Expanding the basic-research operation is "really good business," said Dr. Rashid, who was a professor of computer science at Carnegie Mellon University before join-

ing Microsoft five years ago. "We also have strong feelings about the value of moving forward the state of the art."

This is "fabulous news for computer science," said Robert L. Cannon, chairman of the computer-science department at the University of South Carolina.

But Dr. Cannon said the company would have to work to earn a reputation in computer science. Microsoft's "is not the first research lab that comes to mind," he said.

David A. Patterson, a professor of computer science at the University of California at Berkeley, said the Microsoft expansion recalled the early 1970s, when Xerox hired as many as half of academe's top computer scientists—50 in all—for its Palo Alto Research Center. But Dr. Patterson, who is also chairman of the Computing Research Association, an industry and academic organization, said the impact on

campuses wouldn't be as significant today, because universities have larger computer-science programs. "Even if we were to take a big hit, we're a stronger and more vital community," he said.

Officials at established computer labs said they welcomed Microsoft's expansion, but were quick to distinguish themselves from the newly expanded operation.

I.B.M. Research, a division of the International Business Machines Corporation, was founded 53 years ago and now employs about 2,300 scientists. While some of them work in applied fields, the division also conducts research in theoretical areas, such as molecular structures.

Bell Labs, now a division of Lucent Technologies, employs about 1,200 scientists, who work on "long-term" research. The lab, which dates to 1925, gave birth to the transistor and the laser. ■

U.S. Supreme Court Will Hear Arguments About Internet-Indecency Law

BY JEFFREY R. YOUNG

WASHINGTON
THE U.S. Supreme Court has announced that it will consider whether a new law designed to protect children from sexually explicit material on line is constitutional. Many scholars have opposed the law, saying it would interfere with the free flow of information essential to academic freedom.

The Justices decided to review a federal court's decision to immediately block enforcement of the Communications Decency Act. In June, the three-judge panel, sitting in Philadelphia, unanimously found that the law went too far in restricting the free-speech rights of Internet users.

The act, part of a major telecommunications bill that President Clinton signed last

from sending "indecent" or "patently offensive" material to minors and from making such material available in a way that could be accessible to children.

Proponents of the measure, led by the U.S. Justice Department, say it is necessary to protect children from the flood of sexually explicit material in cyberspace. The government's lawyers have argued that the law focuses on pornography and can be carried out in a way that would not overly restrict the rights of adults.

Those who challenged the law before the judges in Philadelphia—a coalition led by the American Civil Liberties Union and the American Library Association—argued that it could lead to the prosecution of researchers and universities, among oth-

material on their computer systems that might be regarded as offensive.

The nine Justices are expected to hear arguments in the case, *Reno v. American Civil Liberties Union*, in March and to announce their decision by early July.

A.C.L.U. lawyers had asked the Court simply to accept the lower court's decision without review. Ann Beeson, an A.C.L.U. lawyer working on the case, said she wasn't surprised by the Justices' decision to review the case, but added, "We are confident that they will affirm."

Unlike the A.C.L.U., the library association had asked the Court to consider the government's appeal.

"We thought it was important enough that the Supreme Court should do a full

director of the association's Office for Intellectual Freedom.

Cathy Cleaver, director of legal studies for the Family Research Council and a proponent of the law, said in a statement that the Court had an opportunity to "reverse the radical ruling" handed down in Philadelphia. "Laws against selling porn magazines to kids are not unconstitutional," she said. "Why should we have to tolerate the same degrading images of women being given to those same kids on line?" ■

* Documents related to this story can be found on "Academe Today," *The Chronicle's* Internet service at:

<http://chronicle.com> 39

PROPOSAL FOR AN H-NET AFFILIATE IN AFRICAN AMERICAN STUDIES

1. The name will be the H-Afram Network
2. The descriptive name will be the H-Net Network on African American Studies
3. The network will begin under the aegis of H-Net, but anticipate formal linkage with the major professional associations in the field of African American Studies, e.g., the National Council for Black Studies, the African Heritage Studies Association, and the Southern Conference on Afro-American Studies.
4. Mission Statement: The main mission of H-Afram is to provide an exchange of information for professionals, faculty and advanced students, in the field of African American Studies (also called Afrocentricity, Africology, Africana Studies, Afro-American Studies, Black Studies, and Pan-African Studies). As an electronic infrastructure for the field, it will establish a professional academic foundation inclusive of all ideological tendencies and schools of thought. The intended audience for H-Afram is mainly academic: faculty, administrative and research professionals, graduate students, and advanced undergraduates. The focus is on the African Diaspora though mainly on the US experience, and then to the African Diaspora in comparison to the US. The editorial style will be similar to one appropriate for a journal (written text) and a round table discussion at a professional meeting (short exchanges between colleagues). The main issue is to maintain a high level of professionalism, in content and form, so that everyone has access and can benefit. This is not a plan for uniformity or consensus, but ground rules for a dynamic exchange of ideas and information in which agreements and conflicts can be experienced and learned from as well.
5. Africana Studies and Cyberspace: The field of African American Studies dates from the 1960's and began as a spontaneous intervention by students and took various forms based on the structure, intellectual orientation, and political culture of each campus that established an academic program. Even in the 1990's the field gets polarized by ideological tendencies that too often marginalize the diversity and wealth of some scholarship. This extends to the professional organizations and journals. The use of the Internet provides an opportunity to create a higher level of unity through an

electronic network. The discussion of data and references, theoretical issues and policy formulations, all can be carried out on the Net in a easier more equal manner than through face to face confrontation. The point is that there are faculty and graduate students on every major campus who have a need to participate in H-Afram. They will subscribe and support if they find it useful as a source of information, both about what they are doing and about others who don't share their methodology or theoretical orientation. People with related interests are isolated and without ample financial resources. As with all H-Net lists, H-Afram will be the most cost effective way to network and interact with colleagues in the field from throughout the country and all over the world.

6. The staff (in formation) of H-Afram will be as follows:

- a. Editor: Abdul Alkalimat, University of Toledo
- b. Co-Editor: Robert Newby, Central Michigan University
- c. Web Master: Ray Gibson. University of Toledo
- d. Book Review Editor: to be appointed

PROPOSED BOARD FOR H-AFRAM

Editor: Abdul Alkalimat (Ph.D., University of Chicago).
Director of Africana Studies Program
University of Toledo

Co-Editor Robert Newby (Ph.D., Stanford)
Chair Department of Sociology
Central Michigan University

Chair Ronald Bailey (Ph.D., Stanford)
Chair Department of Afro-American Studies
Northeastern University

Russell Adams, Howard University

Molefi Asante, Temple University

Kathleen Bethel, Northwestern University

Samuel Floyd, Columbia College

Henry Louis Gates, Harvard University

Ruth Simms Hamilton, Michigan State University

Sharon Harley, University of Maryland at College Park

Freddye Hill, Spelman College

Darlene Clark Hine, Michigan State University

Claudia Mitchell-Kernan, UCLA

Manning Marable, Columbia University

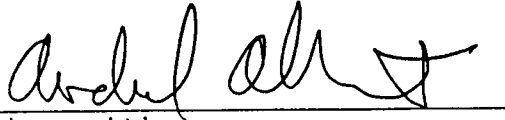
Ray Winbush, Fisk University

AFRICANA STUDIES IN CYBERSPACE

A Symposium/Workshop

A Proposal to the Program for Academic Excellence

Category: Academic Program Development

Submitted by: Abdul Alkalimat 
In Collaboration with
Rubin Patterson
Ray Gibson

Africana Studies Program
College of Arts and Sciences

Requested Funding: \$9,650

Proposal Abstract

This proposal is for support of a Symposium/Workshop "Africana Studies in Cyberspace" as part of the telecommunications revolution in higher education. This project is for the summation of national trends in utilizing the Internet in Africana Studies. This activity will feature major presentations by national leaders in the field as well as workshops to expose participants to state of the art developments and train them in hands on computer lab sessions. This will be the first annual event of its kind and will position the University of Toledo to be a national leader. This will enable faculty teaching Africana Studies courses to maintain a high level of computer literacy. Registration fee for the first symposium will create recurring funding. This project is part of a larger plan to wire the Black community and develop 21st century on line leadership. The total budget request is for \$9,650.

Program Enhancement

Africana Studies at the University of Toledo

The Africana Studies Program at the University of Toledo was established in the current academic year, 1996-97. It was created as a result of creative student initiative. Until this year about 20 courses dealing with the Black experience have been spread over seven different departments without any coordination. A director was hired to design an academic program and lead the development of a full academic structure.

The most important opportunity in the first 6 months of the Africana Studies program has been an invitation to establish a national listserv discussion and archive center for African American Studies. This invitation came from H-Net, a national consortium coordinated by the National Endowment of Humanities and Michigan State University. This project is being supported by the University of Toledo, the College of Arts and Sciences, The Office of the Vice President for Research and Development, and the Office of Information Technology. When this is fully developed it will be the premiere Internet activity in the field.

Our other activities to utilize the Internet have led us to collaborate with other campus units. The Office of Information Technology has been very supportive of our work, especially through the participation of Ray Gibson, Director of College Computing at the Community and Technical College. We have set up a home page, and established links to a wide diversity of resources for our faculty and students. In addition we have set up a program called "Wiring Up for Leadership." This project is designed to assist Black and Latino student organizations to develop home pages and utilize email for organizational activities. This is being co-sponsored by Africana Studies, the Dean of Students, the Office of Multicultural Student Development, and Upward Bound. Africana Studies plans to have all of its courses on line as of the next academic year.

Bringing in a group of national experts along with 50 active professionals in the field of Africana Studies on an annual basis will impact the self esteem of the campus and community. In addition to positive motivation for technological excellence, this symposium/workshop will enable our program to rapidly embrace new developments, better prepare our students for graduate study and employment, as well as enable us to attract outstanding young faculty and strengthen our campus.

Objectives

The symposium/workshop on "Africana Studies in Cyberspace" has the following objectives:

- to sum up the state of the art utilization of the Internet in Africana Studies;

- to provide students and faculty with innovative uses of the Internet in Africana Studies;

- to establish the University of Toledo as a leader in the use of the Internet in Africana Studies;

- to develop a national network of scholars in Africana Studies and link our faculty and students to this network as a resource for their professional development.

- to contribute to the Internet transformation of the University of Toledo;

- to heighten community interest in the use of the Internet

Our objectives are in keeping with the recent decisions to utilize information technology as the basis for all future developments at the University of Toledo. In the climate of budget instability it is essential that Africana Studies build on information technology as well. We will have two national pace setting aspects of our program, the H-AFRAM listserv/archive associated with H-Net, and our on line curriculum. This annual symposium will give us direct contact with the leading professionals in the field. On the basis of these initiatives Africana Studies at the University of Toledo will be nationally recognized as a leading center.

Description of Activity

This proposal is for a symposium/workshop on "Africana Studies in Cyberspace." This activity is planned as a continuing event to be held at the University of Toledo every October. A committee will be established to make all planning decisions, program and participant selection.

The event is planned around two kinds of activities, three consecutive evening lectures, and two days of workshops. The evening lectures will be focused on major topics and be designed to appeal to a national audience as well as campus and community interests.

1. Thursday Night: The Internet and the Africana Studies Academic Program
2. Friday Night: The Internet and the Inner City Black Community
3. Saturday Night: The Internet and New Business Opportunities for Black Economic Development

The workshops will be hands on sessions to train people who formally enroll and pay a workshop registration fee. There will be two tracks of four workshops, each lasting three hours (Friday and Saturday, morning and afternoon):

1. Basic Skills: email, word and word perfect, basic web utilization;
2. Web Skills: using the web for research in Africana Studies, beginning with the UT Africana Studies Home Page and the H-AFRAM web site based at UT;
3. Home Page Development: basic design (with information based on filling out a questionnaire prior to the workshop)
4. Home Page Construction: actually getting a basic home page put on a disk that can be installed on a server at the participants home institution

The lectures will be open to the public, while the workshops will be open only to 50 participants based on access to computer labs, 25 in each.

The basic timeline for this project is as follows:

1. Summer: place ads in local and national press (e.g., Chronicle of Higher Education, Toledo Journal, etc.)
2. Summer: finalize program
3. October: hold symposium and workshop
4. January 1998: publish final report
5. Spring 1998: announce plans

The Africana Studies Program staff will coordinate the organization, publicity and applications for the symposium.

Future Plans

This project will be self sustaining after this first year of funding.

The design is to have a total of 75 participants, 25 from the Toledo area and 50 from outside of Toledo. The 25 from the University of Toledo and the community will be selected based on a competitive application process, and admitted free. The local participants will have an opportunity before the October Symposium to take a trial run through the workshops and attend the lectures at the time of the full symposium. The 50 participants from outside Toledo will pay \$200 each to attend the full symposium and workshops. This \$10,000 will be deposited in a Foundation account and used to fund the next year's symposium.

In future years we anticipate soliciting contributions for an endowment to provide secure permanent funding for this event.

Staff and Budget

1. The Staff of this project requiring no additional funding is as follows:

- a. Staff of Africana Studies:

1. Director: Abdul Alkalimat (5%)
 2. Secretary: (20%)
 3. Assistant Professor of Africana Studies (starting AY 1997-98, 20%)
 4. Two Graduate Students (50%)

- b. Other University Personnel

1. Ray Gibson, Director of College Computing, Community and Technical College (10%)
 2. Rubin Patterson, Assistant professor of Sociology (5%)

2. The TOTAL BUDGET REQUEST is \$9,650

- a. Speakers:

1. Thursday Night: Dr. Sharon Harley (University of Maryland at College Park)
 2. Friday Night: Allen James, Executive Director of Playing to Win
 3. Saturday Night: Malcolm CasSelle, Co-founder of Net Noir (BA, M.I.T.; MS, Stanford)

- b. Expenses:

1. Speakers: (three at \$1,540 each) \$4,620
 - a. Honorarium \$1,000
 - b. Hotel (3 nights at \$50) \$150
 - c. Meals (3 days at \$30) \$90
 - d. Plane fare \$300
 2. Materials:
 - a. Notebooks (\$10 each for 75 symposium/workshop participants) \$750
 - b. Banner \$80
 3. Publicity:
 - a. Ads in Chronicle of Higher Education \$1000
 - b. Ads in Black Issues of Higher Education \$1000
 - c. Ads in the Toledo Blade \$250
 - d. Ads in the Toledo Journal \$250
 - e. Ad in the Collegian \$100
 - f. Brochure \$400
 4. Administrative Costs:
 - a. Communication (phone, postage) \$500
 - b. Opening Reception \$400
 - c. Documentation (audio and Video) \$300

On Line

The language police have struck the World-Wide Web, or perhaps we should say le Web Mondial.

Two French groups have sued the Georgia Institute of Technology's branch campus in Metz, France, for offering an official Web site only in English.

The organizations, both of which are dedicated to defending the French language, say the Web site violates a 1994 law requiring that goods and services sold in the country be labeled in French. The law does not preclude the use of other languages as well.

The Web site is essentially an on-line brochure for Georgia Tech Lorraine, a research-and-teaching arm of Georgia Tech.

Hans Puttgen, director of Georgia Tech Lorraine, says the site is in English because the courses offered on the campus are in English. "We thought it was more realistic and representative that the site be in English," he says.

But the two groups that filed suit—*Défense de la Langue Française* and *Avenir de la Langue Française*—argue that the institute should offer its on-line brochure in the nation's official language.

"I find it completely abnormal to make information in English available to the French," Marceau Déchamps, an administrator for *Défense de la Langue Française* told *Le Monde*, a leading French newspaper. "People have this idea that the French, in France, must speak English."

Dr. Puttgen says the site doesn't violate French law, which he says exempts businesses based in other countries. "We believe that we should not be subjected to these provisions," he says.

Some students, professors, and college administrators have become such heavy users of e-mail that the messages they hang on to are flooding campus computer systems.

George Washington University is dealing with the problem by placing the electronic pack rats in what one official calls the "penalty box."

If the volume of mail in a user's "in box" exceeds a certain limit (200 kilobytes, or about 50 typed pages of text), a warning message appears whenever he or she tries to gain access to the mailbox.

The account then freezes for 20 to 30 seconds, allowing time for the warning to sink in, says Douglas S. Gale, assistant vice-president for information systems and services.

"It seems like forever," says Dr. Gale, who has visited the virtual penalty box many times. "You have to twiddle your thumbs."

If users don't respond to the friendly reminders by moving their mail off the main system or deleting it, administrators eventually move the mail for them. The messages can still be retrieved, but it is more difficult to do so.

Dr. Gale says the system now works for him: He cleans up his mailbox to avoid the delay.

Information Technology

Program in Afro-American Studies Explores the Racial Gap in Access to Technology

Scholars at U. of Maryland hope to familiarize members of black communities with the Internet

BY BIANCA P. FLOYD

COLLEGE PARK, MD.

WHEN TELEPHONE LINES first spread across America, black people were hooked up at much slower rates than white people. A combination of legal segregation and economic disadvantage hampered the ability of black citizens to get the new technology. The same was true when television arrived.

In both situations, the lack of access has hurt black Americans over the long term, says Sharon Harley, a historian who is director of the Afro-American Studies Program at the University of Maryland at College Park.

Like many of her colleagues here, she has studied the patterns in which black communities have been left behind as white society found new ways to advance economically.

Now the pattern is repeating itself with the Internet, even though the legal barriers that once denied black people access to new technology are no longer in place, Dr. Harley says.

She wants to put Maryland's Afro-American Studies Program into the forefront of research on the use of technology among African Americans, building on scholarship in the field while reaching into black communities to familiarize more people there with computers.

Government studies show that 15 per cent of black families have access to computers at home, compared with 36 per cent of white families. Only 39 per cent of black students in public schools have access to computers at school, compared with 56 per cent of white students.

A lack of computer skills is projected to lead to economic hardship in the next century among those who, like many black Americans, find themselves overrepresented in the slowest-growing occupations, requiring the fewest technical skills.

"As a parent, I know how critical it is," Dr. Harley says. "I see it as another historical moment in which we distinguish between the haves and have-nots. Here again, it is racial minorities, as well as poor whites, who will be the ones with fewer resources."

WORKING WITH SCHOOLTEACHERS

Dr. Harley, who has spent much of her career documenting the history of working black women in the United States, uses the Internet to find source material, read manuscripts, and converse with colleagues around the country. In her most recent book, *Timetables of African-American History: A Chronology of the Most Important People and Events in African-American History* (Simon and Schuster, 1995), she made sure to include information on events and individuals in such fields as science, technology, and medicine.

"I put that section right between the sec-



Maryland's Sharon Harley on the racial gap in technology: "I see it as another historical moment in which we distinguish between the haves and have-nots."

tions on arts and sports," she says, "because these are the areas in which most people assume African-Americans have made most of their contributions—and unfortunately, most people stop there."

She and her colleagues say their focus on black people and technology is a natural outgrowth of the Afro-American studies program's emphasis on helping black communities.

This year, the program has added a technology section to the multicultural-curriculum course it offers to teachers in the predominantly black public-school system of Prince George's County, Md., a Washington suburb. The section will introduce teachers to multimedia resources, such as CD-ROMs, that can be used in the classroom. In addition, faculty members have started research projects on the subject of minority people and technology, and the department is considering more such courses for undergraduates.

"I think there are some pretty straightforward scholarly requirements that the University of Maryland is fulfilling," says Ernest Wilson III, an associate professor of Afro-American studies and of government and politics. "One is tracking developments empirically—how is the information revolution impacting various sections of the black community, whether economic, institutional, or political?"

He and Linda Williams, another professor in the Afro-American studies program, along with two graduate students, are analyzing how computers are used among minority people in Baltimore, and in Prince George's and the adjacent Montgomery County.

The results are not yet final, but Dr. Wilson says he has found that within the few schools where parents, corporations, and even some churches are working together, considerable innovation is under way.

The department is also giving thought to providing community-based training for people who lack access to computers.

'THE DARK AGES' OF ACCESS

Many of the ideas the Afro-American studies program is pursuing came out of an October conference at the university that attracted prominent black academics and business leaders.

"You are either in front of a revolution or behind it," Robert L. Johnson, founder and chief executive officer of Black Entertainment Television, told conference participants in a speech.

"The particularly exciting and dangerous thing about this revolution is that if you are in front of it, there are tremendous opportunities that will open up to you, in terms of culture, education, economic opportunity, and just plain old mind expansion," he said. "But if you're behind it, you're left. It can push you back into the dark ages of educational access and career-opportunity choices."

B.E.T. Holdings Inc., which owns Black Entertainment Television, has entered into a joint venture with Microsoft Corporation to produce B.E.T. Networks, an on-line service that Mr. Johnson says will provide "compelling reasons for black Americans to get connected and to get involved in the technological revolution."

His message is seconded by Ronald W.

Continued on Following Page

INFORMATION TECHNOLOGY

Continued From Preceding Page

Walters, a professor of Afro-American studies and of government and politics at Maryland. "We face an even greater escalation of difficulty in the black community with the encroachment of technology in the workplace," he says. "It challenges us everyday with obsolescence."

During the late 1920s and early '30s, 85 to 95 per cent of black adults were in the labor force; most jobs didn't require a high degree of technological skill, and many, in fact, called for only minimal training. "These are the kinds of jobs that black people have used to survive," Dr. Walters says. Now, however, the transition from an industrial to a new technology-based economy has led to the elimination of many such jobs, he says.

He cites a lack of computer-training opportunities for the scant use of computers among blacks. It isn't enough simply to have a personal computer, he explains—"people need to integrate personal computers into their lives."

Black students here say they see the importance of learning technology and closing the gap in Internet access between black and white communities. Javonne

Paul, a senior majoring in Afro-American studies who attended the conference, says she worries about how much information she doesn't know. "I didn't really learn any of these things until I reached college," she says.

Young people would learn more about the importance of technology, she adds, if it were conveyed through popular culture, particularly hip hop, a form of rap music. She notes that many of the students who attended the conference did so because it was a class assignment or because their instructors gave them extra credit.

"I wish an advertising agency would portray a famous rapper like Biggie Smalls using a computer or accessing e-mail," Ms. Paul adds, "because hip hop is popular with teen-agers, and that would probably get them interested in information technology better than having to go to a mandatory workshop."

Michael Johnson, a senior majoring in journalism and studying Afro-American studies at Maryland, thinks one of the problems is the lack of involvement with technology in his parents' generation. "I'll be at a friend's house," he says, "and we'll be at my friend's computer, and the par-

ents won't use it. If there's a check-balancing software program, the parents will ask their kids to do it."

Michael Johnson uses the Internet to research class assignments as well as for fun, looking at sports-related sites on the World-Wide Web or reading the news. "If we're going to move forward as a race, we definitely have to get on line and move and progress together," he says. "People with technology skills need to share them."

Gloria Dickinson, chairwoman of the African-American studies department at Trenton State College and a conference participant, also wants to see more black academics on the Internet. Most of what she sees on the network about African-Americans is coming not from the academic community, but from the "Generation-Xers" who have the skills, she says. She is concerned that as more information on African-American culture makes its way to the Internet, it will not have been prepared by knowledgeable people.

Dr. Dickinson cites two factors discouraging more black scholars from participating in developing content on the Internet. One is what she sees as an academic elitism that places a higher value on the print-

ed document than on electronic formats. The other is that while technology has given scholars in general the opportunity to reach a wider audience, those at historically black colleges are often shut out not only from mainstream publications, as they have been traditionally, but also from significant contributions to the World-Wide Web. Their institutions simply don't have the resources. The playing field is far from level when it comes to hardware and access to technology, Dr. Dickinson says.

For Dr. Harley, the director of Maryland's Afro-American program, all of the conference speeches add up to a rationale for the department's push on technology.

"Our primary focus is the academic training of young people in the area of African-American scholarship," she says. "A part of that tradition is having academic excellence and sharing that excellence with others than thyself, as have all the great intellectuals of the race. It's not just using scholarship for abstract purposes, but using this knowledge to empower the community."

"We would be remiss," she adds, "if we went into the 21st century and did not address the racial gap in technology." ■

Microsoft Announces Plan to Triple the Size of Its Basic-Research Division

BY GOLDIE BLUMENSTYK

THE JOB OUTLOOK for new Ph.D. graduates in computer science—not to mention some of their faculty advisers—got a lot brighter last week as Microsoft Corporation announced plans to triple the size of its basic-research division by the end of 1999.

The move is also likely to invigorate the field of computer-science research, although some academics have suggested that Microsoft Research has a way to go before it becomes as influential as other corporate exemplars, such as I.B.M. Research, Bell Labs, or the Xerox Palo Alto Research Center.

Microsoft, based in Redmond, Wash., said it would expand its five-year-old research division from its current size of 170 scientists to between 450 and 500. Like those already employed there, most of them will be Ph.D.'s or experienced re-

searchers, hired from university faculties, other research laboratories, or the pool of new graduates. Nationally, about 1,000 people now graduate with Ph.D.'s in computer science each year.

The company said it also planned to hire people who work in less-technical areas, such as lexicography.

Rick Rashid, Microsoft's vice-president of advanced technology and research, said the work of the research division would continue to be more theoretical than that of its other divisions, focusing on such areas as teaching computers to understand human language. But any ideas that can be turned into products will be passed along to other divisions.

Expanding the basic-research operation is "really good business," said Dr. Rashid, who was a professor of computer science at Carnegie Mellon University before join-

ing Microsoft five years ago. "We also have strong feelings about the value of moving forward the state of the art."

This is "fabulous news for computer science," said Robert L. Cannon, chairman of the computer-science department at the University of South Carolina.

But Dr. Cannon said the company would have to work to earn a reputation in computer science. Microsoft's "is not the first research lab that comes to mind," he said.

David A. Patterson, a professor of computer science at the University of California at Berkeley, said the Microsoft expansion recalled the early 1970s, when Xerox hired as many as half of academe's top computer scientists—50 in all—for its Palo Alto Research Center. But Dr. Patterson, who is also chairman of the Computing Research Association, an industry and academic organization, said the impact on

campuses wouldn't be as significant today, because universities have larger computer-science programs. "Even if we were to take a big hit, we're a stronger and more vital community," he said.

Officials at established computer labs said they welcomed Microsoft's expansion, but were quick to distinguish themselves from the newly expanded operation.

I.B.M. Research, a division of the International Business Machines Corporation, was founded 53 years ago and now employs about 2,300 scientists. While some of them work in applied fields, the division also conducts research in theoretical areas, such as molecular structures.

Bell Labs, now a division of Lucent Technologies, employs about 1,200 scientists, who work on "long-term" research. The lab, which dates to 1925, gave birth to the transistor and the laser. ■

U.S. Supreme Court Will Hear Arguments About Internet-Indecency Law

BY JEFFREY R. YOUNG

WASHINGTON
THE U.S. Supreme Court has announced that it will consider whether a new law designed to protect children from sexually explicit material on line is constitutional. Many scholars have opposed the law, saying it would interfere with the free flow of information essential to academic freedom.

The Justices decided to review a federal court's decision to immediately block enforcement of the Communications Decency Act. In June, the three-judge panel, sitting in Philadelphia, unanimously found that the law went too far in restricting the free-speech rights of Internet users.

The act, part of a major telecommunications bill that President Clinton signed last

from sending "indecent" or "patently offensive" material to minors and from making such material available in a way that could be accessible to children.

Proponents of the measure, led by the U.S. Justice Department, say it is necessary to protect children from the flood of sexually explicit material in cyberspace. The government's lawyers have argued that the law focuses on pornography and can be carried out in a way that would not overly restrict the rights of adults.

Those who challenged the law before the judges in Philadelphia—a coalition led by the American Civil Liberties Union and the American Library Association—argued that it could lead to the prosecution of researchers and universities, among oth-

material on their computer systems that might be regarded as offensive.

The nine Justices are expected to hear arguments in the case, *Reno v. American Civil Liberties Union*, in March and to announce their decision by early July.

A.C.L.U. lawyers had asked the Court simply to accept the lower court's decision without review. Ann Beeson, an A.C.L.U. lawyer working on the case, said she wasn't surprised by the Justices' decision to review the case, but added, "We are confident that they will affirm."

Unlike the A.C.L.U., the library association had asked the Court to consider the government's appeal.

"We thought it was important enough that the Supreme Court should do a full

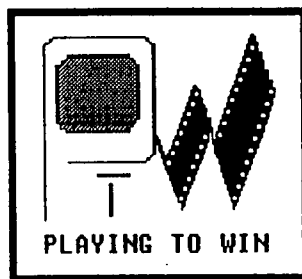
director of the association's Office for Intellectual Freedom.

Cathy Cleaver, director of legal studies for the Family Research Council and a proponent of the law, said in a statement that the Court had an opportunity to "reverse the radical ruling" handed down in Philadelphia. "Laws against selling porn magazines to kids are not unconstitutional," she said. "Why should we have to tolerate the same degrading images of women being given to those same kids on line?" ■

* Documents related to this story can be found on "Academe Today," *The Chronicle's* Internet service at:

<http://chronicle.com>

COOKIN' ON THE NET



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Playing To Win is a nonprofit, community-based organization established in 1981 to confront the prospect that in an increasingly technologically dominated society, people who are socially and/or economically disadvantaged will become further disadvantaged if they lack access to computers and computer-related technologies. **Playing To Win** currently operates two major projects, the Harlem Community Computing Center and the Playing To Win Network.



Playing To Win promotes and provides opportunities whereby people of all ages who typically lack access to computers and related technologies can learn to use these technologies in an environment that encourages exploration and discovery and, through this experience, develop personal skills and self-confidence.

Playing To Win operates community-based technology learning centers as arenas for creating, testing and evaluating effective models of education in and with technology, and it initiates efforts to share the results of its practical experience with others seeking to provide similar opportunities to their communities.

The **Harlem Community Computing Center (HCCC)** has been in continuous operation since 1983. The Center serves as an arena for creating, testing and evaluating effective models for computer-based and assisted education, and the teaching of applications and pure technology. **Playing To Win** is committed to an ongoing effort to share results of its practical experience with others seeking to do similar work in their communities. The **HCCC** currently has more than 600 active members and logs between 200 and 400 visits each week. Memberships are available to individuals, families, and community-based organizations, including schools, hospital clinics and rehabilitation groups.



The Center also presents hands-on learning workshops for a variety of software applications in word processing, spreadsheets, desktop publishing, graphics, database management, telecommunications, Internet navigation, and multimedia production. Workshop facilitators are highly skilled and experienced professionals from the PTW staff and

from the information and communications industries.

The **HCCC** also provides Program Planning and Technical Assistance to developing facilities. The TA Program helps to assure that organizations that are not in a position to engage consultants at market rates may still have the benefit of up-to-date technical expertise, programming experience, and management help. Services include assessment, staff development workshops, equipment purchase and LAN consultation. TA clients include community based organizations, schools and libraries.

The **Playing To Win Network** includes among its activities, an ongoing initiative to assist organizations and groups in planning and bringing new community access computing centers online. **Playing To Win** and its network of affiliates pursue a community service philosophy through which they try to understand the immediate and underlying needs of their communities and to respond in ways that empower community members to meet their immediate and longer term goals.

Contact Information:

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Malcolm CasSelle

Malcolm CasSelle is co-founder, Senior Vice President and Chief Operations Officer of NetNoir, Inc., the first new media company dedicated to promoting, developing, digitizing, archiving and distributing distinctive Afrocentric programming and commercial applications for all forms of interactive media. Before starting NetNoir, CasSelle served as Director of digital publishing and marketing for Blast Publishing and Morph's Outpost on the Digital Frontier, located in Berkeley, Calif. Prior to joining Blast Publishing, CasSelle worked at Apple Computer, Inc., where he performed market research on the file server market and designed interfaces for PowerPC file servers. Before receiving his Master's in Computer Science from Stanford University in 1994, CasSelle assisted in developing workstation trading systems at Schroder's Securities and in advanced computing research at NTT Software Labs in Tokyo, Japan via the MIT-Japan Program.

CasSelle received his Bachelor's degree in computer science from the Massachusetts Institute of Technology in 1991 and is originally from Allentown, Pennsylvania.

Photo by [Mark Madeo](#)

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5. CURRICULUM

At the undergraduate level, the heart of the academic program is the curriculum. The start up year at the University of Toledo has been exciting because there was so much already done and so much to do as well. We were able to cross list 23 existing courses. Eleven new courses make up the core of the Africana Studies curriculum. Further, it is important to note that the general curriculum is very flexible and creative and therefore past our core curriculum we have been able to launch a new initiative through the FIG program.

1. Courses Related to Africana Studies

This is the list of courses taught this past academic year (1996-97) during the Winter and Spring Quarters.

2. Proposal for Africana Studies Major/Minor Degree Program

This is the proposal as finally presented to the Board of Trustees. There is also a list of the members of the planning committee who was the first group to adopt this plan. (Thank you!)

3. FIG: Race, Class, and Gender

A FIG (first year interest group) is an academic program to cluster courses for a cohort of students. Africana Studies and Women's Studies have joined together to develop a total immersion FIG. This is our basic plan. The proposal was not funded as we were late in submitting it and therefore it could not be considered.

WHAT CURRENT COURSES ARE RELATED TO AFRICANA STUDIES?**WINTER 1997**

Course Name	Course #	Instructor
Africa	History 610	T. Natsoulas
African American Culture	GSSC 230	A. Siner
African-American History	History 325	M. Parker
African Americans in the World	<u>Sociology 406</u>	R. Patterson
Afro-American Writers Pre-1900	English 565	Saunders
Black Woman Writers	English 390	Saunders
College Composition II: The Black Experience	English 116	Staff
Intergroup and Intercultural Education	TSOC 738	Cooks
Politics in Africa	PSC 266	Weisfelder
The History of Jazz	Music 222	Brown, J. Crumbly, J. Palmer, M. James
The Old South	History 532	Longton
Theories of the Black Experience	<u>Sociology 406</u>	Alkalimat

Spring of 97 Class schedule
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Course Name	Course #	Instructor
African Art 4	ARTH-317	GUIP D
Coll Comp II Black Exp	ENGL-116	Staff
Black Autobiography 4	ENGL-390	Saunders J
Afro-Amer Lit 20TH Cent 4	ENGL-466	Saunders J
Slave Narrative 4	ENGL-490	Anokye A, Barden T
20TH Century Afro American Writers 5	ENGL-566	Staff
Slave Narrative 5	ENGL-590	Anokye A, Barden T
Slave Narrative 5	ENGL-790	Anokye A, Barden T
Geog of Africa 4	GEPL-322	Attoh S
African-American History II 4	HIST-326	Parker M
African American Migrations 4	HIST-431	Parker M
African American Migrations 4	HIST-531	Parker M
Slavery in America 2-6	HIST-640	Cary L
Slaver in America 2-6	HIST-710	Cary L
African American 2-6	HIST-710	Parker M
Jazz History & Literature 3	MUS-342	Staff
Race and Public Policy 4	PSC-449	Wilson C
International Relations Africa 4	PSC-470	Weisfelder R
Race and Public Policy 4	PSC-549	Wilson C
International Relations Africa 4	PSC-570	Weisfelder R
Black Community and Social Change 4	SOC-296	<u>Alkalimat A</u>
Racial And Ethnic Minor 4	SOC-466	<u>Morrissey M</u>
African Americans in the U.S. 4	SOC-467	<u>Patterson R</u>
Racial And Ethnic Minor 4	SOC-566	<u>Morrissey M</u>
African Americans in the U.S. 4	SOC-567	Patterson R
Problems and Issues in BI/MULT E 4	TSOC-522	Reid E
African American Culture 4	GSSC-230	Siner, Staff

SPRING 1997

PROPOSAL
AFRICANA STUDIES MAJOR AND MINOR DEGREE PROGRAM
University of Toledo
June 10, 1997

For the last two years a plan has been developed for a degree program in Africana Studies. The Africana Studies Planning Committee is hereby submitting to the Board of Trustees our formal proposal for a major and minor degree program in Africana Studies. This proposal has been formally approved by the Arts and Sciences College Council and Dean Patricia Cummins, as well as the Curriculum Committee of the Faculty Senate (full Senate adoption expected June 10, 1997).

Africana Studies began as an academic discipline about 30 years ago. It is an interdisciplinary field of study combining the methods and content foci of the social sciences and the humanities. The main subject is Africa and the African Diaspora, the continuities and discontinuities of the Black experience, both as particularity and the basis for universal knowledge. As such, Africana Studies is a contribution to the multicultural core curriculum as well as a program to be combined with other degree programs (e.g., double major or as a minor) or to stand alone.

This new program is being proposed based on adding 11 new courses to the curriculum and cross listing 23 courses that are currently being taught in other departments.

Abdul Alkalimat, Professor of Sociology and Africana Studies, was hired this academic year to Direct the Africana Studies Program. A second faculty position for Africana Studies is being filled for academic year 1997-98. In addition, there are 14 faculty in some way related to Africana Studies who teach in 10 departments from three colleges.

The Africana Studies Program will make a substantial contribution to the University of Toledo in at least the following ways:

- a. the recruitment and retention of students;
- b. multicultural curriculum and diversity of classroom experience;
- c. programmatic relationship with the African American community of Toledo;
- d. international programs in Africa and the Caribbean;
- e. diversity of new faculty to be hired;
- f. expansion of Internet based academic programming.

This program is being developed with great cooperation. We are currently working with colleagues at Bowling Green State University. In addition, we plan to have an aggressive outreach program in conjunction with the Community and Technical College and University College.

Cyberspace
Africana Studies Major and Minor Degree Program

The Africana Studies Program will be organized around the use of the new information technology. We intend to implement our curriculum as an Internet based activity, and oriented our research and service toward Cyberspace as well. This will place our program at the cutting edge of the discipline, place our students in good market position, and position Africana Studies to help lead the University of Toledo into the 21st century.

Our main research program will focus on The State of Black Toledo. This will be organized around a web site by that name to be developed in cooperation with community based organizations and government agencies. We will maintain data bases on population and specific institutional experiences such as education and voting. We are developing a project with the Art Tatum African American Resource Center to develop a web based archive for the history of Black people in Toledo. We are proposing a two course research sequence to investigate one major topic each year. We will be developing a leadership intern program to mentor students for leadership and provide the leadership of the Toledo Black community with the expertise to develop web based applications in their work.

Our major Internet activities will be the coordination of the premiere national listserv discussion and archive web site in the field of Africana Studies. This is to be part of H-Net, a national network organized by the national Endowment for the Humanities and Michigan State University. In addition, we will be organizing an annual national symposium on the topic "Africana Studies in Cyberspace" to be held in cooperation with University College. We intend to be a national leader in this field.

AFRICANA STUDIES PROPOSAL FOR MAJOR AND MINOR DEGREE PROGRAM

Africana Studies at the University of Toledo is an academic field of study that utilizes the tools of both quantitative and qualitative analyses to focus on the experiences of Black people in the African Diaspora. The African Diaspora covers the continent of Africa and the regions of the world where African peoples have lived, especially the Caribbean, and the Americas (South, Central and North).

While the purview of Africana Studies is to serve the entire University, the academic degrees (major and minor) are located within the College of Arts and Sciences. This degree program has a special function of serving the multicultural and diversity mission of the University and the College of Arts and Sciences.

The Alpha Code for Africana Studies will be AFST in keeping with the practice being employed for interdisciplinary academic programs.

This proposal for a new major and minor degree contains the proposal for twelve new courses and the proposal for cross listing twenty-one courses. **Note:** Minor or double major in another field is encouraged.

Major Requirements:

1. Total of 33 hours in Africana Studies
 - a. 21 hours of core courses (all 7 courses)
 - b. 12 hours of additional Africana Studies courses at the 3000 or above level
2. 18 hours in related disciplines

Minor Requirements:

1. Total of 21 hours in Africana Studies
 - a. 15 hours of core courses (Introductory Sequence and Senior Seminar, and either the Theory Sequence or the Research Sequence)
 - b. 6 hours of electives at the 3000 or above level

Africana Studies Core:

1. **Introductory Sequence:**
 - a. AFST 1100 Introduction to Africana Studies
 - b. AFST 1200 Introduction to the African Experience
2. **Theory Sequence:**
 - a. AFST 2100 Foundations of Black Intellectual History
 - b. AFST 2200 Foundation of Culture in the African Diaspora
3. **Research Sequence:**
 - a. AFST 2300 Black Community Research Methods
 - b. AFST 2400 Social Policy and the Black Community
4. **Senior Seminar**

DEGREE IN AFRICANA STUDIES

MAJOR
HOURS

6

12

12

3

33

TOTAL
HOURS

MINOR
HOURS

6

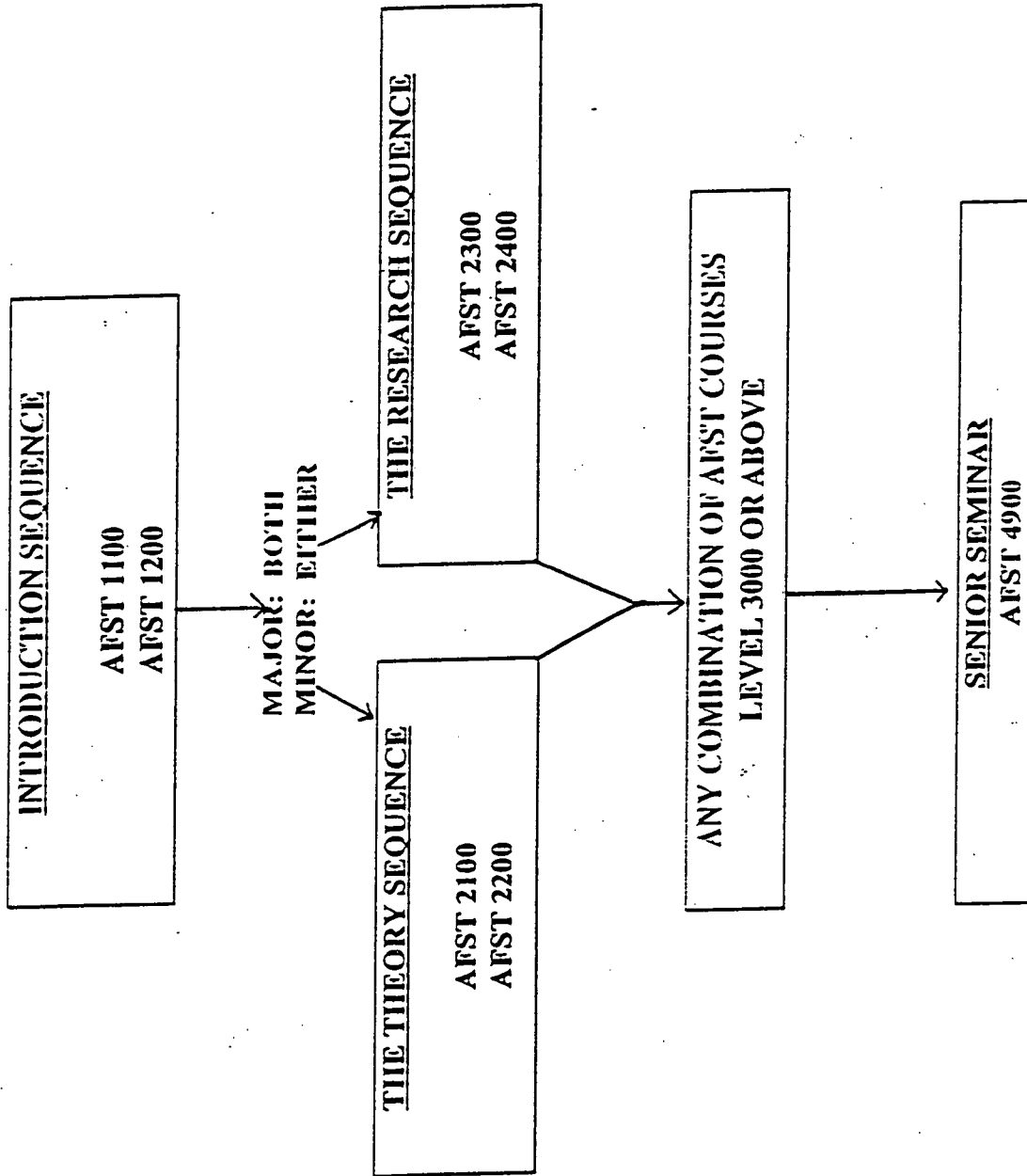
6

6

3

21

TOTAL
HOURS



PROPOSAL FOR NEW CURRICULUM

1. New Courses

11

(a) Core courses 7

(b) Other courses 4

2. Cross list for Existing Courses

23

History 8

English 3

Sociology 2

Art 1

Political Science 5

Geography 1

Economics 1

Music 2

NEW COURSES PROPOSED FOR AFRICANA STUDIES MAJOR AND MINOR

1. AFST 1100: Introduction to Africana Studies

- a. **Core:** Multicultural US Diversity; Social Science Transfer Module. This course will be the most general and inclusive course in the entire curriculum on the Black experience. It will provide students with a one course option to include the Black experience as part of the multicultural requirement. This fits the multicultural competency requirement of dealing with the beliefs and practices, ideologies, and modes of expression of the African Diaspora.
- b. **Catalog:** Introductory Survey of basic theoretical concepts to analyze the Black experience, with special focus on the general historical process common to the African Diaspora (Africa, Caribbean, and the Americas - South, Central, and North), especially the USA.
- c. **Course rationale:** This course is designed to expose the students to the basic paradigm for Africana Studies. This includes basic theoretical concepts, historical periodization and processes of social change. This course will serve two main functions:
 1. Provide the most inclusive course in the Africana minor/major and lay the foundation for all other courses;
 2. Provide the most general course on the Black experience in the general core curriculum.

2. AFST 1200: Introduction to the African Experience

- a. **Core:** Multicultural Non Western Experience; Social Science Transfer Module: This course gives the student an understanding of four major aspects of the African experience. This is an intensive topical survey that will enable students to take additional courses on Africa or Africana Studies in general. Moreover, this course provides a basis for all students to clarify how Africa is part of their own heritage as it has been the site where our species developed and in turn contributed to the development of world civilization. In addition this course will survey African Empires and traditional cultures.
- b. **Catalog:** Introduction to the African experience through case studies of critical historical experiences: origin of humanity, origin of civilization, empire and traditional culture.
- c. **Course rationale:** This course is designed to provide a background foundation for the study of Africa. This course will set an empirical foundation for subsequent

study of ideological tendencies. This course will establish the basis for studying the continuities and discontinuities in the historical experiences of the African Diaspora.

3. **AFST 2100: Foundations of Black Intellectual History**

- a. **Core:** Multicultural US Social Science Transfer Module. This course will focus on the multicultural content of Black intellectual history, specifically the beliefs, logic, ideologies, symbolism, knowledge and modes of expression.
- b. **Catalog:** An examination of slavery and colonialism in the intellectual history of the African Diaspora, especially in the work of WEB DuBois, CLR James, and Kwame Nkrumah. **Prerequisite:** AFST 1100 or AFST 1200.
- c. **Course rationale:** The period of slavery and colonialism for Blacks in the Americas was twice as long as Blacks have been subsequently free. Every generation rethinks the experience of slavery and colonialism, and what that history means for their experience. A close reading of the Black intellectual canon will prepare students to participate in research and reflection on these recurrent themes.

4. **AFST 2200: Foundation of Culture In the African Diaspora**

- a. **Core:** Multicultural Non Western; Social Science transfer Module. This is a course that deals with the cultures of the African Diaspora, the symbolism, practices, style and ritual, and the forms of artistic expression.
- b. **Catalog:** Examination of culture in the African Diaspora by focusing on continuities and discontinuities in music and dance, material culture, language and folklore, and the cultural practices of everyday life. **Prerequisite:** AFST 1100 or AFST 1200.
- c. **Course rationale:** Africana Studies is a field of study that focuses primarily on Africa, the Caribbean, and North America. Over historical time these areas have been the environment for a diversity of Black communities based on different origins in Africa, different European colonial experiences, and different economic, political, and social experiences since then. Yet, the retention of African culture defines all of these communities as having some commonality. This course is about these common historical continuities and by contrast the discontinuities as well. The foundation of culture is conceived as including speech behavior

and narratives, ritual behavior and performance, and artifact production and use. In each instance the focus will be on origins in Africa and how over time the cultural behavior has been reproduced and transformed throughout the African Diaspora. This course is essential for students who will major or minor in Africana Studies as it is the basis for their grasp of culture in all subsequent course work and research.

5. AFST 2300: Black Community Research Methods

- a. **Catalog:** Survey of basic social research methods and studies focusing on the Black community. Class conducts research on Black community of Toledo. Offered as companion to AFST 2400. Topics change each year. Course can be taken twice. **Prerequisite:** AFST 1100 or 6 hours in social science.
- b. **Course rationale:** This course is part of a two course sequence to prepare the student for living and working in relation to an urban Black community. This course will also be an important link to all social science majors and students preparing for social service careers. This course will be the main link between Africana Studies and the Black community of Toledo as our social laboratory.

6. AFST 2400: Social Policy and the Black Community

- a. **Catalog:** Examination of social policy and the Black community of Toledo with a special focus on one major topic. Offered as companion to AFST 2300. Topics change each year. The course can be taken twice. **Prerequisite:** AFST 1100 or 6 hours in social science.
- b. **Course rationale:** Same as AFST 2300.

7. AFST 4900: Senior Seminar

- a. **Catalog:** General theoretical synthesis of the field focusing on a close reading of a recent biographical work of intellectual history, a recent work of cultural criticism, and a recent work of social analysis. **Prerequisite:** 15 hours in Africana Studies or consent of Director of Africana Studies.
- b. **Course rationale:** This course will be a topical theoretical summation for majors and minors in Africana Studies. The seminar will carry out a detailed critique of four recent works of scholarship, three as a group and one based on individual choice. The students will develop an extensive annotated bibliography on a topic of their choice. Finally, the student will prepare a portfolio on their undergraduate career modeled on the tenure review process. The portfolio will culminate in a personal home page placed on the web site of Africana Studies.

8. AFST 4980: Special Topics In Africana Studies

- a. **Catalog:** Discussion of a substantial issue in scholarly research or public discourse relative to the African Diaspora. May be repeated for different issues.
- b. **Course rationale:** It is essential to have a topical course option to allow faculty to teach their research and to have flexibility to offer courses experimentally in anticipation of proposing permanent course adoption. This also enables us to offer courses utilizing visiting faculty and to take advantage of special adjunct faculty.

9. AFST 4960: Honors Thesis

- a. **Catalog:** Research and writing of original project taught in a tutorial format.
Prerequisite: senior standing and approval of Africana Studies honors committee.
Admitted by petition.
- b. **Course rationale:** to promote and allow for honors in Africana Studies.

10. AFST 4910: Directed Research

- a. **Catalog:** Student selected research topic under the supervision of faculty member and the Director of Africana Studies. Permission to enroll is contingent on a written proposal by the student being accepted by the two sponsoring faculty.
Prerequisite: student proposal approved by two faculty.
- b. **Course rationale:** This course is to encourage research by our advanced undergraduates.

11. AFST 4920: Directed Readings

- a. **Catalog:** Written proposal required. May be repeated. For majors wishing to explore a course subject matter in greater depth or a topic not in the curriculum.
Prerequisite: AFST 1100 or 1200 and total of 6 additional hours in Africana Studies.
- b. **Course rationale:** This course option is necessary to give students the freedom for self motivated intellectual investigation.

PROPOSED CROSS LISTED COURSES

ARTH 3300/AFST 3300	AFRICAN ART
ECON 3490/AFST 3490	ECON HIST - AFRICAN AMERICAN COMMUNITY
ENGL 4140/AFST 4140	LANGUAGE IN THE AFRICAN AMERICAN COMMUNITY
ENGL 4650/AFST 4650	AFRICAN AMERICAN WRITERS - PRE 20TH CENTURY
ENGL 4660/AFST 4660	AFRICAN AMERICAN LITERATURE - 20TH CENTURY
GEPL 3220/AFST 3220	GEOGRAPHY OF AFRICA
HIST 1110/AFST 1110	AFRICAN CIVILIZATION
HIST 3250/AFST 3250	AFRICAN AMERICAN HISTORY TO 1865
HIST 3260/AFST 3260	AFRICAN AMERICAN HISTORY FROM 1865
HIST 4570/AFST 4570	AFRICA TO 1800
HIST 4580/AFST 4580	AFRICA SINCE 1800
HIST 4430/AFST 4430	SLAVERY IN AMERICA
HIST 4420/AFST 4420	SELECTED TOPICS IN AFRICAN AMERICAN HISTORY
HIST 4590/AFST 4590	THE CULTURE AND HISTORY OF EASTERN AFRICA
MUS 2200/AFST 2200	HISTORY OF JAZZ
MUS 3450/AFST 3450	JAZZ HISTORY AND LITERATURE
PSC 2660/AFST 2660	POLITICS IN AFRICA
PSC 3240/AFST 3240	AFRICAN AMERICAN POLITICS
PSC 4530/AFST 4530	CIVIL RIGHTS
PSC 4700/AFST 4700	INTERNATIONAL RELATIONS - AFRICA
PSC 4660/AFST 4660	GOVERNMENTAL AND POLITICAL INSTITUTIONS OF AFRICA
SOC 4670/AFST 4670	AFRICAN AMERICANS IN THE U.S.
SOC 4800/AFST 4800	DEVELOPMENT IN THIRD WORLD NATIONS

AFST - AFRICANA STUDIES

Program: AFST - Africana Studies

College: ARS - Arts & Sciences

AFST - 1100 INTRODUCTION TO AFRICANA STUDIES

[3 hours] Introductory Survey of basic theoretical concepts to analyze the Black experience, with special focus on the general historical process common to the African Diaspora (Africa Caribbean, and the Americas - South, Central, and North,) especially the USA.

AFST - 1200 INTRODUCTION TO THE AFRICAN EXPERIENCE

[3 hours] Introduction to the African experience through case studies of critical historical experiences: origin of humanity, origin of civilization, empire and traditional society.

AFST - 2100 FOUNDATIONS OF BLACK INTELLECTUAL HISTORY

[3 hours] An examination of slavery and colonialism in the intellectual history of the African Diaspora, especially in the work of W.E.B. Dubois, C.L R. James and Kwame Nkrumah. *Prerequisite: AFST 1100 or 1200*

AFST - 2200 FOUNDATION OF CULTURE IN THE AFRICAN DIASPORA

[3 hours] Examination of Culture in the African Diaspora by focusing on continuities and discontinuities in music and dance, material culture, language and folklore and the cultural practices of everyday life. *Prerequisite: AFST 1100 or 1200*

AFST - 2300 BLACK COMMUNITY RESEARCH METHODS

[3 hours] Survey of basic social research methods and studies focusing on the Black community. Class conducts research on Black community of Toledo. Offered as companion to AFST 2400. Topics change each year. Course can be taken twice. *Prerequisite: AFST 1100 or 6 hours of any Social Science.*

AFST - 2400 SOCIAL POLICY AND THE BLACK COMMUNITY

[3 hours] Examination of social policy and the Black community of Toledo with a special focus on one major topic. Offered as companion to AFST 2300. Topics change each year. The course can be taken twice. *Prerequisite: AFST 1100 or 6 hours of any Social Science.*

AFST - 4900 SENIOR SEMINAR

[3 hours] General theoretical synthesis of the field focusing on a close reading of a recent biographical work of intellectual history, a recent work of cultural criticism and a recent work of social analysis. *Prerequisite: 15 hours in Africana Studies or consent of Director of Africana Studies.*

AFST - 4910 DIRECTED RESEARCH

[1 - 6 hours] Student selected research topic under the supervision of faculty member and the Director of Africana Studies. Permission to enroll is contingent on a written proposal by the student being accepted by the two sponsoring faculty. *Prerequisite: Student proposal approved by two faculty.*

AFST - 4920 DIRECTED READINGS

[1 - 6 hours] For advanced students wishing to read a specialized literature in the field. Requires a written proposal approved by faculty and Director of the Program. *Prerequisite: AFST 1100 or 1200 and total of 6 additional hours in Africana Studies*

AFST - 4960 HONORS THESIS

[1 - 6 hours] Research and writing of original project in tutorial format. Maximum of 6 hours may be counted toward degree. *Prerequisite: Senior standing and approval of Africana Studies honors committee. Admitted by petition.*

AFST - 4980 SPECIAL TOPICS IN AFRICANA STUDIES

[3 hours] Discussion of a substantial issue in scholarly research or public discourse relative to the African Diaspora. May be repeated for different issues. Maximum number of hours for AFST 4980 should not exceed 9 semester hours. *Prerequisite: AFST 1100 or 1200 or permission of instructor.*

WHO IS PLANNING AFRICANA STUDIES AT THE UNIVERSITY OF TOLEDO

The following faculty, students and administrators make up the Africana Studies Planning Committee:

ABDUL ALKALIMAT, Director of Africana Studies and Department of Sociology

- Akua Duku Anokye, Department of English
- Tony Atwater, Office of Vice President for Academic Affairs
- Elizabeth Cole, Office of the Dean for Arts and Sciences
- Helen Cooks, College of Education
- Ray Gibson, College Computing, Community and Technical College
- David Guip, Department of Art
- Jeff Johnson, Student (Past President of Student Body)
- Damon Lee, Student (President of Black Student Union)
- Ted Natsoulas, Department of History
- Akorli Nukunya, Graduate student Department of Sociology
- Comfort Ofori, Artist/home page design consultant
- Rubin Patterson, Department of Sociology
- Roger Ray, Humanities Institute
- Trudy Robertson, Office of the Dean of Arts and Sciences
- James Saunders, Department of English
- Angela Siner, Community and Technical College
- Jenerra Williams, Graduate student Department of Sociology
- Carter Wilson, Department of Political Science and Public Administration

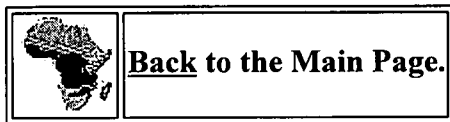


FIG FALL 1997:

RACE, CLASS, GENDER

1. Introduction to Africana Studies

MWF 9:00 - 9:50 (IDS 2010 002)

This is the introductory course to Black Studies. Students will be introduced to theoretical concepts and a historical paradigm for studying the Black experience. This course is being taught from a Black perspective.

2. Introduction to Gender Studies

MWF 10:00 - 10:50 (WMST 2010)

This is the introductory course to Women's Studies. Critically examines competing theories of gender and sex identification, construction, and biological determinism. This course is being taught from a feminist perspective.

3. Culture as Victory

MWF 11:00 - 11:50 (IDS 2010 007)

This course is about how various forms of cultural production and performance enable oppressed and exploited groups (e.g., women and Blacks) to survive and prosper. Special focus on music, sports, hair and clothing, and the hip hop scene.

4. Poverty

W 7:30 - 10:00 (IDS 2010 006)

This course is about the contradiction of ending welfare versus ending poverty. The students will be organized as a class for study and a collective for organizing the class as a series of public forums for other students and the community, especially Black and white poor women from Toledo.

5. Writing for Power and Persuasion

TR 2:00 - 3:15 (ENGL 1110 10943)

This course is a special section of the basic Composition course required for all students. The students will focus on the weekly papers required for the other courses in the FIG. The FIG is writing intensive.

SEVERAL BASIC REQUIREMENTS WILL BE COMPLETED BY THIS FIG.

For more information:
Africana Studies 530-7252
Women's Studies 530-2233

ENTER COLLEGE AT THE CUTTING EDGE

Get Down In the 4-1-1 on Day 1

Can you handle the real deal?

Race

Black - White

Gender

Women - Men

Class

Poor - Rich

JOIN 25 STUDENTS IN AN INTENSIVE PROGRAM OF STUDY.
DO IT IN CYBERSPACE. DO IT FACE TO FACE.
GET TOTALLY IMMersed IN A PROCESS OF LEARNING AND SEARING
NATIONALLY FAMOUS SCHOLARS WHO CARE ABOUT YOU AND YOUR
COMMUNITY.

Take all your first semester classes with other students who
are as serious and committed as you are to learn about the
world as well as to learn how to change the world.
This is a once in a lifetime opportunity.
TAKE IT!

Contact Us: Women's Studies, 419-530-2233
 Africana Studies, 419-530-7252

INVITE YOUR STUDENTS TO OUR FIG

(Fall 1997)

What is a FIG?

First year Interest Group, a group of courses organized as a curriculum cluster for a group of students.

What is our theme?

Our FIG (for Fall 1997) is focused on race, class and gender: three basic aspects of the human condition, the main issues of social life in this society, critical conflicts shaping the 21st century.

What are our courses?

There will be five courses for FIG participants, and will make up their entire first semester program: Introduction to Africana Studies, Introduction to Gender Studies, Culture as Victory, Poverty and Social Policy: Ending Poverty versus Ending Welfare, and a composition course designed to support the other four courses focusing on critical thinking and writing skills.

Will the students get full college credit?

All of these courses are fully accredited courses. The students will be able to satisfy basic requirements for graduation including the multicultural core. In addition this FIG will be conducted in Cyberspace with the students learning basic computer skills, word processing software, web skills for surfing the Internet, etc.

Will the students be given support?

This is the strongest feature of the FIG. Each student will have direct contact with senior faculty and student peer advisors. Activities will include mentoring, weekly social hours with leaders of campus and community life, monthly meals in faculty homes, and the comfort of studying with students equally interested in the subject matter. We care about students and that's why we have started this FIG.

How does a student get into the FIG?

This is a first come first serve project. This is not a program for smart kids or special kids. This is a project for the average kid who cares about the world.

INFORMATION TECHNOLOGY IN COURSE

Women's Studies and Africana Studies

To: Bernard Bopp, Director, Center for Teaching Excellence
Jerry Nogy, Chief Information Officer

Fr: Harriet Adams, Director, Women's Studies
Abdul Alkalimat, Director, Africana Studies

Re: Proposal to Utilize Information Technology in a
Fall 1997 FIG on **Race, Class and Gender**

This is a proposal that seeks funding for a joint program of Women's Studies and Africana Studies. These two programs are coordinating a total immersion FIG (Freshman Interest Group) of five courses (Fall, 1997) on the overall theme of race, class and gender. This proposal is to fund the use of information technology as the communications and research tool to implement this cluster of courses. We are requesting \$14,320.

This FIG has implications for the majority of students at the University of Toledo - women, Blacks and working class students. These are groups of people who are challenged to complete their education, are challenged to utilize the new information technology, and are challenged to help lead the overall campus into the 21st century. We hope that this FIG provides a novel and exciting introduction to college that can be expanded and utilized to enhance recruitment and retention as well as achievement and graduation rates for these populations.

What is a FIG?

A FIG is a program of the College of Arts and Sciences for entering first year students. Two or more faculty in one or more departments suggest building a cluster of two or more courses for a group of students. This curriculum cluster will represent some thematic unity and give the student an opportunity to focus. The FIG is in addition to but not a substitute for any of the curriculum requirements for graduation.

What is the Race, Class, and Gender FIG?

We are proposing a FIG that brings together Women's Studies and Africana Studies by focusing on the Black experience, the experience of Women, and the issue of

poverty. Our proposal is for all of the hours to be taken by students who join the FIG, making it a total immersion model of 17 semester hours. The following courses will make up the FIG:

- a. Introduction to Africana Studies (3 hours)
- b. Introduction to Gender Studies (3 hours)
- c. Composition: Race, Class and Gender (3 hours)
- d. Race, Class Gender in US Film and TV (3 hours)
- e. Poverty (3 hours)
- f. FIG Orientation (2 hours)

All of the FIG students will be in all of these course, although enrollment, except for Composition and FIG orientation, will not be limited to FIG students.

How will students join the FIG?

The College of Arts and Sciences, coordinated by Trudy Robertson, will market the FIG to the incoming first years students during the normal college counseling process. A brochure will be prepared to create interest, and an enrollment packet will have to be assembled.

Who will run the FIG?

A faculty committee is being organized to be the decision making body for the FIG. This includes discussion of the curriculum, especially the articulation of the courses, and the overall monitoring of the students.

What are the objectives of the FIG?

The objectives of the FIG on Race, Class, and Gender are the following:

- a. to provide an exciting and intéllectually stimulating first semester in college;
- b. to develop an ongoing curriculum cluster between Women's Studies and Africana Studies;
- c. to help a group of students confront, study, and learn to cope with the critical issues of race, class, and gender;
- d. to develop a new way to infuse information technology into the work habits of first year students;
- e. to increase student retention and achievement

What extra curricular activities will be part of the FIG?

The FIG will be made up of student from the general student body of the University of Toledo. There will be several activities to socialize the students into college life and a life of scholarship and service for their community. The activities will include the following:

- a. **FIG Tea:** Every week for two hours late afternoon there will be coat-jacket/dress-suit required dress social occasion with the faculty and invited guests.
- b. **Faculty FIG Meals:** Each faculty will have a small group of FIG students home for dinner on at least three occasions during the quarter for an informal evening.

c. **FIG Retreats:**

1. **Information Technology Retreat:** the entire FIG will spend the second week end of the semester in an intensive two day workshop getting up to speed on the use of a computer for the Internet, the Web, and email.

2. **Midterm Evaluation Retreat:** the entire FIG group, faculty and students, will have an overnight retreat mid-way through the semester in order to have a full opportunity to air out all issues and thoughts that need discussion to make the second half of the semester as productive as possible.

How will the FIG be administered?

The co-team leaders of the FIG will be Harriet Adams and Abdul Alkalimat. There will be a web page that all members of the FIG will have for communication. This home page will include the following:

- a. FIG bio: every member will have photo, bio, and contact info;
- b. The syllabi for all courses will be posted;
- c. An unmoderated FIG listserv discussion will be set up;
- d. Each student will have a 15 minute monthly review by the team leader of the FIG.
- e. The final FIG evaluation will be the completion of a special evaluation form. Special assessment measures will be developed and implemented based on the faculty planning retreat and appropriate procedures developed by other programs in the university.

What work will the students to required to produce?

The main innovation is that we will be adding home page development as a major requirement in addition to the conventional use of exams and research papers or themes. The use of home pages on the world wide web will likely be as important in the 21st century as conventional writing skills. We will organize the students into teams and assign them the task of building a web page within the thematic parameters of the overall FIG. This is an important project that will be the basis for their education firmly rooted in information technology.

How will this grant be used?

The main point of the grant is to provide staff and faculty time to plan and evaluate the FIG. We need to have a graduate students as staff to coordinate and monitor the students. In addition we need a student technical assistant to handle our web site and listserv, as well as be the consultant to our student teams and their home page development needs. This person will also be a resource for both Women's Studies and Africana Studies to do a make over of their administrative and curricular activities in terms of information technology. In addition we need funding for two retreats. The first retreat is a faculty planning retreat in which we finalize the curriculum plans for the FIG. This will involve in depth discussion of the use and implications of our plan to utilize information technology. We believe that the retreat form is appropriate as it will take great concentration for our planned transformation to take place. Secondly, we plan on having an on campus retreat to give everyone a total immersion experience in the use of computers for email, web access, and the use of the Internet in undergraduate level research. This will be a necessary jump start to our FIG.

What is the proposed budget?

The total we are requesting is \$14,070. There are five main line items:

- | | |
|---------------------------------------|---------|
| a. Graduate Assistant: | \$7,500 |
| b. Student Tech Assistant: | \$3,920 |
| (28 weeks for 20 hours each at \$7) | |
| c. Faculty FIG planning retreat | \$900 |
| (6 faculty for 2 days at \$75) | |
| d. FIG Information Technology Retreat | \$2,000 |
| 1. Food (\$50 for 30 people, 2 days) | |
| 2. Reception (\$300) | |
| 3. Supplies (\$200) | |

TOTAL \$14,320

6. CONFERENCES

We were able to hold two conferences during this academic year. One was to launch our social science annual study of the Black experience in Toledo. The other was to begin a series of activities on the sub-theme "the political culture of everyday life."

1. The State of Black Toledo

This is scheduled to be an annual conference to be convened every February. We will teach a data collection methods course in the Spring, and a policy course every Fall. Both will be on the same theme. We will then publish a book in time for our annual research symposium. This first symposium was to gather together faculty, students, and community people to review existing research and sum up the major issues that require greater attention. The papers will be published as a monograph this fall.

2. Black People's Hair

This was an interesting attempt to discuss something that is very familiar but hardly ever has been the object of academic scholarship. We presented lectures, films, demonstrations, and lots of discussions. People are still talking.

1st Annual
State of

**BLAKE
TOLEDO**



The University and the Black Community:

***A Symposium on
Research and Public Policy
for the 21st Century***

Sponsored by the University of Toledo
Africana Studies Program

Friday, February 14, 1997

9:00a.m.—5:00p.m.

FREE and Open to the Public

For Information, call 419-530-7252

The University of Toledo

Scott Park Campus (*Nebraska and Parkside*)

Community and Technical College

P r o g r a m

9:00a.m. **Keynote Address**

Dr. James Jackson, Professor of Psychology,
Director of the Research Center for Group Dynamics,
Institute for Social Research,
University of Michigan

10:00a.m.—Noon **Panel One: Research**

What Do We Know ?

What Do We Need to Know?

Noon **Lunch Break**

1:00p.m.—3:00p.m. **Workshop**

- 1) Youth and Education
- 2) Welfare and Public Policy
- 3) Jobs, Economy and the Community
- 4) Police and the Courts

3:00p.m.—5:00p.m. **Panel Two: Public Policy**

Do We Have the Laws That We Need?

5:00p.m. **Reception**

Live Music, Cash Bar

**THE UNIVERSITY AND THE BLACK COMMUNITY:
A Symposium on Research and Public Policy for the 21st Century**

- Opening Comments** *Abdul Alkalimat, Director
Africana Studies, University of Toledo*
- Greetings** *Tony Atwater, Associate Vice President
Academic Affairs, University of Toledo*
- Keynote Speaker** *James Jackson, Director
Program for Research on Black Americans, University of Michigan*
- Panel 1:** *Chair: Angela Siner, Assistant Professor
Community and Technical College, University of Toledo*
- Sheila Kendrick, Assistant Professor, University of Toledo*
 Wornie Reed, Director, Urban Child Research Center, Cleveland State University
 Ronald Randall, Director, Center for Urban Affairs, University of Toledo
 Shirley Jackson, Assistant Professor, Bowling Green State University

>>>>>**Lunch**<<<<<

Workshops:

1. **Jobs, the Economy and the Community**
2. **Welfare and Public Policy**
3. **Youth and Education**
4. **Police, Courts and Prisons**

- Panel 2:** *Chair: Carter Wilson, Assistant Professor
Political Science and Public Information, University of Toledo*
- Rubin Patterson, Assistant Professor, University of Toledo*
 Jack Ford, State Representative, Ohio House of Representatives
 Diane Mitchum, Executive Director, Board of Community Relations
 Karimah Nonyameko, Community Organizer, St. Patrick's Church

>>>>>**Reception**<<<<<

THE UNIVERSITY AND THE BLACK COMMUNITY:

A Symposium on Research and Public Policy for the 21ST Century

8:00 a.m.	Free Coffee	"Surfin" the Web: <i>Africana Studies in Cyberspace.</i>	1:00 p.m.	Workshops:
9:00 a.m.	Opening Comments	<i>Abdul Alkalimat, Director Africana Studies, University of Toledo</i>		1. <i>Youth and Education:</i> <i>Chair: Evelyn Reid, University of Toledo</i>
	Greetings	<i>Tony Arwater, Associate Vice President Academic Affairs, University of Toledo</i>		2. <i>Jobs, the Economy and the Community</i> <i>Chair: Woody Adams, Financial Consultant, Toledo</i>
	Keynote Speaker	<i>James Jackson, Director Program for Research on Black Americans University of Michigan</i>		3. <i>Welfare and Public Policy</i> <i>Chair: Pat Groves, University of Toledo</i>
10:00 a.m.	Panel One	<i>Chair: Angela Siner Community and Technical College, University of Toledo</i> <i>Shirley Jackson</i> <i>Bowling Green State University</i> <i>Sheila Kendrick</i> <i>University of Toledo</i> <i>Ronald Randall, Director Center for Urban Affairs University of Toledo</i> <i>Wornie Reed, Director, Urban Child Research Center Cleveland State</i>	3:00 p.m.	4. <i>Police, Courts and Prisons</i> <i>Chair: Jeff Johnson, University of Toledo</i>
				<i>Chair: Carter Wilson</i> <i>Two Political Science & Public Administration University of Toledo</i> <i>Jack Ford, State Representative</i> <i>Ohio House of Representatives</i> <i>Diane Mitchum, Executive Director</i> <i>Board of Community Relations</i> <i>Karimah Nonyameko, Community Relations</i> <i>St. Patrick's Church</i> <i>Rubin Patterson</i> <i>University of Toledo</i>
12:00 p.m.		<i>Lunch (a University snack bar is located near the auditorium)</i>	5:00 p.m.	Concluding Comments
			5 - 7:00 p.m.	Reception

Symposium seeks to serve community

By Michael Brice

COLLEGIAN MANAGING EDITOR

The symposium Friday at Scott Park examining the state of black Toledo is evidence that the Africana studies program is vibrant and alive, said a UT official in welcoming the community to the event.

"The University and the Black Community: A Symposium on Research and Public Policy for the 21st Century," was attended by nearly 100 people – a mix from the Toledo and university communities.

"Africana studies is up and running," said Dr. Tony Atwater, associate vice president for academic affairs.

The Africana studies program makes strides by bringing academic research to the undergraduate student and using research to benefit the local community, Atwater said.

The symposium is evidence that students will not be the only ones, Atwater said, to reap the rewards from the newly established program.

"Africana studies is trying to reach out to the community," Atwater said.

The symposium and the research it initiates in the Africana studies program will impact the black experience in Toledo, he said.

That experience will be influenced by engaging the community in debate on how to use the information gathered by the program, said Dr. Abdul Alkalimat, UT's director of Africana studies.

Alkalimat anticipates the symposium will be an annual event, bringing together educators, students, community leaders and citizens to exchange opinions and ideas about the state of black Toledo.

"The symposium is a model of how the community and scholars can collaborate," he said.

Every issue discussed will be documented for the Africana studies program document, "The State of Black Toledo," an annual report giving the community access to important research information, a synopsis of the problems critical to blacks and reference materials.

The symposium is not the time to argue over the answers but to agree on the questions, Alkalimat said.

Setting the tone for the symposium, which discussed various issues including education, welfare and prisons during workshops and panel discussions throughout the day, was Dr. James S. Jackson, director of the research center for group dynamics at the Institute for Social Change at the University of Michigan.

Jackson, a professor of psychology and a UT alumnus, is a leading authority in the area of social research on black Americans.

Jackson stressed the importance of using any information collected to benefit the individual.

2-17-97
The Collegian

Symposium to document city's race relations

By Heather Bryan

COLLEGE STAFF REPORTER

UT's African studies program is sponsoring a unique symposium giving local African Americans a chance to discuss the issues confronting their community.

"The University and the Black Community: A Symposium on Research and Public Policy for the 21st Century," will be held in UT's Scott Park Auditorium Friday from 9 a.m. to 5 p.m.

"Educators, community leaders, students and citizens of all backgrounds are invited to attend and exchange their opinions and ideas," said Dr. Abdul Alkalimat, director of UT's African studies program.

"This symposium will expose, enhance and document the face of race relations and the experiences of African Americans living in the city of Toledo," he

said.

Alkalimat said every issue discussed will be documented for the African studies program document, "The State of Black Toledo."

"The State of Black Toledo" will be an annual report giving the community access to important research information, a synopsis of the problems critical to the blacks in northwest Ohio and key reference materials.

The symposium will begin with keynote speaker Dr. James S. Jackson, director of the research center for group dynamics at the Institute for Social Change and professor of psychology at the University of Michigan. Jackson, a UT alumnus, is a leading authority in the area of social research on black Americans.

The discussion groups and workshops led by educational, legal and local leaders are:

- A panel presentation from 10 to 11 a.m. entitled

"What Do We Know? Who Do We Need To Know?"

Angela Siner, UT instructor of general studies and panel chairman, said public policy and how it affects the African-American community will be discussed. Some of the issues to be addressed are jobs, education, and welfare reform.

Other panelists are Shirley Jackson, assistant professor of ethnic studies at Bowling Green State University; Dr. Sheila Kendrick, UT assistant professor of curriculum and education; Dr. Ronald Randall, director of UT's Urban Affairs Center, and Wornie Reed, director of Urban Child Research Center at Cleveland State University.

- Workshop one: Youth and Education from 1 to 3 p.m.
- Workshop two: Welfare and Public Policy from 1 to 3 p.m.

See 'Workshops' back page

Workshops

From page 1

Dr. Rubin Patterson, UT assistant professor of sociology, will be speaking on U.S. Political and Economic Policies as related to Africa.

- Workshop three: Jobs, the Economy and the Community from 1 to 3 p.m.
- Workshop four: Police, Courts and Prisons from 1 to 3 p.m.

- A panel presentation from 3 to 5 p.m. entitled "Do We Have the Laws That We Need?" The panelists are Jack Ford, Ohio state representative (49th District); Diane

Mitchum, executive director of Toledo's Board of Community Relations; Karimah Nonyameko, community organizer at St. Patrick's Church in Toledo; and panel chairman Dr. Carter Wilson, UT associate professor of political science and public administration.

"This is a defining moment for African studies," Alkalimat said. "Everyone who wants to contribute to defining our research mission is welcome and encouraged to come and speak."

For more information, call the African studies program at 530-7252.

SYMPOSIUM EVALUATION FORM

1. Please check one: community ____, faculty ____, student ____.
2. How did you hear about the symposium? _____
3. What is your evaluation of the symposium? _____

4. Please comment on each aspect of the symposium:

ASPECT:	STRENGTHS:	WEAKNESSES:
Keynote speaker		
Panel One		
Workshop		
Panel Two		

5. Please circle yes or no for each statement:

- a. Are you willing to help our Africana Studies research program? Yes No
- b. Will you contribute \$25 to support our community research program? Yes No
- c. Do you want your organization to have a home page on the Internet? Yes No

If yes, please provide your name: _____ and a phone number: _____ where you may be reached.

UT symposium examines lives of Toledo's African-Americans

BY L.A. JOHNSON
BLADE STAFF WRITER

The University of Toledo's Africana studies program yesterday sponsored its first academic symposium examining black life and public policy in Toledo.

"The University and the Black Community: A Symposium on Research and Public Policy for the 21st Century" was held at UT's Scott Park auditorium.

UT alumnus James Jackson, a University of Michigan psychology professor who directs the research center for group dynamics at the Institute for Social Change, has done extensive social research on African Americans.

Much of his research has focused on the coping mechanisms and resilience of African-Americans in the face of pervasive racism in society, Dr. Jackson said. His research also has explored how the family provides a buffer to the problems African-Americans encounter in society.

"Middle class African-Ameri-

cans are defined by what, two working class people, both of them who work for the government, one who teaches, and one who works for the post office," he said. "That's what middle class black America has been. Now, that's good."

However, African-Americans as a group have been overly dependent upon the state for jobs, and consequently are much more vulnerable to negative shifts in state control and public policy, he said.

By 2010, African-Americans won't be the largest minority group in the United States. To affect public policy in the new millennium, African-Americans will have to come to grips with what that will mean in terms of the way they relate to other ethnic and racial groups.

Extensive and expensive research of African-Americans and others is necessary to determine what type of public policy will best help African-Americans in the new millennium.

Dr. Jackson and other academics are gearing up to raise money

to conduct the National America Survey 2000 that would study black, white, Asian, and Hispanic Americans over a 10-year period and examine diversity in the United States and how African-Americans fit into the changing multicultural face of the nation.

A series of workshops and discussions on everything from youth and education, to welfare and public policy, followed Dr. Jackson's keynote address.

Organizers plan to make the symposium an annual event.

"The symposium will expose, enhance, and document the face of race relations, and the experiences of African-Americans living in the city of Toledo," Dr. Abdul Alkalimat, UT's Africana studies director, said.

The daylong discussions will help set the agenda for the Africana studies research program, and the research, reference materials, and a synopsis of problems critical to Toledo blacks will be presented each year in a report titled "The State of Black Toledo."

Thursday,
March 6, 1997

Arts & Life

Symposium to celebrate beauty of Black hairstyles

By Emma Jackson
COLLEGE STAFF REPORTER

The Africana Studies Program is sponsoring a symposium on "Black People's Hair: The Political Culture of Everyday Life."

The symposium opens tonight with a reception for a photo exhibit at 5 p.m. in the Multicultural Gallery (SU 2500) followed by a lecture at 7 p.m. The exhibit and the lecture are the work of Professor William Gaskins of the University of Missouri.

The photo exhibit will be accompanied by a collection of Afro combs, both the traditional combs from Africa and more recent African American combs. "Judgments made about Black people's hair reflect peoples basic

values," said Dr. Abdul Alkalimat, Director of UT's Africana Studies Program. "The beliefs that Black people have 'bad hair' or 'good hair' are racist. White racism is a disease suffered by Black people as well as white people. It is critical for the mental health of Black people that they replace self-hate with self-love."

Dr. Abdul further stated that this symposium is a celebration of the diverse beauty of Black hairstyles. Another objective of the symposium is to reconnect the students of UT with the popular culture traditions of the African Diaspora.

The Friday portion of the symposium will be held at the Community and Technical College Auditorium. The main guest speakers will be Marilyn Houlberg, Art Institute of Chicago, and Hildekel Burkes,

founder of the National Association of African America Braiders. They will present slide lectures on Friday morning.

The symposium will include films about the hair care industry and the role of hairstyle in popular culture.

A unique feature of this symposium will be a hands-on demonstration of traditional and contemporary hair styling. Students from West Africa will demonstrate traditional techniques, and a local beautician will demonstrate contemporary African American styling.

The last event on Friday will be a general panel discussion and speak out for people to present their own personal experience. This event will be followed by a reception.



Africana Studies at the
University of Toledo

PRESENTS

**Black People's
HAIR**

A Symposium on the
Political Culture of
Everyday Life

March 6 • 7pm

UT Student Union, Room 2500

March 7 • 9am-7pm

Auditorium
Community and Technical College
UT Scott Park Campus

Black People's HAIR

A Symposium on the
Political Culture of Everyday Life

March 6 • 7pm

UT Student Union, Room 2500

Keynote:

William Gaskins

University of Missouri at Kansas City

March 7 • 9am-7pm

Auditorium

Community and Technical College

UT Scott Park Campus



Symposium Sponsors

AFRICANA STUDIES

2100 University Hall

Voice: 419.530.7252

Fax: 419.530.4739

email: africa@utnet.utledo.edu

WOMEN'S STUDIES

5400 University Hall

Voice: 419.530.2233

**OFFICE OF MULTICULTURAL
STUDENT DEVELOPMENT**

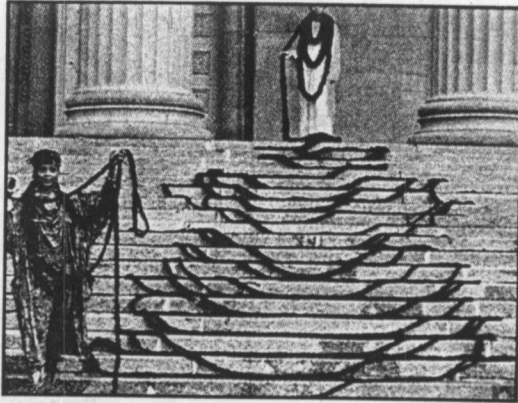
2500 Student Union

Voice: 419.530.2261

University of Toledo

2800 Bancroft Toledo, Ohio





A symposium on hair at UT looked at the differences between black and white. See story page 7.

The world's longest braid at 400 feet.



Jean Flath/The Collegian

Braids have been banned in some schools due to gang associations.

Symposium on black hair highlights racial differences

By Jean Flath

ASSISTANT FEATURES EDITOR

Hair — the long and thick of it — was the subject of an event entitled "Black People's Hair: A Symposium on the Political Culture of Everyday Life."

The topic was defined as "Good Hair/Bad Hair" syndrome, with "Good Hair" expressed as European people's hair and "Bad Hair" as the African type.

This syndrome is "racism pure and simple," read the opening statements to the symposium, which was held Thursday and Friday.

Approximately 110 people attended Friday's symposium at the Scott Park Auditorium.

Professor William Gaskins, of the University of Missouri, said it felt good to be asked to speak on a significant subject.

"[Hair] affects not only African-American culture, but American culture at large," he said.

Four points to understanding black hairstyling were highlighted: first, the reinvention of African tradition by means of hair styling; second, the manipulation and control black people experience by the racist imperative to mimic white peoples hairstyles; third, the creativity involved in black hairstyles

as a reflection of identity and changes in political culture; and fourth, the extent of similarities between black people and all other Americans.

A collection of hair picks and combs were displayed, while photographs captured complex braids of men and women which drove home the point "Black is Beautiful" as a celebration of culture.

At times, black hairstyles have been the object of controversy. In

fact, the symposium explored the topic of "hair controversy."

Among the literature offered at the symposium was a newspaper article concerning a junior high school defending a ban against braids.

The article explained that officials in a suburban junior high school near Chicago defined some black hairstyles as being gang re-

See 'Hair' page 8



Hildekel Burks holds a picture of Alice Payton and the 400 feet of hair she braided.

7. BROWN BAG DISCUSSIONS

The first sustained activity of the Africana Studies Program was the Brown Bag Series. This was a 1 ½ hour long informal session held weekly during which a presentation would be made, usually talking from notes (a work in progress) or a prepared text. Most of the presentations this first year were by faculty, a process that demonstrated a wide diversity of interests and professional scholarship. A total of 21 sessions were held over the three quarters. Included here are the flyers distributed throughout the campus in order to publicize the Brown Bag sessions. We averaged about 20 people per session, although for one session we got about 150 people. Included here is the press coverage given four of the sessions along with the flyers promoting the series.

1. Fall Quarter Brown Bags

Seven sessions.

2. Winter Quarter Brown Bags

Eight sessions.

3. Spring Quarter Brown Bags

Six sessions.

NEW DIRECTIONS IN AFRICANA STUDIES

at

THE UNIVERSITY OF TOLEDO

The University Community is invited to a series of Informal Brown Bag Discussions:

- ◆ October 2 Carter Wilson, Political Science and Public Administration
"Racism: From Slavery to Advanced Capitalism" (new book)
- ◆ October 9 Evelyn Reid, Education
"Shadows of Democracy: Desegregating South African Schools and Reflections on the American Struggle"
- ◆ October 16 Charlotte Boyd, Medical College of Ohio
"On the African American Antiplatelet Stroke Study"
- ◆ October 23 Abdul Alkalimat, Africana Studies and Sociology
"Africana Studies in the USA: Part I, The History"
- ◆ October 30 Abdul Alkalimat, Africana Studies and Sociology
"Africana Studies in the USA: Part II, The University of Toledo Plan"
- ◆ November 6 Akua Duku Anokye, English
"Newly Discovered Writing of Zora Neale Hurston"
- ◆ November 13 Rubin Patterson, Sociology
"Foreign Aid After the Cold War: The Dynamics of Multipolar Economic Competition"

TIME: WEDNESDAYS FROM 12:00 p.m. - 1:30 p.m.
PLACE: STUDENT UNION, ROOM 3020

For More Information Contact: Africana Studies Program
UH 2100 (8:30 - 12:00)
530-7252

AFRICANA STUDIES PRESENTS A

BROWN BAG DISCUSSION

RACISM:

From Slavery to Advanced Capitalism

Discussion of A New Book
by

Professor Carter A. Wilson
Department of Political Science and Public Administration

Carter Wilson's book, *Racism: From Slavery to Advanced Capitalism*, is an important example of how much new ground must be broken in regard to the historical social scientific study of racism in the United States. This study certainly demonstrates how overly simplistic past historical groundings of social, political, and economic analyses of racism have been. This work is an excellent model for shaping future research in the underdeveloped area of the historical social scientific study of American racism.

JOHN H. STANFIELD II
Series Editor

WHEN: October 2, 1996, 12:00 p.m. - 1:30 p.m.

WHERE: Student Union, Room 3020

For More Information Contact: Africana Studies
UH 2100 (8:30 - 12:00)
530-7252

AFRICANA STUDIES PRESENTS A
BROWN BAG DISCUSSION

SOUTH AFRICA

“Shadows of Democracy: Desegregating South African
Schools and Reflections on the American Struggle”

Discussion by:
Dr. Evelyn Reid
Department of Education, Social Foundations

“The ruin of a nation begins in the home of its people.”

WHEN: Wednesday, October 9, 1996
12:00 p.m. - 1:30 p.m.
WHERE: Student Union, Room 3020

For More Information Contact: Africana Studies
UH 2100 (8:30 - 12:00)
530-7252

AFRICANA STUDIES PRESENTS A

BROWN BAG DISCUSSION

BLACK PEOPLE DIE

of Stroke

WHY

Don't We Have Better Medical Research and Medical Care?

Discussion of a major

Research Project

by

Charlotte Boyd

Stroke Study Coordinator, Neurology Division

Medical College of Ohio

"African-Americans have a substantial survival disadvantage. In almost every major category of mortality, African-Americans are disproportionately affected. For the three major causes of death, heart disease, cancer, and stroke, the ratio of black to white mortality is extreme. Underrepresentation of minorities and women in clinical research has led to a change in federal policy to mandate such inclusion in clinical trial proposals."

WHEN: *Wednesday, October 16, 1996*

12:00 p.m. - 1:30 p.m.

WHERE: *Student Union, Room 3016*

*For More Information Contact: Africana Studies
UH 2100 (8:30 - 12:00)
530-7252*

AFRICANA STUDIES AT THE UNIVERSITY OF TOLEDO IS

Brown Baggin'

It on Wednesdays

*Bring your lunch, thoughts and questions.
Join us for a Brown Bag Discussion every*

**Wednesday • Noon till 1:30 pm
Student Union, Room 3020**

AFRICANA STUDIES IN THE USA
OCT 23 - Part 1: The History
OCT 30 - Part 2: The UT Plan

The main orientation of the Africana Studies Program at the University of Toledo is *academic excellence and social responsibility*. These two goals will be found at the heart of all faculty productivity, as well as student academic work.

The mark of an educated person is not only their ability to lead a good life for themselves, but to contribute to making the overall society a better place for everyone. *Join us.* For more information contact:

AFRICANA STUDIES AT THE UNIVERSITY OF TOLEDO
2100 University Hall / Voice: 530.7253 / email: africa@utnet.utoledo.edu
Abdul Alkalimat, Director

Brown Baggin' It On FRIDAY

Co-Sponsors
AFRICANA STUDIES and DEPARTMENT OF HISTORY

ACADEMIC FREEDOM IN AFRICA

Speakers

Silvia Federici, Hofstra University
George Caffentzis, University of Southern Maine

WHEN: Friday, October 25, 1996 at NOON

WHERE: Office of MultiCultural Student Development
Student Union 2500

For More Information Contact: Africana Studies
UH 2100 (8:30 - 12:00)
530-7252

AFRICANA STUDIES PRESENTS A

BROWN BAG DISCUSSION

“FINDING ZORA NEALE HURSTON ALL OVER AGAIN”

Presentation by
Akua Duku Anokye
English Department

Honey, de white man is the de ruler of everything as fur as Ah been able tuh find out. Maybe it's some place way off in de ocean where de black man is in power, but we don't know nothin' but what we see. So de white man throw down de load and tell de nigger man tuh pick it up. He pick it up because he have to, but he don't tote it. He hand it to his womenfolks. De nigger woman is de mule uh de world so fur as Ah can see.

-Zora Neale Hurston 1937, 16

WHEN: November 6, 1996, 12:00 p.m. - 1:30 p.m.
WHERE: Student Union, Room 3020

For More Information Contact: Africana Studies
UH 2100 (8:30 - 12:00)
530-7252

AFRICANA STUDIES PRESENTS A

BROWN BAG DISCUSSION

ON:

AFRICA

“FOREIGN AID AFTER THE COLD WAR: THE DYNAMICS OF MULTIPOLAR ECONOMIC COMPETITION”

A Presentation by:

Dr. Rubin Patterson, Sociology Dept.

“Foreign aid” has always been an instrument of foreign policy used advantageously by powerful states in their relations with more fragile states. The ten poorest nations in 1990, as measured by GNP/capita and life expectancy, were Mozambique, Tanzania, Ethiopia, Somalia, Nepal, Chad, Lao PDR, Malawi, Burundi, and Sierra Leone...In practice, however, no member among the poorest 10% of the more than one hundred nations receiving “foreign aid” is a chief recipient. In other words, the chief recipients of “international assistance” are not necessarily the poorest.

WHEN: Wednesday, November 13, 1996.

TIME: 12:00 p.m. - 1:30 p.m.

WHERE: STUDENT UNION, ROOM 3020

For More Information Contact: Africana Studies
UH 2100 (8:30 - 12:00)
(530-7252)

AFRICANA STUDIES

at
The University of Toledo

The University Community is invited to a series of Informal Brown Bag Discussions:

- January 15 Dorothy Siegel, English and Linguistics
Abdul Alkalimat, Africana Studies and Sociology;
"Ebonics: The Debate, The Scholarship, The Policy"
- January 22 Sam Attoh, Geography
"The Dilemma of Development in Africa"
- January 29 Helen Cooks, Director, Toledo Excel/Prep/Tech
"Showcasing a Success Model for College: The Toledo Excel Story"
- February 5 Peter Linebaugh, History
"Francis: The Legacy of a Black Woman's Contribution to the English Revolution"
- February 12 Roger Ray, Humanities and History
"Tatum Town: Jazz in Toledo"
- February 19 Ruth Herndon, History
"African American Children in Colonial America"
- February 26 Mary Alice Parker, History
"From Down South to Up South: The Great Migration of African Americans"
- March 5 Elsbeth Kydd, Film Studies
"Film on Hair: What's on Your Head vs. What's in Your Head"

TIME: WEDNESDAYS, NOON UNTIL 2 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

For More Information Please Contact:
Africana Studies Program. UH 2100 (8:30 AM -12:00 PM) 530-7252

FORNCS

The Debate, The Scholarship, The Policy

“Far too many of us cling to the indefensible position that there is some neutral set of linguistic virtues according to which dialects can rationally be ranked. But there is nothing intrinsic to the grammar of SAE (Standard American English) that makes it linguistically superior to BEV (Black English Vernacular). SAE simply happens to be spoken by people who enjoy a higher social status than that occupied by most speakers of BEV.”

From a longer essay by Dorothy Siegel and Abdul Alkalimat

DATE: JANUARY 15, 1997

TIME: NOON UNTIL 2:00 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

For More Information Please Contact:

Africana Studies Program, UH 2100 (8:30 AM - 12:00PM) 530-7252

THE UNIVERSITY OF TOLEDO'S STUDENT NEWSPAPER SINCE 1919

The Collegian

VOLUME 77, ISSUE 23 • MONDAY, JANUARY 13, 1997

Brown bag discussion to tackle Ebonics

By Stacy Sominski
COLLEGIAN EDITOR IN CHIEF

Members of the UT community will have the opportunity to enter the Ebonics debate at a discussion Wednesday in the Multicultural Student Development Office.

As part of the brown bag discussion series, held Wednesdays throughout the school year, the dialogue will offer UT students, faculty and staff the chance to publicly speak on the issues and opinions surrounding the Oakland, Calif. school board's decision to begin training teachers in Ebonics. The word "Ebonics," which refers to the method of speaking by some African Americans, is a combination of the words ebony and phonics.

The school board's decision has touched off a firestorm of controversy across America. The U.S. Department of Education, responding to the school board's phraseology which characterized Ebonics as a genetically based language, has stated it will not fund it for bilingual education. Others have criticized the board's policy, claiming it is a move toward accepting defeat in educating inner city youths.

The board defends its decision, changing controversial language in the original resolution which promoted its use and cultural benefits to promoting a teacher training program intended to help educators understand the dialect of their pupils. Similar programs in California have been successful in raising the achievement rate of African-American students.

UT's discussion will begin with an opening presentation by Dr. Dorothy Siegel, director of UT's linguistic program, and Dr. Abdul Alkalimat, director of UT's Africana Studies program. Alkalimat said an informal discussion time will follow to allow participants to state their points of view.

"We have organized the Africana Studies Brown Bag Series to enable the campus community to share its scholarship on the black experience. We choose Ebonics as our first topic because it is a great opportunity to demonstrate the value of scholarship and reason. There is too much ignorance and confusion in the public media," Alkalimat said. "It is important for scholars to be heard on this and other critical issues."

The Collegian

VOLUME 77, ISSUE 24 • THURSDAY, JANUARY 16, 1997

Ebonics debate centers on rumors, panel says

By Stacy Sominski
COLLEGIAN EDITOR IN CHIEF

The controversy centering around the Ebonics debate in the U.S. largely stems from misinformation, participants in winter quarter's first brown bag discussion argued yesterday.

An overflow crowd of nearly 150 people gathered in the Multicultural Student Development office in the Student Union to discuss the information, merits and future of the Oakland, Calif., school board's decision to train teachers in the study of black vernacular, or Ebonics, as it has been called since 1973.

Dr. Dorothy Siegel, UT's director of the linguistics program, and Dr. Abdul Alkalimat, director of UT's Africana Studies program and professor of sociology, were joined by fellow panelists Dr. Samir Abu-Absi, UT professor of English, and Dr. Akua Anokye, UT assistant professor of English, in dissecting the controversy.

In opening statements, Siegel emphasized that while part of the controversy has hinged on whether Ebonics is a dia-

lect or a language, linguists do not concentrate on such a distinction. The general public, she said, perceives a dialect as inferior to a language. Not true, she said. "Everybody speaks some dialect," Siegel said. "You can't speak a language without speaking a dialect."

"The dialect of English which gets called standard American English is just one dialect of English... What makes a standard so important? Social consensus. What counts as standard has changed dramatically over time."

The Oakland school board, the panelists said, have merely made mandatory a program which was voluntary before. The program, which started in California 15 years ago, trains teachers to understand black vernacular. The benefits, Siegel said, are common sense.

"How should we train teachers most effectively so they may best teach their students standard English?" she asked.

The answer, she said, is in understanding why their students misuse standard English. While students who generally speak standard English often confuse the



Maggie Flath/The Collegian

Nearly 150 people crowded into a room in the Student Union to discuss the Oakland, Calif., school board decision to train teachers in Ebonics.

spellings and usage of the words "to," "two" and "too," students who speak a black vernacular dialect are likely to confuse such words as "want" and "won't" as both are pronounced similarly.

The advantage in having teachers who understand that confusion is that the teacher will correct the mistake without automatically considering the student deficient in basic cognitive skills, she said.

The panelists fielded questions and comments from the audience, which centered largely on questions specific to the Oakland situation and the assertion that it is necessary for society to maintain a specific standard of English in order to operate and communicate effectively.

The Oakland school board was expected

See 'Debate' back page

Debate

From page 1

to vote last night on a revised version of the resolution to clarify certain aspects. For example, contrary to some reports, Ebonics will not be taught in Oakland schools. The idea that Ebonics is "genetically based" would also be removed. The result of the seven-member board's vote was not available at press time.

Alkalimat, who developed the brown bag discussion series as a forum to discuss issues concerning African Americans, said he felt the large turn-out was in response to a number of factors, including the hot issue of Ebonics and a growing response to UT's Africana Studies program.

The series, which is held every week, will discuss development issues in Africa Wednesday at noon in room 2500 of the Student Union's office of Multicultural Student Development.

EDUCATION

Talks of Ebonics marks first of UT brown bag discussions



Dr. Samir Abu-Absi, professor of Linguistics with UT's English department (L-R), Dr. Duku Anokye, social linguistic with UT's English department, and Dr. Dorothy Siegel, director of the university's linguistic program, participated in the discussion of Ebonics.

BY BETH L. JOKINEN
Journal Assignment Editor

A teacher is grading a paper and notices that the student is spelling the words "won't" and "want" the same way. What does the teacher do?

If the teacher is aware of black English, or Ebonics, he or she will realize the student pronounces the two words the same in his every day conversations. With sensitivity, the teacher will point out to the student the mistake and the differences in spelling according to standard English.

But if ignorant to black English, the teacher will think there is something wrong with the student, refer to the student as being dense and possibly have them put in remedial classes.

This situation was posed at a brown bag discussion of Ebonics held at the University of Toledo on Jan. 15. The discussion was the first of the Africana Studies Brown Bag Series.

The debated issue of Ebonics rose recently when the Oakland (Calif.) School Board made the decision to begin instruct-

ing teachers in Ebonics, meaning to train teachers to recognize the systematic ways in which black English vernacular differs from standard American English.

Portions of the brown bag discussion were spent further explaining Ebonics and what the Oakland District is attempting to do. Dr. Duku Anokye, a social linguistic with UT's English department, discussed the misconception some have about Ebonics in Oakland.

She explained that the district is not proposing that an Ebonics class be taught to students, but that teachers are trained so that they are aware of what Ebonics is and can better educate students.

In the previous incident where the teacher is grading the paper, recognizing Ebonics does not mean the student will not have the word marked wrong. The mistake is used to point out standard English.

The reason the issue of Ebonics has become so controversial lately is due to some of the wording in the Oakland School District's resolution. The use of the term "geneti-

cally based" and the idea of Ebonics becoming a second language caused the outburst.

These two points were changed in the Oakland resolution last week.

Dr. Dorothy Siegel, director of the university's linguistic program, brought some light to the discussion concerning the subject of language and dialects. She said dialect sometimes causes offense, implying that if you speak a dialect, you do not speak a language. She said some think of language as being superior to dialect.

"Everybody speaks some dialect. To say they don't is like saying no one has culture," she said. "English consists of a whole spectrum of dialects. If we understand one another, then we speak dialects of the same language."

She said the question is what makes standard English and whose opinion on the subject gets to count? What counts as standard English has changed over time, she said.

Dr. Samir Abu-Absi, professor of Linguistics with UT's English department, added that the issue of Ebonics needs to be addressed from three aspects: from a linguistic, social and psychological aspect.

He used an example of a person who is from France versus a person who speaks "black English." It is considered acceptable for the person from France to speak French and have an accent when speaking English.

An African American speaking black English, though is not accepted. Addressing the psychological dimension, Dr. Abu-Absi asked what the affect will be on a student who is told in school that he or she is not speaking "good English."

Dr. Anokye said there

has been a misconception that black people learned English because they had no language of their own. She talked of the "language of trade," saying that when two groups come together for trade or business purposes, they create a third language.

To further point out that blacks had a language long before taking on standard English, Dr. Anokye discussed the history of the south.

"Who raised the white children from the south? These white children learned language from black slaves," she said.

Dr. Abdul Alkalimat, director of African Studies, said Ebonics is increasing because African Americans learn standard English in order to obtain a job and be respected in society.

Since the 1970's though, he said there is a larger group of people who are isolated and are not employed or receiving an education.

The panelist believe the real issue surrounding Ebonics and the reason the resolution was established in Oakland is the need to help students

learn standard English so that they will succeed in school and score higher on standardized tests.

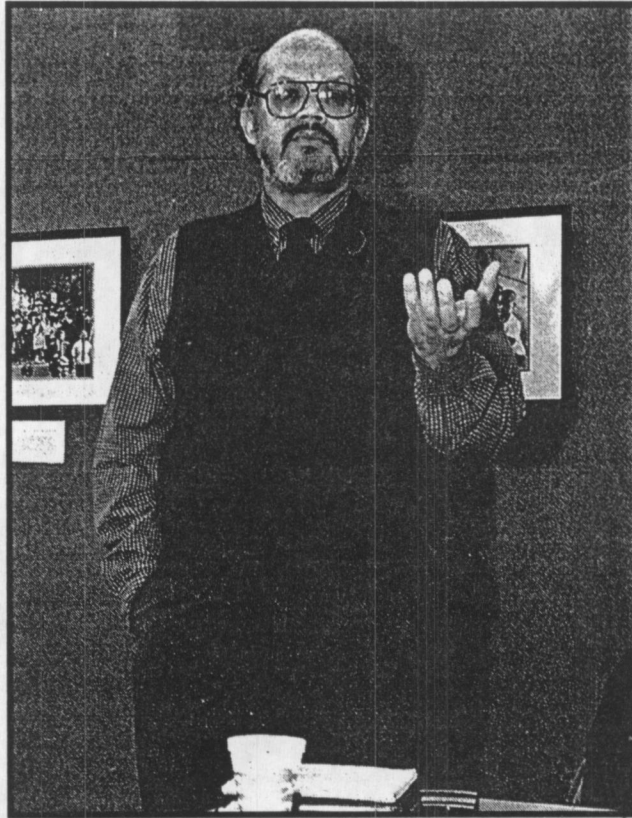
"The decision in Oakland was a decision made from the crisis that minority students were failing," Dr. Alkalimat said. "What do you do when students are failing? There might be the same question in Toledo."

Some members of the audience expressed that the problems in the education systems can not solely be blamed on the existence of black English, or solved by implementing such a resolution like in Oakland.

Others questioned whether the majority will ever actually accept black English.

"How can they accept a language when they can not even accept the people," Yiesha Martin, UT freshman, said.

While the actual definition of Ebonics and what is happening in Oakland may have been further explained at the brown bag discussion, there were still some present that continue to find Ebonics to be insulting to African Americans.



Dr. Abdul Alkalimat, director of African Studies, explains what Ebonics is at the brown bag discussion.

AFRICA

"THE DILEMMA OF DEVELOPMENT IN AFRICA"

A PRESENTATION BY:

PROFESSOR SAM ATTOH

GEOGRAPHY DEPARTMENT

"African development is at a crossroads and ultimately Africans must find solutions to their problems".

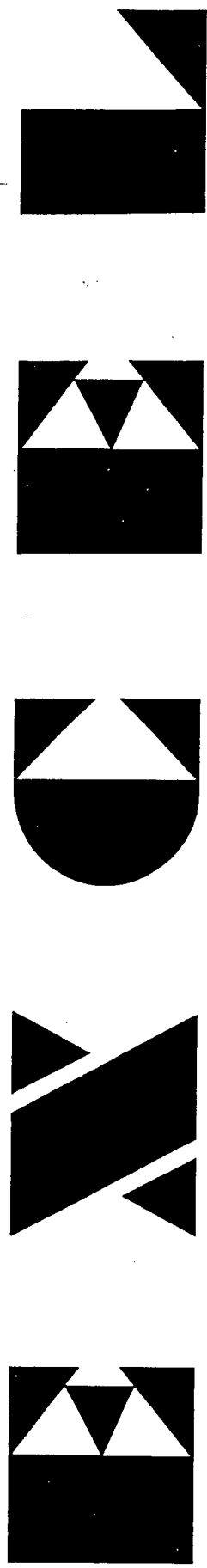
DATE: WEDNESDAY, JANUARY 22, 1997

TIME: NOON UNTIL 2:00 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252



**“SHOWCASING A SUCCESS MODEL FOR COLLEGE:
THE TOLEDO EXCEL STORY”**

A PRESENTATION BY:

PROFESSOR HELEN COOKS

DIRECTOR, TOLEDO EXCEL/PREP/TECH

“Determining success is a multidimensional process. One must look at more than just traditional academic variables like grades and test scores. One must also examine the outcomes longitudinally and within a specific societal and historical context.”

DATE: WEDNESDAY, JANUARY 29, 1997

TIME: NOON UNTIL 2:00 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252

FRANCIS

"THE LEGACY OF A BLACK WOMAN'S CONTRIBUTION TO THE ENGLISH REVOLUTION"

A PRESENTATION BY:

PROFESSOR PETER LINEBAUGH

HISTORY DEPARTMENT

"O thou white devil, I would faine uncase thee, and discover thy vile practices, that all men may see and know that thou art an ugly, odious devil, I mean thou that wilt winne honour by thy impious practices, thou that hast God in thy mouth, but wilt not cast the devil out of they heart, thou that commandest and teachest others to do that good which thou praisest in thy mouth, and hatest in thy heart: thou that bindest heavy burdens, and layest them on other mens shoulders, but wilt not touch them thy selfe with one of thy fingers: O it is thou that stealest with a high hand, and yet with an impudent face, thou wilt outface the Law."
[William Walywn?], *Tyraniopocrit Discovered* (1649)

*"Freedom (to move, to earn, to learn, to be allied with a powerful center, to narrate the world) can be relished more deeply in a cheek-by-jowl existence with the bound and unfree, the economically oppressed, the marginalized, the silenced." Toni Morrison, *Playing in the Dark: Whiteness and the Literary Imagination*, the William Massey Lectures, Harvard 1990.*

"Soon fugitives will come and tell you their news by word of mouth. At once you will recover the power of speech and speak with the fugitives; you will no longer be dumb." Ezekiel 24: 26-7

"I will pour out my spirit in those days even upon slaves and slave-girls." Joel 2:29

DATE: WEDNESDAY, FEBRUARY 5, 1997

TIME: NOON UNTIL 2:00 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:
AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252

TATUM TOWN

"Jazz in Toledo"

A PRESENTATION BY:

PROFESSOR ROGER RAY

HUMANITIES INSTITUTE

"Roger Ray coordinated the award-winning 1992 tribute to Toledo born jazz giant Art Tatum. He is now vice president of the Toledo jazz Society. In the discussion he will be joined by Rusty Monroe of Rusty's Jazz Café and internationally known jazz professional Ike Stubblefield".

DATE: WEDNESDAY, FEBRUARY 12, 1997

TIME: NOON UNTIL 2:00 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7253

SLAVE CHILD

"AFRICAN AMERICAN CHILDREN IN COLONIAL AMERICA"

A PRESENTATION BY:

PROFESSOR RUTH HERNDON

HISTORY DEPARTMENT

"A fine Negro child of a good healthy breed to be given away- -enquire of the printer."

--Boston Weekly News Letter, 26 June 1760--

To be auctioned: "Boys and girls from 14 or 15 down to the ages of two or three years."

--The Virginia Gazette, 2 November 1769--

"Voted that the black boy by the name of David be bound an apprentice to Jonathan Grinnell for 14 years from the 5 day of January last."

--Tiverton (RI) town council meeting, 2 August 1773--

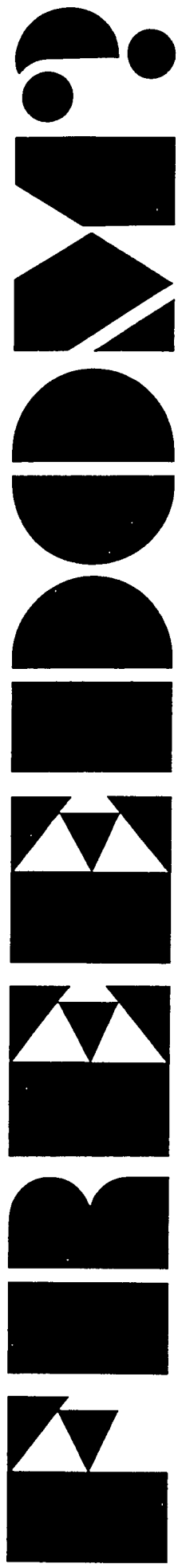
DATE: WEDNESDAY, FEBRUARY 19, 1997

TIME: NOON UNTIL 2:00 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252



**“FROM DOWN SOUTH TO UP SOUTH: THE GREAT
MIGRATION OF AFRICAN AMERICANS”**

A PRESENTATION BY:

PROFESSOR MARY ALICE PARKER

HISTORY DEPARTMENT

DATE: WEDNESDAY, FEBRUARY 26, 1997

TIME: NOON UNTIL 2:00 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252



BLADE PHOTO BY LORI KING

Mary Alice Parker says the high crime rate in the inner cities is driving blacks to move to the South.

Historian says migration of blacks shifts direction

BY MIKE SIGOV
BLADE STAFF WRITER

The reverse trend of African-American migration — from the industrial North to the rural South — might persist, depending on job availability in the two regions, a local historian said.

Mary Alice Parker, associate professor of history at the University of Toledo, said the high crime rate in the inner cities is the main reason more blacks have been moving from the industrial North to the rural South than the other way around.

"How can you worry or concern yourself about school if you worry about getting shot?" Ms. Parker asked yesterday during a public lecture in the University of Toledo student union.

"The high crime rate," she said, "makes the central cities in the North a place with more dilemmas than opportunities and people [migrate] to places that help you be more mobile in life."

Black population gain in the rural South has exceeded 117,000 from July, 1987, through June, 1991, according to the U.S. Agriculture Department's Economic Research Service.

About 184,000 African-Americans moved from the North to rural South and 67,000 migrated in the opposite direction in that time.

The 90-minute lecture, "From Down South to Up South: The Great Migration of African Americans," dealt with the history of the migration of black people to the North from the end of the 19th century to the mid-1970s.

The migration peaked twice — after World War I and during World War II, when 18 per cent of the South's black population moved to the North driven by industry demands in jobs — and slowed to a trickle in the mid-1970s.

In the discussion that followed, Ms. Parker and about 30 UT students and educators focused on the modern trends in black migration and the underlying factors, such as job availability and crime.

This reverse trend likely is still holding, said Ms. Parker, who was born and raised in Mississippi and has relatives in the North and in the South.

As to the prospects of black migration trends, Ms. Parker said "that has more to do with the economic opportunities than with anything else."

BURBANK, HEADS

UP!

Film and discussion on the Black Hair Care Industry

- TWO DOLLARS AND A DREAM: *The Madame C. J. Walker Story*
America's first self-made millionaires

- BURN HEADS: *The Warren Lewis Story*

Possibly the only barber in America to use a lit candle instead of scissors to style hair

discussion to be led by:

Professor Elspeth Kydd

Film Studies

DATE: Wednesday, March 5, 1997

TIME: Noon until 2:00 PM

PLACE: Office of Multicultural Student Development, SU 2500

MARCH 6 - 7: BLACK PEOPLE'S HAIR: *A Symposium on the Political Culture of Everyday Life*

AFRICANA STUDIES

**at
THE UNIVERSITY OF TOLEDO**

The University Community is invited to a series of Informal Brown Bag Discussions:

- April 9 Abdul Alkalimat, Africana Studies/Sociology; Samuel Aryeetey Attoh, Rubin Patterson, Sociology; Richard Weisfelder, Political Science
“Zaire? Revolution and Crisis in Africa”
- April 30 African Philosopher: Ashim Heanacho, 1996 Ph.D., University of Toledo, Department of Philosophy;
“Afro Epistemology: The Relationship Between Theory and Historical Relevance”
- May 7 Theodore Natsoulas, History
“Education in Colonial Kenya: The Tuskegee Model”
- May 14 E. N. Chukwu, University of North Carolina, Mathematics
“Scarcity and the Moral Order: The Nigerian Example”
- May 21 Richard Weisfelder, Political Science
“The Mandella Factor: Political Succession in South Africa”
- May 28 Abdul Alkalimat, Africana Studies/Sociology
“How to Read Malcolm X”

TIME: WEDNESDAYS, NOON UNTIL 1:30 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

*for more information please contact:
Africana Studies Program, UH 2100 (8:30 AM - 12:00 PM) 530-7252*

REVOLUTION AND CRISIS IN AFRICA

ZAIR?

PANEL DISCUSSION:

ABDUL ALKALIMAT, AFRICANA STUDIES/SOCIOLOGY

SAMEUL ARYEETEY ATTOH, GEOGRAPHY

RUBIN PATTERSON, SOCIOLOGY

RICHARD WEISFELDER, POLITICAL SCIENCE

"You can't understand what is going on in Mississippi if you don't understand what is going on in the Congo. And you can't really be interested in what's going on in Mississippi if you're not also interested in what's going on in the Congo. They're both the same. The same interests are at stake. The same sides are drawn up, the same schemes are at work in the Congo that are at work in Mississippi. The same stake - no difference whatsoever." (*Malcolm X Speaks*, p. 133)

DATE: WEDNESDAY, APRIL 9, 1997

TIME: NOON UNTIL 1:30 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252

SEE THE FILM:

WARRIORS

WITH ALICE WALKER AND PRAETIBHA PARMAR

Many brutal practices against women are being exposed and eliminated. However, today many women in Africa and Asia continue to face forced genital mutilation – a vicious attempt to disfigure women's bodies and rob them of sexual pleasure. Come see this film and join in the discussion.

Discussion led by:

HARRIET ADAMS, WOMEN'S STUDIES
and

AKUA DUKU ANOKYE, ENGLISH

DATE: WEDNESDAY, APRIL 16, 1997

TIME: NOON UNTIL 1:30 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252

AFRO- EPISTEMOLOGY:

***The Relationship Between Theory and
Historical Relevance***

A PRESENTATION BY:

ASHIM HEANACHO

(1996 Ph.D., University of Toledo, Department of Philosophy)

AFRO: of or pertaining to Africans and people of African descent.

EPISTEMOLOGY: a philosophic theory of the method or basis of human knowledge.

DATE: WEDNESDAY, APRIL 30, 1997

TIME: NOON UNTIL 1:30 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252

REFUNYA

COLONIAL EDUCATION: THE TRUSKEGEE MODEL

A PRESENTATION BY:

PROFESSOR THEODORE NATSOULAS

HISTORY DEPARTMENT

*Education for the African in colonial Kenya rested on a racist foundation meant to meet the needs of the dominant classes.
In theory and in practice African education was based on the model experienced in the southern United States during the
first half of the 20th Century.*

DATE: WEDNESDAY, MAY 7, 1997

TIME: NOON UNTIL 1:30 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UII 2100 (8:30 AM - 12:00 PM) 530-7252

NIGERIA

SCARCITY AND THE MORAL ORDER: THE NIGERIAN EXAMPLE

A PRESENTATION BY:

DR. ETHELBERT NWAKUCHE CHUKWU
(MATHEMATICS DEPARTMENT, NORTH CAROLINA STATE UNIVERSITY)

"In this talk, we shall outline the genesis, the origin and history of scarcity in our world. It assumes the world view of the Western World. We shall highlight man's attempt to overcome scarcity and the needed moral order which we must have to ensure an ever growing abundance in the planet earth. We shall present a simple mathematical model which validates the core values of this moral order. We do it through an introductory mathematical theory of competition and cooperation, the social environment for economic activity. We shall show that competitive systems have (at best) a bounded dynamics or tend to extinction in finite time. Solutions of cooperative systems can either grow unbounded or (at worst) if bounded will converge to a positive equilibrium. There is no possibility of extinction. There is a possibility of a "stupendous orgy of mutuality", an unbounded growth for all concerned, a possibility of eternal life in our planet. We shall present a history of Nigeria and explore how the moral basis of sustained economic growth has fared since 1960. We shall present a forecast: the future as history. This talk is the underlining value system in all the other talks."

DATE: WEDNESDAY, MAY 14, 1997

TIME: NOON UNTIL 1:30 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252

MANDELLA

POLITICAL SUCCESSION IN SOUTHERN AFRICA: THE MANDELLA FACTOR

A PRESENTATION BY:

PROFESSOR RICHARD WEISFELDER

POLITICAL SCIENCE AND PUBLIC ADMINISTRATION

DATE: WEDNESDAY, MAY 21, 1997

TIME: NOON UNTIL 1:30 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252

MALCOLM X

HOW TO READ BLACK INTELLECTUAL HISTORY

A PRESENTATION BY:

PROFESSOR ABDUL ALKALIMAT

AFRICANA STUDIES PROGRAM

"When you deal with the past, you're dealing with history, you're dealing actually with the origin of a thing. When you know the origin, you know the cause. If you don't know the origin, you don't know the cause. And if you don't know the cause, you don't know the reason, you're just cut off, you're left standing in mid-air... That's why I say it is so important for you and me to spend time today learning something about the past so that we can better understand the present, analyze it, and then do something about it." Malcolm X

DATE: WEDNESDAY, MAY 28, 1997

TIME: NOON UNTIL 1:30 PM

PLACE: OFFICE OF MULTICULTURAL STUDENT DEVELOPMENT, SU 2500

for more information please contact:

AFRICANA STUDIES PROGRAM, UH 2100 (8:30 AM - 12:00 PM) 530-7252

8. DOERMANN PRESIDENTIAL LECTURE SERIES

This proposal was approved and will be implemented during the academic year 1997-98, Fall Semester. The Women's Studies program and the African Studies program are joining with other campus units to host a lecture series focusing on the theme **"Ending Welfare Versus Ending Poverty."** This lecture series will be run in conjunction with the FIG on Race, Class and Gender (See Curriculum section of this report).

PROPOSAL FOR THE DOERMANN LECTURE SERIES FOR SPRING 1997

**Ending Welfare Versus Ending Poverty: A Symposium Featuring
Mary Jo Bane, Donna Shalala, and Linda Chavez**

Proposer Units:

Africana Studies
Humanities Institute
Social Welfare
Sociology
Women's Studies

Co-Proposer Units:

College of Education
College of Law
Eberly Center for Women
History
Nursing
Political Science

Proposal Coordinators:

Abdul Alkalimat
Director, Africana Studies
University Hall 2100
Office Phone X7253
Home Phone: 243-6966

Harriet Adams
Director, Women's Studies
University Hall 5400
Office Phone X2233

Names of Speakers:

Mary Jo Bane
Linda Chavez
Donna Shalala

Background Information: see attachments

Timing of Visit: Early April

Topic of Talks: "Ending Welfare Versus Ending Poverty"

Description of Activity:

This activity is designed as part of a larger project. See our attached proposal for the larger project. This will be rewritten as appropriate for additional funding from on and off campus sources. We expect to have very broad collaboration with campus units, involving faculty, students, and community participation.

Our proposal for Doermann Lecture funding focuses on lectures by Bane, Chavez and Shalala. They are among the main spokespersons on a key policy debate concerning the recent welfare legislation. Northwest Ohio has been hard hit by the downsizing and relocation of manufacturing, especially the auto industry. Now, the new welfare legislation is putting new pressures on the quality of life of poor and working people. These lectures would be a great contribution to a necessary public discussion of these developments. Each guest speaker would give a major address, preceded and followed by workshops and discussion led by faculty and community leaders. There would be the possibility of a teleconferencing hook-up and/or a CSPAN replay of these lectures.

We would expect to have a major poster as well as a comprehensive mailing to all aspects of the campus and community. Indeed, this would be a "media" event and generate its own publicity. Our expectation would be to have a full house, SRO.

The general reaction to this proposal has been very positive. There are at least over 10 courses being planned for the spring directly related to the themes to be covered in these lectures.

Budget:	Bane	Chavez	Shalala	TOTAL
Honorarium	5,000	5,000	0	10,000
Transportation	500	500	500	1,500
Lodging	250	250	250	750
Meals				
Presidents				
Reception	0	0	0	1,500
Publicity	0	0	0	5,000
Total				18,750

Other sources of Support:

We would expect to raise \$3,750 from our supporting units. This requires us to request a total of \$15,000 from the Doermann Lecture Committee.

Biographical Information :

Mary Jo Bane

Linda Chavez

Donna Shalala

Source: Who's Who in America 1997

BANE, MARY JO, federal agency administrator; b. Princeville, Ill., Feb. 24, 1942; d. Fred W. and Helen (Callery) B.; m. Kenneth Winston, May 31, 1975. BS in Internat. Rels., Georgetown U., 1963; MAT, Harvard U., 1966, DEd, 1972. Tchr. English U.S. Peace Corps, Liberia, 1963-65; tchr. social studies Arlington (Mass.) Pub. Schs., 1966-67; tchr. English and social studies Brookline (Mass.) Pub. Schs., 1968-71; rsch. assoc. Ctr. Ednl. Policy Rsch. and Huron Inst. Harvard U., Cambridge, Mass., 1971-72, project co-dir. Ctr. Study of Pub. Policy, 1972-75, assoc. prof. edn., lectr. in sociology, 1977-80, assoc. prof. pub. policy, 1981-86, dir. Malcolm Wiener Ctr. for Social Policy, 1987-92, prof. pub. policy, 1986-90, Malcolm Wiener Prof. of Social Policy, 1990-92; lectr. in Sociology U. Mass., Boston, 1972-75; assoc. dir. Ctr. Rsch. on Women, asst. prof. edn., lectr. in sociology Wellesley (Mass.) Coll., 1975-77; dep. asst. sec. for program planning and budget analyst Office Planning and Budget U.S. Dept. Edn., Washington, 1980-81; exec. dep. commr. N.Y. State Dept. Social Svcs., 1984-86, commr., 1992-93; asst. sec. Adminstrn. for Children and Families Dept. Health and Human Svcs., Washington, 1993—; Ida Bean vis. prof. U. Iowa, 1980; chair bd. overseers panel study income dynamics Inst. Rsch. U. Mich., 1982-86; regents lectr. U. Calif., Berkeley, 1987; mem. adv. com. urban poverty NAS, 1986-90, chair com. child devel. rsch. and pub. policy, 1987-90; mem. pres. adv. coun. Columbia U. Tchrs. Coll., N.Y.C., 1988-92; mem. grants adv. coun. Smith Richardson Found., 1989-92; bd. dirs. Manpower Demonstration Rsch. Coun., 1989-92; active William T. Grant Found. Commn. on Work, Family and Citizenship, 1987-88. Author: (with others) *Inequality: A Reassessment of the Effects of Family and Schooling in America*, 1972. *Here to Stay: American Families in the Twentieth Century*, 1974. Japanese translation, 1981. (with George Masnick) *The Nation's Families 1960-90*, 1980; editor: (with Donald Levine) *The Inequality Controversy*, 1975; (with Manuel Carballo) *The State and the Poor in the 1980s*, 1984. (with Kenneth

I. Winston) *Gender and Public Policy: Cases and Comments*, 1993. (with David Ellwood) *Welfare Realities: From Rhetoric to Reform*, 1994; contrb. articles to prof. jouns. Fellow Nat. Acad. Pub. Adminstrn.; mem. Am. Sociol. Assn., Population Assn. Assn., Assn. Pub. Policy Analysis and Mgmt. Office: Dept. Health and Human Svcs. Adminstrn. Children and Families 901 D St SW Washington DC 20447-0002



Linda Chavez-Thompson

Linda Chavez-Thompson is a labor leader with more than 27 years of experience in the labor movement. Having started her union career as a union secretary, she has risen to top labor leadership posts, both in her native Texas and in the national arena. In June, 1988, Chavez-Thompson was elected National Vice President of the AFL-CIO Executive Council. She was selected to fill this position on August 3, 1993 and elected on October 1, 1993 to a two-year term. Chavez-Thompson, age 50, is the first Hispanic woman to serve on the AFL-CIO Executive Council.

In June, 1988, Chavez-Thompson was elected International Vice President of the American Federation of State, County and Municipal Employees (AFSCME), AFL-CIO, one of the largest and fastest-growing unions in the labor federation. Despite representing a seven-state territory -- Arizona, Colorado, Nevada, New Mexico, Oklahoma, Texas, and Utah -- that was widely recognized as being unfriendly to organized labor, Chavez-Thompson oversaw impressive union achievements in the Southwest. For instance, Chavez-Thompson, undeterred by the lack of a collective bargaining law in Texas, has guided a successful organizing drive in that state, with 5,000 members signing up in the last five years. Moreover, her Southwest region in recent years has seen New Mexico pass a collective bargaining law for public employees; Utah double its AFSCME union membership; and the State of Nevada Employees Association affiliate with AFSCME. She was re-elected as an International Vice President in June, 1992 without opposition. Chavez-Thompson also serves as a Vice President of the Texas AFL-CIO.

Chavez-Thompson, a second-generation American of Mexican heritage, was elected as national Vice President of the Labor Council for Latin American Advancement, AFL-CIO in 1986, and continues to serve in that capacity. Chavez-Thompson's father was a sharecropper from Texas, who later joined the Laborers' union, for which he served as union steward. Beginning at age 10, Chavez-Thompson spent her summers with her parents working in the cotton fields of west Texas, earning only thirty cents an hour.

Chavez-Thompson is the Executive Director of Texas Council 42, AFSCME. She was elected to this new position on February 4, 1995 and took office on March 1, 1995. As Executive Director of the council, Chavez-Thompson is working to advance the legislative, political action, and education programs of local unions in Texas. This assistance entails strategic planning for local unions to prepare and fight against budget cuts, contracting out, and down sizing/consolidation of public employee jobs. She has earned a reputation for her successful grass roots political campaigns, and continues to fight in the trenches on behalf of the union's rank-and-file members. More than 17 local unions -- with a combined membership of 10,000 public employees -- comprise Council 42.

Chavez-Thompson has enjoyed a long and full career with AFSCME, including serving as an International Representative from 1971 through 1973 and Assistant Business Manager and Business Manager of Local 2399 in San Antonio, Texas, from 1973 through 1977. Chavez-Thompson served as Executive Director of AFSCME Local 2399 for 17 years from September, 1977 through February, 1995.

Chavez-Thompson is the widow of Robert Thompson (deceased 1993) and has two children by a previous marriage: Maricela Ramirez and Pedro Javier (P.J.) Ramirez; she has a grandson, Jose Felipe (J.P.) Ramirez.

John Sweeney

Richard Trumka



[Click here for photograph](#)

Donna E. Shalala

Secretary of Health and Human Services

Donna E. Shalala, U.S. Secretary of Health and Human Services, has been a scholar, educational administrator and a public servant for her entire career.

She was confirmed by the U.S. Senate on Jan. 22, 1993 to lead the federal government's principal agency for protecting the health of all Americans and providing essential human services. With a Fiscal Year 1997 budget of approximately \$354 billion and 59,000 employees, HHS administers a wide variety of programs including Medicare, Medicaid and almost all of the federal welfare and children's programs.

As Chancellor of the University of Wisconsin-Madison from 1988-1993, she was the first woman to head a Big Ten University. Prior to that, she served as president of Hunter College at the City University of New York for eight years, and as Assistant Secretary for Policy Development and Research at the Department of Housing and Urban Development during the Carter Administration.

A leading scholar on the political economy of state and local governments, Dr. Shalala has held tenured professorships at Columbia, CUNY and Wisconsin. From 1962-1964, she served in the Peace Corps in Iran.

Secretary Shalala has a long history of forging public/private partnerships. From 1975 to 1977, she served as director and treasurer of the Municipal Assistance Corporation, the organization that helped reverse New York's financial collapse. She has been a director of the American Stock Exchange, TIAA-CREF and M and I Bank of Wisconsin.

As a member of the Committee for Economic Development, she contributed to bipartisan reports on the basic health, welfare and educational needs of our youngest children.

At the University of Wisconsin, Dr. Shalala administered the nation's largest public research university. During her tenure at UW, she helped to raise over \$400 million for the university's endowment and spearheaded a \$225 million State-private partnerships program to renovate and add to the university's research facilities for its world class scientists.

In 1992 *BusinessWeek* named her one of the top five managers in higher education. An expert on TQM, she is considered one of the most experienced and successful public managers in the country.

Since taking the helm at HHS, Secretary Shalala has shifted the focus of the Department to the everyday needs of all Americans. She is leader in the administration's efforts to reform the nation's welfare system and improve health care while containing health costs. She is also carrying out management restructuring and reform at HHS, under the Vice President's initiative to "reinvent government," aimed at improving

The University of Toledo



Toledo, Ohio 43606-3390

College of Arts and Sciences
Department of Political Science
and Public Administration
(419) 530-4151

FAX: (419) 530-4199

E-Mail: LNEUHAU@UTNET.UTOLEDO.EDU

DATE: October 10, 1996

TO: Harriet Adams, Director
Women's Studies

Abdul Alkalimat, Director
Africana Studies

FROM: James Lindeen, Chairman *James Lindeen*
Political Science & Public Administration

I am glad to write in support of your proposed colloquium entitled "Ending Welfare Versus Ending Poverty: Prospects for America's Women and Children." While the specific topic lies outside of my own research interests in political economy, it is an important element of the larger problem of the distribution of wealth as we enter the twenty-first century. One can envision sessions that might explore the magnitude of the problem, offer explanations of how the present state of affairs has arisen, and develop strategies for policy change.

I will be glad to do what I can to facilitate your efforts, and am certain that others in my department would look forward to participating in your colloquium series.

efficiency and service to constituents.

In announcing her appointment, then-President-elect Clinton noted her "astonishing leadership abilities --and her love of mountain climbing. Of all the mountains Donna Shalala has scaled, HHS may be the highest."

ADDITIONAL INFORMATION

Nominated:	January 20, 1993	Sworn-in:	January 22, 1993
Born:	February 14, 1941, Cleveland, Ohio		
B.A.	Western College for Women, 1962		
PH.D.:	Maxwell School of Citizenship and Public Affairs, Syracuse University, 1970		

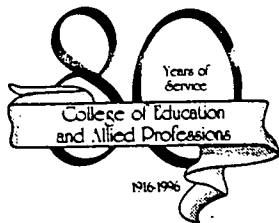
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Last revised Wednesday, October 23, 1996
Comments/Suggestions to Campbell Gardett

The University of Toledo



Toledo, Ohio 43606-3390

College of Education and Allied Professions
Office of the Dean
(419) 530-2025 • 530-4774 • 530-2491
(419) 530-7719 FAX

October 16, 1996

Harriet Adams, Director
Center for Women's Studies
University of Toledo
Toledo, OH 43606

Dear Harriet:

I have read your proposal outline for the Public Policy Symposium which focuses on ending welfare verses ending poverty. The symposium looks very interesting and one which I believe will have significant meaning for those in attendance.

The College of Education and Allied Professions is pleased to offer this letter both as support for your symposium proposal and to indicate that we will offer \$500 toward your budget. We are pleased to be considered a "sponsor." Further, we support your request of \$6,500 from the College Colloquia Advisor Committee.

I look forward to your success in obtaining funds for this very worthwhile symposium.

Sincerely,

Philip J. Rusche
Dean

/sc

cc: Dean Patricia Cummins
Chair, College Colloquia Advisor Committee (A&S)

A Proposal:
Ending Welfare Versus Ending Poverty:
A Program to Review Research and Public Policy on
Government and the American Dream

The most explosive and far reaching research topic and public policy question of the next four years is the issue of poverty. It is apparent that a consensus exists in Congress to end welfare as we know it. However, among academics and in the popular discourse there is debate over whether the current legislation will lead to a decline of poverty or will increase the ranks of people with no safety net. Many politicized forces deal with this as a matter of ideological dogma, which leads to little dialogue in which reason and scholarship play a leading role. This is a proposal for a new initiative.

We propose that the University of Toledo initiate a program of review for research and policy relevant to our central question: How does the recent legislation for ending welfare as we've known it impact the rates and levels of poverty? This review can involve many aspects of the University: numerous departments in the College of Arts and Sciences (all of the social sciences and humanities), as well as the Colleges of Law and Business. This review reaches into all levels of government and the business community. It can also involve organizations of poor and working people. The society, the state of Ohio, and the Toledo community all have a great interest in this issue.

We are proposing a three year program based on annual events. Related course offerings and publications would round out and broaden the scholarship.

The first year (Spring 1997) would feature a symposium on the current state of poverty and related welfare policy. Our plan would be to have leading national figures speak in plenary session here at the University of Toledo, with teleconferencing links to other campus sites. This would include Mary Jo Bane (recently resigned from the Clinton administration), Donna Shalala (US Secretary of Health, Education and Welfare), Linda Chavez (Vice President, AFL-CIO). Our goal in this first event would be to set out all major positions on the key questions and make reference to relevant research findings.

The second year would feature a conference focusing on Ohio, bringing together a representative group of scholars and policy makers to review Ohio's experience with the new legislation. We would attempt to gather all relevant research that attempts to define and measure poverty in Ohio and

hear from representatives of affected communities around the state.

The third year we would focus on building a national dialogue in which we reach out to other states and regions to examine the nation's experience with 2 years of the new welfare policy.

The related course offerings would use these conferences as real life laboratories for their students. The publications would generate discussion far beyond UT's campus and position the University of Toledo in the national network of institutions leading this important discussion of research and public policy.

The overall funding for this three year project is likely to be over \$100,000.

Submitted by:

Abdul Alkalimat, Africana Studies
Harriet Adams, Women=s Studies

9. DIRECTOR

In August 1996 Abdul Alkalimat joined the faculty as Director of Africana Studies and Professor of Sociology. The main assignment was to get the program up and running. This task has been accomplished as demonstrated by this documentary account of year one. In addition, Professor Alkalimat has been active as a professional in the field. He has given over 15 lectures out of town, made three international study trips as a consultant, contributed to the local, national and international media, spoke to over 20 local organizations in the city of Toledo, joined three local boards, and continued to work on two books. This has been a busy year. Attached is a partial documentation of this work.

A. Media Coverage

1. UTimes – Office of Public Information
2. UT News – Alumni Association
3. Avenues – Arts and Sciences Newsletter
4. Collegian – UT Student Newspaper
5. The Toledo Blade – Toledo Daily Newspaper
6. Toledo City Paper
7. Chicago Defender

B. Lecture Flyers

1. Ohio State University
2. University of Illinois at Chicago
3. Claremont Colleges
4. Syracuse University
5. International House, University of Toledo

C. Lectures – Occasional Papers

1. Columbia University (New York City)
2. EBONICS
3. UT Martin Luther King Dinner Invitation
4. Scott High School Honor Society
5. Ohio State University
6. Article on Africa and Technology
7. Article on African Americans and Technology

UT going on-line for Africana studies program

"We will initiate a curriculum based in cyberspace."

That is how Dr. Abdul Alkalimat, UT professor of sociology and director of the new Africana studies program, envisions this discipline at The University of Toledo. It is one of the first programs of its kind in the country, according to the professor, with curriculum tied to computers and the Internet.

Alkalimat, who assumed his position in August, believes that computers offer universities opportunities to serve public education in new ways.

"We're on the verge of a new egalitarianism. A person in a rural farming community and one in inner-city Cleveland can engage in a discussion through a list-serve. There are new possibilities for overcoming racial tensions. This is 21st century innovation.

"The technological revolution's impact on society is the greatest force for change in history," he noted. "It can lead to the massive poverty of those left out or it can include everybody and lead to a new age of miraculous progress."

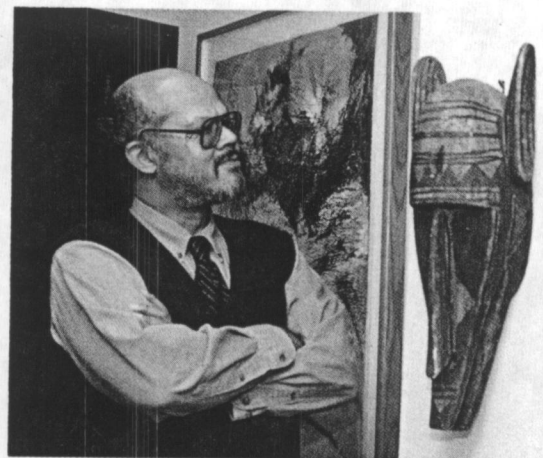
Establishing connections throughout Africa and the Caribbean will place UT students in instant contact with people in many countries. Another phase of the Africana studies program centers around the data on the black experience that is found in thousands of sites on the World Wide Web. Compiling such web sites enriches the academic quality of research, according to Alkalimat. "If we're talking about 'race,' students can link to a project and look at the DNA of race. They can click over to an archaeological dig and scrutinize the facts. They can re-examine 19th century ideological notions with 21st century cutting-edge research."

The establishment of Africana studies — which includes the black experience in Africa, the Caribbean and the Americas — rather than solely African-American studies commits the University to a more expanded curricular approach. "The only way to be educated today is to have an appreciation for our global orientation," Alkalimat said. "No one can consider himself educated without such an understanding.

"Above all, Africana studies will center around academic excellence and social responsibility. Although it has its own particularity, [the program] will fundamentally advance the core values of the University."

Alkalimat has a Ph.D. in sociology from the University of Chicago, has studied in Ghana and has devoted 10 years to the study of Malcolm X. He headed black studies programs at Fisk University and the University of Illinois. He is currently publishing proceedings of three conferences on "Technology, Employment and Community" held at the University of Illinois, M.I.T. and California State University at Los Angeles. ♦

— Christine Alexander



Abdul Alkalimat evaluates the profile of Dogon mask from West Africa

Africana Studies Program Promotes Awareness

Did you miss your chance to hear about Ebonics? To recall Toledo legend Art Tatum during Black History Month? Well, you can still grab your lunch and learn, thanks to the brown bag discussion series sponsored by the Africana studies program.

The noon discussions, presented weekly to the University community, are informal sessions in which UT faculty members present research on issues relating to African Americans. "The purpose of the luncheons is to help the campus come to know itself," said Dr. Abdul Alkalimat, UT professor of sociology and director of Africana studies.

The first brown bag discussion in winter quarter — "Ebonics: The Debate, the Scholarship, the Policy" — centered on the Oakland (Calif.) School Board's decision to instruct teachers in Ebonics, or black English vernacular. The discussion, held in January, drew an audience of about 150 people. "Ebonics was controversial; there was a lot of interest stirred up by the popular media," Alkalimat said.

He added, "What we are trying to do is create an intellectual culture around Africana studies in which people can report their research and discuss books and ideas on campus. We hope to develop a critical method where people get a tough and fair hearing of their lives. In other words, we think that there is an important role for serious intellectual scholarship in Africana studies."

Indeed, reflection on such scholarship by UT faculty members was the focus of February's discussions, which honored the historical experiences of African Americans in celebration of Black History Month. Topics included "Francis: The Legacy of a Black Woman's Contribution to the English Revolution," "Tatum Town: Jazz in Toledo," "African-American Children in Colonial America," and "From Down South to Up South: The Great Migration of African Americans."

"Brown bag luncheons are an opportunity for an abbreviated presentation where faculty and students are on a level playing field," Alkalimat said. "We hope to have a much greater and freer exchange of ideas than what might take place in either the big lecture format or the regular classroom."

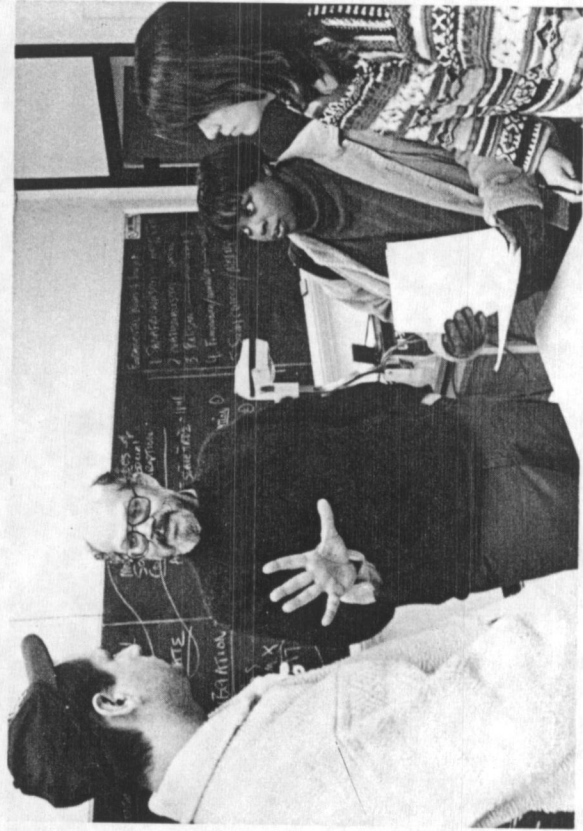
The brown bag series is just one of two major activities hosted by Africana studies. The second event, a forum entitled "The University and the Black Community: A Symposium on Research and Policy for the 21st Century," established the program's research agenda for the city of Toledo.

"Our significance as a program will revolve around the research we conduct on public policy," Alkalimat explained. "Our ability to become a resource for the region — and beyond — is vital. It is significant research that establishes the legitimacy of a program."

The February symposium, slated to become an annual event, featured panelists from local and state government, universities and community organizations who answered questions about the adequacy of research and public policy in solving social problems. Those answers will be used to determine the knowledge needed by the greater community to move forward on matters of race.

"The relationship between the University and the black community should improve dramatically from our efforts," Alkalimat said.

— Lori Golaszewski



Culture of Debate: Dr. Abdul Alkalimat talks to students, from left, Tom Liettert, Deborah Proe and Theresa Briceño.

Photo by Bill Hartough

Computer-based Africana studies curriculum established; Alkalimat is appointed director

by Christine Alexander

"We will initiate a curriculum based in cyberspace."

That is how Dr. Abdul Alkalimat, UT professor of sociology and director of the new Africana studies program, envisions this discipline at The University of Toledo. It is one of the first programs in the country established on 21st century technology, with curriculum tied to the use of computers and the Internet, according to the professor.

Alkalimat, who assumed his position in August, believes computers offer universities opportunities to "serve our public education function" in new ways, offering occasions to build bridges among races.

"No longer do we, sitting in Ohio, have to wait for things to trickle down to us. The new technology offers everyone the same chance. We're on the verge of a new egalitarianism. A person in a rural farming community and one in inner-city Cleveland can engage in a discussion through a list-serve. There are new possibilities for overcoming racial tensions. This is 21st century innovation.

"The technological revolution's impact on society is the greatest force for change in history," he explains. "It can lead to the massive poverty of those left out, or include everybody and lead to a new era of miraculous progress."

Establishing connections throughout Africa and in the Caribbean will place students in Toledo in instant contact with people in many countries. "Such connections will enable our students to be actively engaged in discussions with people all over the world."

Another phase of the Africana studies program is the collection of data on the black experience that is found in thou-

photo by Bill Hartough



Dr. Abdul Alkalimat, shown here flanked by African artifacts, will direct UT's new computer-based Africana studies program. A UT professor of sociology, he assumed the directorship in August. Previously, he headed black studies programs at Fisk University and the University of Illinois. He has studied in Ghana and is a scholar on the life of Malcolm X.

sands of sites on the World Wide Web. "We will organize access so that everyone in the country can use it," Alkalimat predicts.

Compiling such web sites enriches the academic quality of all theory, according to the professor. "If we're talking about 'race,' students can link to a project and look at the DNA of race. They can click over to an archaeological dig and scrutinize the facts. They can re-examine 19th century ideological notions with 21st century cutting-edge research."

The establishment of Africana studies, which includes the black experience in Africa, the Caribbean and the Americas, rather than solely Afro-American studies, commits the University to a more expanded curricular approach, the professor says.

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(continued on page two)

Africana studies

(continued from page one)

mean although it has its own particularity, it will fundamentally advance the core values of the University."

Alkalimat has a Ph.D. in sociology from the University of Chicago, has studied in Ghana and devoted 10 years to the study of Malcolm X. He headed black studies programs at Fisk University and the University of Illinois. He has also taught at Spelman College, Northeastern University in Boston, Oxford University, the Free University of Berlin, and was a visiting professor at UT one year ago. He is currently publishing proceedings of three conferences on "Technology, Employment and Community" held at the University of Illinois, M.I.T. and California State University at Los Angeles.

For more information about the Africana studies program, call Alkalimat at Ext. 7252.

UT Africana Studies program takes off, prepares for more

By Emma Jackson
COLLEGIAN STAFF REPORTER

After 26 years of planning, UT students can now minor in Africana Studies through the Individualize Studies Program at University College. The minor and the not yet establish major will center around the experiences of Africans and Africans in the diaspora.

The long-awaited major won't be implemented until January of 1998. Dr. Abdul Alkalimat, the recently appointed director of the Africana Studies program, said in order to establish a new major it has to be approved by officials at the university and at the state level.

A written proposal has to be composed, detailing the purpose of the major and describing the curriculum. The proposal then requires authorizations by the College of Arts and Sciences, the Faculty Senate and, ultimately, the Ohio Board of Regents.

Once the major is instituted, Alkalimat said he envi-

sions the program as being one of the leading Africana Studies programs in the country.

"We all have to believe it and work together — faculty, students, administrators, and community," Alkalimat said.

The curriculum will be based on 21st-century technology, students will be able to contact other students and instructors in Africa and the Caribbean, enabling the exchange of knowledge. Alkalimat said he plans on traveling to those regions to establish a shared curriculum with different institutions on the basis of the Internet.

The history surrounding the acquiring of the Africana Studies program here at UT reveals the efforts of hundreds of students. In May of 1994, about 200 UT students marched to UT President Frank Horton's Ottawa Hills home.

See 'Africana Studies' back page

Studies

From Page 1

Led by then-Black Student Union President Jeffrey Johnson, the students presented Horton with a list of demands; atop the list was the creation of a black studies program.

In May of 1970, Johnson said at that time, the BSU blocked off all entrances to University Hall for nearly four hours to force the administration to create a curriculum that includes African history and African languages.

In response to the BSU's action, Johnson said, former UT president William Carlson promised to add

the program but he did not make good on his promise.

All promises made since the 1994 demonstration have come to reality.

A director was promised, a nationwide search conducted, and Alkalimat was appointed in August. Raised in the Cabrini Projects in Chicago, Alkalimat received his Ph.D. in sociology from the University of Chicago. He is a scholar on the life of Malcolm X and has studied in Ghana.

Alkalimat said he has three main objectives for the program:

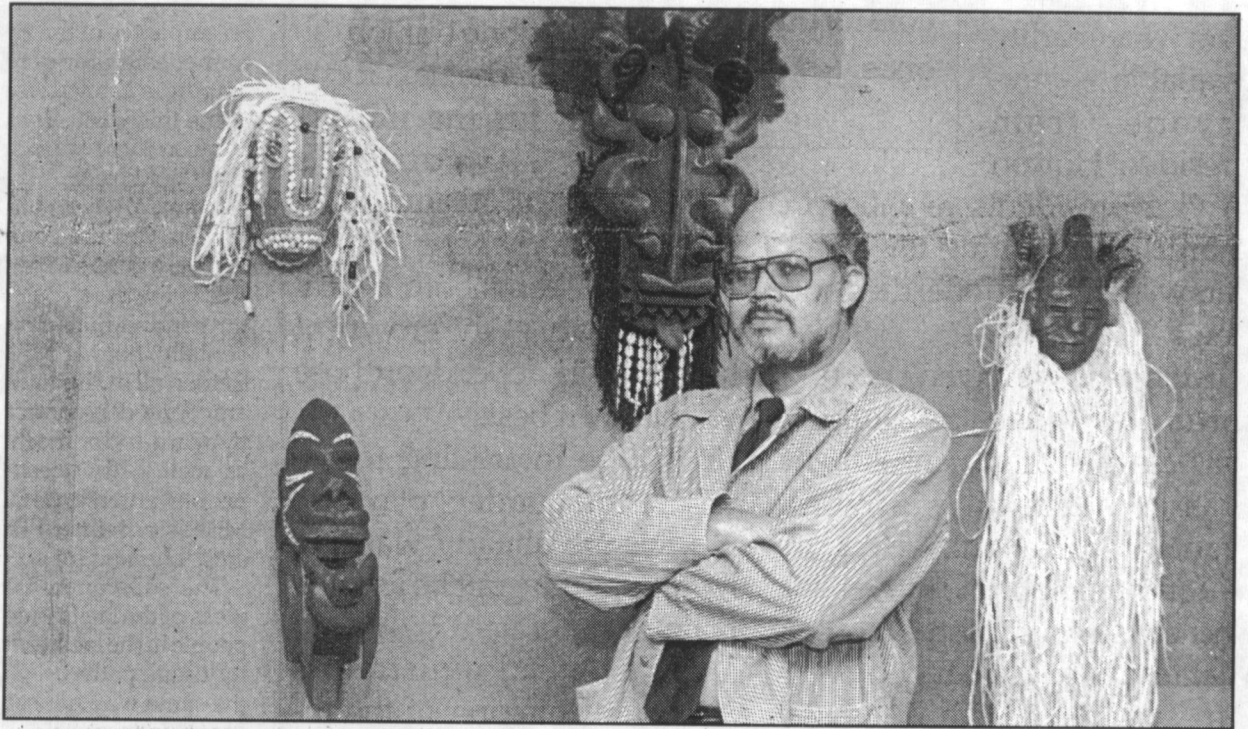
- To establish a major.
- To establish a research program that serves the black community and training process for students.
- To increase the number of stu-

dents of Africana Studies who go on to graduate school.

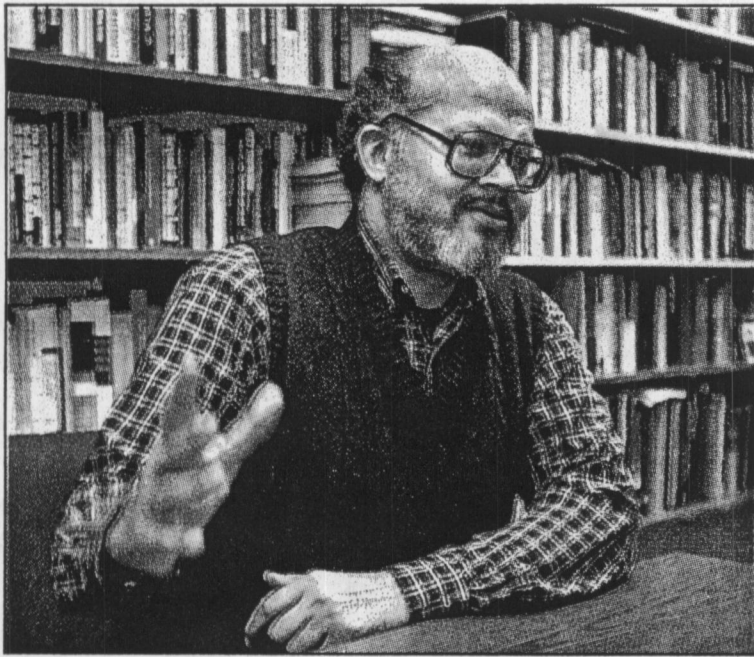
"We need tough minded, serious students committed to serving their community," Alkalimat said. "I want to take the computer into the black community. I see myself as almost being a missionary for involving the black community in the information revolution."

On Oct. 23, Alkalimat will inform the university about "Africana Studies in the USA: Part I, The History" and on the 30th "Africana Studies in the USA: Part II, The University of Toledo Plan."

"The slogan for UT's Africana Studies program is 'Academic Excellence and Social Responsibility,'" Alkalimat said. The program, he said, will prepare students to make a contribution to change for black people.



Dr. Abdul Alkalimat, director of the new Africana Studies at UT, stands before African artifacts. The program, which is offered as a minor now, will become a major after the appropriate approval from local and state officials. The program is a result of the efforts of students in the last several years.



Dr. Abdul Alkalimat, director of Africana Studies at UT, hopes to clear up the "silence and distortions" in standard histories.

BLADE PHOTO BY LORI KING

Student demands result in black studies program

BY TOM TROY
BLADE STAFF WRITER

Demands from black students brought the University of Toledo's new Africana Studies program into existence.

Avoiding the fate of a black studies program that ran from 1972 to 1984 will be the task of the program's director, Dr. Abdul Alkalimat.

"You have to have somebody who'll yell and scream and keep the paper moving," Dr. Alkalimat said.

Already, he has made his presence known since his appointment last August, hosting a series of brown-bag lectures, and now planning an annual symposium on the "state of black Toledo."

Dr. Alkalimat, 54, was a visiting professor at UT in 1995, and was hired for the new \$92,000 director position during a nationwide search last year.

He has run black studies programs at Fisk University in Nashville and at the University of Illinois, and has studied in Ghana. He received a doctorate in sociology from the University of Chicago in 1974, and devoted 10 years to the study of Malcolm X.

Africana Studies will focus on the history and culture of black people in the Caribbean and

See PROGRAM, Page 14 ►

THE BLADE: TOLEDO, OHIO ■ SATURDAY, JANUARY 4, 1997 †

Program

► Continued from Page 9

Africa as well as the United States — and clearing up the "silence and distortions" about blacks found in standard histories, he said.

"We're talking the study of the black experience here — the great American problem," he said.

Graduates could either teach in the field, or combine Africana Studies with another degree, such as education, business, history, or anthropology. Dr. Alkalimat hopes to produce at least 30 majors a year, and twice that many minors once the program is fully in place.

Black studies was one of the demands of a student demonstration in 1970. The university created a program in 1972, but it folded in 1984 due to a lack of students or lack of administrative support, UT President Frank Horton has said.

Dr. Alkalimat said the program had no permanent structure, so when faculty members who were interested in the field moved on to other jobs, the program ended.

In 1994, members of the Black Student Union marched again, this time on Dr. Horton's residence in Ottawa Hills. Dr. Horton promised a black studies program, among other changes sought by the students.

Sandra Meeks, a UT student who was involved in that protest, expressed appreciation to Dr. Horton for keeping his promise, and predicted that the program would attract new students — "as long as we have professors of [Dr. Alkalimat's] caliber teaching the courses."

While the program is still small, university officials have high hopes for Africana Studies.

"We would like this to be a lead program in the state of Ohio," said Dr. Tony Atwater, assistant vice president for academic affairs. "It has some very unique features. We have a very creative director of the program."

Dr. Atwater said there were concerns that Africana Studies was a political sop to a special interest group, or that it would espouse a narrow Afrocentrism, which emphasizes Africa's contributions to world civilization.

"In Dr. Alkalimat we have someone who is able to appreciate that perspective, but his academic interest is much deeper than just the Afrocentrist perspective," Dr. Atwater said. Dr. Alkalimat said he does not consider himself an Afrocentrist.

Africana Studies will need approval from the board of trustees before students can earn a minor degree. That approval will be sought before the end of June. Next school year, the university

will seek Ohio Board of Regents approval for a major in Africana Studies.

Africana Studies will draw on existing departments for most of its faculty. UT offers about 22 courses with Afro-American content spread over nine departments. Two courses in multiculturalism are required for all UT students.

The Africana Studies program plans to have a public role.

A program titled "The University and the Black Community: A Symposium on Research and Policy for the 21st Century" is set for Feb. 14.

Abdul Alkalimat
Director, Africana Studies Program
The University of Toledo

Americans might be overemphasizing the importance of the past

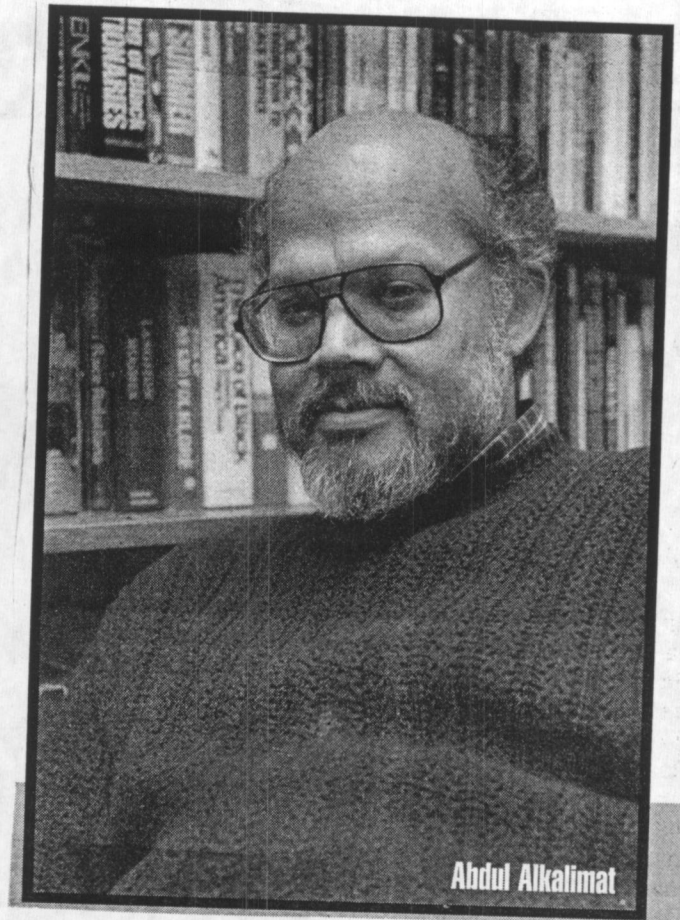
when planning for the future, says Professor Abdul Alkalimat. "What needs to be understood is that the past is gone. It's not that the past and the future are unrelated, but that the past plus the present equals the future. The present is where we need to focus our energies," he says.

Alkalimat has a vision for an improved future, a vision that would take big changes now to implement. "There has to be change in political priorities and in the distribution of the wealth," he says. "Our tax structure is set right now to allow the rich to institutionalize greed."

Alkalimat also says society should be restructured to emphasize lifelong learning, caring, and service. "We would have to take teaching very seriously," he says. "Democracy is the enlightening of the majority. Better organizing a democracy is in society's best interest. That has to be done, in the words of Malcolm X, 'By any means necessary.'"

There is good reason for whites to pay close attention to black history, Alkalimat says. The experiences of black people over the last century are now the experiences of whites — what Alkalimat calls the "niggerization" of America. Black labor has been used and manipulated for the production of wealth throughout time, he says. Workers were offered no job security, were paid low wages, and were pitted against one another. The corporate downsizing of the '80s and '90s has left many whites in the same situation as blacks in earlier days — jobless after years of loyal service, forced to seek work in the service sector.

The Chicago native has been in Toledo only five months, but he is already working to forge a better



future for the city's black community. The First Annual State of Black Toledo, a symposium organized by the University of Toledo professor, will take place February 14 on the UT campus. The program will bring community leaders, students, and citizens together to consider the problems facing Toledo's blacks and to develop strategies to improve the present and the future.

'Black Perspectives on U.S. Politics' subject of weekend conference

"Black Perspectives on U.S. Politics: Racism, Power and the voting Game," a day-long conference, will be held today (Saturday) from 9:30 a.m. to 4:30 p.m. at Carter G. Woodson Regional Library, 9525 S. Halsted Ave.

"The struggle to define the meaning, the politics and the vision of African American liberation for the 21st century is on!" says Lou Turner, managing editor of *News and Letters* and a conference panelist. Turner is also a professor of sociology at North Central College.

At the conference, the political crisis facing the African American community this election year will be one subject of discussion.

"Community Dialogue #7" will be a discussion of how race,

power and the voting game African Americans are asked to play every four years impacts on how we understand African American liberation into the next century.

Turner continues saying that the Clinton administration grabbed hold to an African proverb, "it takes a village to raise a child," while it and the Gingrich Congress abolished welfare, and thereby plunging one million more poor children deeper into poverty and homelessness.

And yet, at the same time, as the Ida B. Wells Forum states, there are nationalist, conservative, fundamentalist tendencies in the Black community exemplified by victim-blaming and "bootstrap" schemes that let the

government and corporate elites off the hook. These are some of the challenges inside and outside the Black community that we urge the community to come out and discuss.

The conference is being sponsored by the forum, which is a coalition of African American progressive activists and intellectuals coming out of the African American liberation and feminist/womanist tradition.

A partial list of speakers include Abdul Alkalimat, Barbara Ransby, Adolph Reed, Bob Starks, Williams Watkins, Tracey Matthews and Turner.

For more information on the free public conference, call (312) 747-6910.

The Department of Black Studies

Presents

A Special Lecture by

Abdul Alkalimat

Director of Africana Studies Programme
University of Toledo



**"Facing Up to the Ideological Crisis: Can Black
Studies Survive into the 21st Century"**

January 22, 1997
3:30-5:00p.m.
University Hall 347

All Are Welcome

***For additional information please call the Department of Black Studies, 292-3700**

BLACK URBAN POLITICS AND THE CHALLENGES OF THE 21ST CENTURY

Focus on Chicago

A national public dialogue
at the University of Illinois at Chicago

FRIDAY, FEBRUARY 28TH
4:00 - 7:00 P.M.
UIC CIRCLE CENTER
750 SOUTH HALSTEAD
ROOM 605

List of speakers:

Dr. Manning Marable, Director of the Institute for African American Studies at Columbia University in New York City and author of a dozen books on Black politics

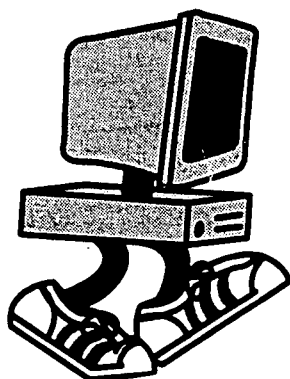
Dr. Abdul Alkalimat, Director of Africana Studies, University of Toledo. Director of 21st Century Books, founder of People's College, and former coordinator of the Institute of the Black World

Dr. Cathy Cohen, Assistant Professor of Political Science at Yale University, board member, Kitchen Table: Women of Color Press, author of forthcoming book on the black community's political response to AIDS

Dr. Leith Mullings, Professor of Anthropology at City College in New York, author of the recent book, On Our Own Terms: Race, Class and Gender in the Lives of African American Women

Bill Fletcher, Education Director, AFL-CIO, Washington, D.C., longtime black trade union activist, formerly with the SEIU, and one of the higher level black officials in the AFL-CIO

Public Lecture



**Jobs Policy As Con Job:
Prospects For Employment
In An Age Of
Technological Revolution**

Professor Abdul Alkalimat

Chair of Africana Studies

University of Toledo

Author of Job Tech

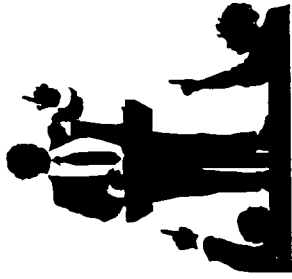
Scripps Humanities Auditorium

Wednesday April 16, 1997

6:00 p.m.

Sponsored by

The Intercollegiate Department of Black Studies



1997 Martin Luther King Jr. Public Affairs Lecture
Sponsored by the Department of African American Studies

PROSPECTS FOR BLACK LIBERATION IN A POST-INDUSTRIAL WORLD

Thursday, April 17, 1997
Grant Auditorium
6:00 PM - 8:00 PM

Professor Abdul Alkalimat
Director of the Africana Studies Program
University of Toledo

Abdul Alkalimat is a leading African American intellectual, political and cultural activist. Alkalimat has been involved in the academic Black Studies movement in the USA since 1965, almost from its inception. Between 1968 and 1969, he helped to found the *Black Scholar* and the Institute of the Black World and directed the Institute's first national summer semester in Black Studies in Atlanta in

1969. He has taught in the Departments of Afro-American Studies at Fisk and Illinois Universities and has written one of the standard Black Studies Text, *Introduction to Afro-American Studies (A People's College Primer)*, 1984. Alkalimat is currently Professor Sociology and Director of the Africana Studies Program at the University of Toledo.

Africana Studies & the International House

presents

Prof. Abdul Alkalimat, Chair of Africana Studies at UJ

***An Informal Discussion about the department, current events, &
topics you would like to discuss...***

JONJGHI!!!

7:31 P.M.

6th Floor Lantern Lounge

This is a time for reflection on the past and anticipation of the future. We've had 30 years of Black Studies, and we're on the verge of the 21st century. It's a sort of last chance for those of us who were there at the beginning to have a say and help forge the next stage of development as well. At least that's the optimistic view, and it's my view.

It has been my privilege to have been an intellectual activist throughout this recent history of Black Studies. In the 1960's I was a graduate student and a SNCC activist who got involved in Black Studies from the very beginning. I guess I'm a veteran. It's great to have persevered and be in position to have a say at this time, to reflect on our history with an attitude of self criticism, and to help plot a line of march for the future.

The main thesis of this presentation is that Black Studies reflects the contradictions of a complex political culture - including the so called mainstream of society, Black people, and specifically the American institutions of higher education. This seems a simple point and yet it has to be understood as a broad dynamic process usually not understood (or admitted) and certainly not reducible to a great person theory of history (whether a Michael Jordan type or even a full dream team!), or even salvation from the ancient wisdom of Africa, the mother land. Indeed, by examining the basic historical forces at work we can understand how we have developed over the last 30 years, then we can more carefully plot a course for the next decade or so.

Black Studies emerged after the decisive years 1965-1966. This was a turning point in the popular political culture of Black radicalism. Martin Luther King led the Selma to Montgomery march and contributed to the passage of the 1965 Voter Rights Act in May. This was the symbolic victory that virtually ended or at least transformed the southern based civil rights struggle into a more radical fight modeled on third world national liberation movements. This was a more complex problem than civil rights, and changed Black political culture. This change was dramatically unleashed by the assassination of Malcolm X on February 21st as well as several civil rights activists in Alabama: Jimmy Lee Jackson February 26th, Rev James Reeb on March 11th, and Viola Liuzzo on March 25th.

The mass turning point from civil rights to Black liberation was the greatest urban rebellion in US history (up to that point) the insurrection of Watts California in August, 1965: 34 dead, nearly 1000 injured and 4000 arrested, property losses over 200 million. Watts reoriented Black political culture from the goal of seeking first class citizenship within the structure of US

democracy, integration as first class citizens, to the goal of liberation based on destroying the structures of oppression and exploitation, the rebirth of a new Black community. The approach or method of struggle changed from one with emphasis on persuasion and negotiation to an emphasis on power struggle.

In the early summer of 1966 James Meredith was shot leading a march into Mississippi. This set the stage for the militants of SNCC to proclaim Black Power as the new ideological icon of the movement. Black Power became the clarion call to urban youth in the industrial north. Major rebellions were breaking out, such as in Chicago and Cleveland. Finally, the political break with civil rights took place with the formation of the Black Panther Party in October 1966, and the major summer of rebellions in 1967, including Newark (26 dead) and Detroit (40 dead).

It is important to revisit these times as they help us understand the political and polemical origins of Black studies. Black studies is not the direct result of the civil rights movement though it could not have existed without it. Black studies was part of the newly emerged Black power movement. This is an ideological difference based on different regional priorities and different class forces. The South was ending a historic fight for democracy denied after the Hayes Tilden Compromise of 1877. The North had a smoldering ghetto of underemployed youth suffering from a de facto segregation and economic lock down in enjoyment of the formal democracy the south was fighting for.

The civil rights movement on the American campus had been designed to reform higher education for small numbers of Blacks as the vanguard of integration. The Black power movement was designed to fight for resources and protection for a critical mass of students and faculty who would be forced to chart their own way in a hostile context.

The ideological orientation came from Malcolm X, but the objective forces - the students - came from the mass motion linked to civil rights and Martin Luther King. It was only after King was assassinated in April 1968 that Blacks were invited into the 1960's expansion of higher education.

"Between 1955 and 1965, the number of students (undergraduate and graduate) enrolled in US colleges and universities more than doubled. The total of three million students enrolled during that one decade more than equaled the total number of students enrolled during the previous three centuries of American higher education."

This situation was based on the expansion of the economy in what turned out to be the last days of the reigning US global empire.

The dramatic increase in Blacks in higher education is clear. In 1947 Blacks were 3% of mainstream higher education, and this remained the pattern until 1971 when it was up to 8.4%, and 1976 when it rose to 10.6%. There were two critical ideological struggles that defined the content of the Black Studies in its first decade. I would like to argue that ideological struggle continues to be the overarching framework, in other words it is a broad policy debate that sets the stage for understanding virtually all important developments within higher education.

1. The first struggle is the confrontation by Black power with the institutional racism of higher education;
2. The second struggle is within the Black community of different ideological tendencies.

The American campus was either hostile or indifferent, and certainly unprepared for Black students who enrolled in large numbers after the murder of Martin Luther King in 1968. The first program started in 1967 at San Francisco State University and by 1970 it has been estimated that 2/3 of all 4 year schools had some kind of program. The general pattern was for each program to begin with a student protest, some form of social disruption. This was followed by a clustering of local resources with external consultants and the quick fix design of a Black Studies program, then various redesign schemes for a process of social experimentation.

Two general points seem fair: first, the disciplines most exposed by this process remained somewhat protective and not open to self criticism and debate. What did happen is that both History and Literature turned inward and used this energy to reinvigorate their disciplines. Out of this have come some of the most important Black Studies scholars. However, these disciplines did not embrace Black Studies any more than the militants were rejecting these disciplines. It was a standoff but one can hardly hold the youth responsible. This led to the second point which is that as a result of this relative isolation Black studies was forced into a "lifting itself by its bootstraps" process by which he just managed to survive.

In relative isolation Black Studies kept absorbing the ideological trends of the Black power movement, both from the students and community, as well as the faculty who were drawn from these pools of relative outsiders of the academic scene rather than a standing ready corps of academic professionals. On the cutting edge of Black Studies a war erupted between what was then referred to as the cultural nationalists and the revolutionary nationalists. Nowhere was this more critical a division than at UCLA when in 1968

these forces clashed and two Panthers were shot dead in opposition to a cultural nationalist take over of the newly created Black Studies program.

In retrospect it is clear that the Panthers could not have sustained their bid for control of Black Studies at UCLA or anywhere else for that matter without a more institutionally viable theory and method, and cadre of professionally oriented leadership. On the other hand, it is clear that cultural nationalist could advance only because they had support from campus administration as they found it mutually convenient, much like Elijah Muhammad found common cause with the KKK, they both wanted to keep apart and united to do so. When it looked like they were "dissing" the campus administration they were merely fulfilling their job description.

Today, this ideological struggle, though in different form, continues to define the contours of Black Studies. My thesis is that this is no longer an isolationist versus revolutionary ideological battle, but a struggle between a new form of isolationism versus a reformist accommodationism. The US campus is being forced to downsize like all US firms, hence there is a return to the antidemocratic meritocracy giving rise to an elitism in Black Studies, a reversal of the mass orientation of the past. This has led to a refiguring Black Studies around a series of elites and "star" appointments to bolster the visibility and prestige of the campus. The racism of the campus is now cloaked in the veneer of quality.

The internal debate within Black Studies has changed because the revolutionary option has subsided, and the debate is now being publicized as between two groups of institutional elites. On the one hand there are the stars of Afrocentrism, and on the other hand there are the post modern Black elites of the humanities. These recent leaders of Black studies are no less polemical than the founders of Black studies. They write each other out of Black studies on a regular basis, though their punches tend to be more rhetorical than their more bloody history.

I am arguing that major ideological struggles continue to dominate the development of Black studies. These ideological differences are not a negative deviation in academic circles, but rather the norm for the development of academic fields of study, especially in the humanities and social sciences. There are numerous examples of this, such as how nationalist has driven the writing of history, or how the fight against Marxism has dominated the development of the social sciences since Weber, or how even art movements get manipulated into prominence in a cold war or hot war context.

In this instance, within the ideological development of Black studies there has been the advancement of theory and research on which the field has prospered. Therefore rather than condemn the ideological wars it is my purpose to go deeper and see what else is being done. I would like to identify and discuss the content of five fundamental modes of thought or theoretical projects that define the intellectual work of Black Studies. I am of the position that we are in a very exciting period in which the ideological debate has given birth to a clustering of intellectual projects and theoretical models. It is essential that we discuss these developments and push forward from ideological polemics to a scholarship that rediscovers the methodology of our predecessors, DuBois, Woodson, Frazier, and Hurston.

1. The Pan African Experience:
2. The National Black Experience
3. The Black Religious Experience
4. The Black Woman's Experience
5. The Experience of Black Workers and Poverty

Thus far I have argued that the origin of Black studies and its thirty year history has been shaped by two ideological debates grounded in the general social condition of Black people in US society. Further, within this, I have tried to identify and discuss five major theoretical projects within the field. Now, in the remaining time, I would like to suggest where this approach leads us in terms of the future of Black Studies.

First it is clear that we live in revolutionary times. Not in the rhetorical or even naively hopeful sense that we "wanted" a revolution in the 1960's (but couldn't or didn't have one). No, the revolution today is a fundamental transformation of the objective conditions of life, of production and social existence for most people on the planet. My references for this include such important work as Third Wave by Toefler, The End of Work by Rifkin, Entering an Epoch of Social Revolution by Nelson Peery.

The main thesis is that this is an era of technological revolution on the scale and importance of the industrial revolution. This is the era of electricity at its highest stage the computer, and corresponding breakthroughs in the biochemistry of life. This new scientific and technological stage is transforming social life. Existing organizational forms are downsizing and

being reengineered, while new forms are developing. The speed of communication and transportation are making the global experience instantaneous and available to everyone. Finally, there is an unprecedented economic polarization taking place such that rather than the hope of a rising standard of living more and more of the worlds population are being forced into a fight for survival. This is true in Africa, and this is true in Ohio.

My approach then leads us to consider how the above three key factors are impacting the **US** campus and create a context for the further development of Black Studies.

1. The new technology
2. The global context
3. The new class polarization

In conclusion, it is possible to state that there is a great future for Black Studies. However, it is not a future that can be determined willy nilly from the wide expanse of someone's imagination or dictate. Rather, it is a future to be crafted through the collective collaboration of the scholars and students in the field, working in the concrete context of higher education. The future of Black Studies will be a microcosm of the survival of Black people in third wave society.

Here's a proposal for you. Let's create an educational program to benefit the most undisciplined, angry, predatory, and morally degenerate children in America. Furthermore, let's claim that the dialect spoken by these children is not a form of English at all, but rather a West African language. And let's call that language Ebonics. And let's train teachers to speak and understand Ebonics so that it can be used as the language of instruction in the public schools. And to top it off, let's get the federal government to foot the bill.

Does that sound familiar? If so, you're no doubt aware of the furor that has arisen recently over an innocuous and common-sensical proposal promulgated by the Oakland (CA) School Board.

Let's look at some facts. Since 1981, California has funded a voluntary Standard English Program for the purpose of training teachers to educate the many Black students who enter school speaking non-Standard English. On December 18, 1996, the Oakland School Board voted to make a version of that program mandatory. This move sprang from the realization that poor Standard English proficiency was at the root of the deficient academic performance of many Black students in the district.

The solution, as the Board saw it, was to train teachers to recognize the systematic ways in which Black English Vernacular (BEV) differs from Standard American English (SAE). This awareness could then be mobilized to teach spoken and written SAE, in the expectation that heightened SAE competence would boost children's academic proficiency and prepare them linguistically for

jobs that yield middle class incomes. In fact, there is a respectable body of research demonstrating that speakers of BEV learn SAE best when BEV is used as a springboard for teaching them SAE.

The anticipated outcome is hardly undesirable, and the proposed means for achieving it seems eminently reasonable. So one might well ask why the plan has generated such widespread scorn and rage, not only among prominent African-Americans but within the wider society as well.

First, in the mind of the general public, the terms "dialect" and "language" encode a major status difference; a dialect is viewed as a sloppy approximation of some pristine language. Second, the way we speak is closely identified with who we are; so the suggestion that a large percentage of black children in America don't even speak English feeds into a widespread anxiety, among both Blacks and Whites, about the successful assimilation of African-American youth into American society. Third, the Oakland School Board's resolution was clumsily written and needlessly provocative.

We often use the words "dialect" and "language" in everyday discourse, so it's not surprising that we think we know what we're saying when we use those terms. In particular, we expect languages to coincide neatly with political boundaries, and we think of dialects as being inferior to languages. But it turns out that these matters are not nearly so clear cut as they might first appear.

It often happens that linguistic boundaries fail to correspond to political boundaries. Most Americans assume, for example, that all the Chinese in China speak Chinese and hence can understand one another's speech. The fact of the matter is, though, that the "Chinese" spoken in Szechuan is utterly incomprehensible to a speaker of "Chinese" in Canton. (Fortunately, these people can communicate through a common writing system.) If Szechuan and Canton were different countries, no one would be horrified if Szechuanese and Cantonese got referred to as different languages rather than as different dialects.

On the other side of the coin (and the world), speakers of Icelandic, Norwegian, Danish, and Swedish can all more or less understand one another. A wag once remarked that a language is simply a dialect that has an army and a navy; and indeed, if the Scandinavian countries constituted a single political entity, no one would be scandalized if Swedish and Danish were to be called separate North Germanic dialects rather than separate languages.

The fuzziness that inheres in the way we ordinarily use the terms "dialect" and "language" has led linguists to redeploy those terms in fresh ways and to discard as useless the hierarchical status that those terms occupy in ordinary parlance.

To the linguist, a dialect is simply a way of speaking that differs systematically from some other way of speaking. These systematic differences can show up in vocabulary (SAE "how come" vs. Northwest Ohio "hows come"), in syntax (SAE "The cat needs to be fed" vs. Northwest Ohio "The cat needs fed"), and in sound

(SAE "cat" vs. Midwest "ket").

BEV is no different from any other English dialect in this regard. It has a distinctive vocabulary (SAE "show disrespect to" vs. BEV "diss"), a distinctive syntax (SAE "It's big" vs. BEV "It big"), and a distinctive sound system (SAE "youth" vs. BEV "youf").

As long as dialects are more or less mutually intelligible to the people who speak them, linguists regard them as comprising a single language. (Ironically, those speakers of SAE who claim that BEV is incomprehensible lend unwitting support to the claim that BEV is a separate language.) A language, then, is a group of mutually-comprehensible dialects. Everyone has a dialect; you can't speak a language without one.

Typically, one or more of these dialects will emerge as the "standard." In the English-speaking world, there are many such dialects. SAE differs systematically from Standard British English; and the "standards" in Australia, Singapore, Scotland, and South Africa differ systematically from those in America and England.

In fact, there is no one dialect that counts as the "standard" in the U.S. What is "standard" in Mobile isn't considered "standard" in Boston, and vice versa. And white Midwesterners, who often pride themselves on not having a dialect, should hear what they sound like to outsiders; a fish doesn't know it's in water.

How does a dialect get to be a (regional or national)

"standard?" Simple; by accidentally being the dialect spoken by relatively powerful, high-status people. Standard dialects derive their prestige from the prestige of the people who speak them, and it is for this reason that what counts as "the standard" can vary not only from region to region and from era to era but from social class to social class.

Far too many of us cling to the indefensible position that there is some neutral set of linguistic virtues according to which dialects can rationally be ranked. But there is nothing intrinsic to the grammar of SAE that makes it linguistically superior to BEV. SAE simply happens to be spoken by people who enjoy a higher social status than that occupied by most speakers of BEV.

This is not to say that we should grant all dialects equal status in our public schools. A standard, arbitrary though it surely is, plays a unifying role within a culture and serves as a lubricant for social mobility. Therefore, all American children must be taught to read and write SAE, and this is exactly what the Oakland School Board wishes to accomplish.

The question then becomes how to reach that goal with a population that enters school speaking some dialect other than the standard, and the Board has a reasonable plan for meeting that objective.

Consider the teaching of standard spelling, for example. SAE speakers often spell "their," "there," and "they're" identically. It's no mystery why this happens; the mistake follows

directly from SAE pronunciation. In SAE, these words are pronounced identically, so novice writers who speak SAE tend to spell them identically. No one views such errors as evidence that these writers are uneducable or cognitively impaired.

BEV speakers behave similarly. In BEV, "want" and "won't" are pronounced identically; so it comes as no surprise that novice writers who speak BEV typically spell those words identically. The Oakland School Board is not advocating that such mistakes go uncorrected. Rather, it mandates that an awareness of BEV speech patterns be invoked for the purpose of teaching SAE pronunciation, reading, and writing. Using BEV in this way is common sense, as the example shows.

A second reason for the controversy is that "proper" English has always been emblematic of belonging to the mainstream of American society. Black people, as well as all non-English-speaking immigrants, have long sought acceptance and achievement through speaking "proper" English, SAE. Led by the minister at church and the teacher in school, Black leadership has always been committed to "proper" speech and writing. At the same time, these leaders acknowledge the practical value of using BEV to communicate within the community.

Until recently, the direction of linguistic change within the Black community was toward more people speaking SAE. The reason for this was that there was an expected payoff; mastering SAE would lead to employment. This was pretty much the story for the entire Black community. Although some speakers of SAE didn't

get jobs, they did get the approval of the middle class leadership within the Black community. This approval was a status reward worth having, since everyone lived in the same community, and SAE was a prerequisite for leadership within it.

Now things have changed dramatically. The Black community is increasingly polarized by class, with the consequence that middle class Blacks live in different neighborhoods than poor Blacks. Moreover, the school-to-work model has ceased to be effective for poor people. Finally, the social isolation of poor Black people has increased the number of people whose social mobility is limited due to their speaking only BEV.

The liberal credo is that we are all Americans -- Blacks and Whites. However, when the Oakland resolution held that BEV was a distinct language, a crisis of identity erupted. White Americans asked, "Who are those people, anyway? Americans? Not if that stuff they speak is another language." The assimilation of immigrants and the descendants of former slaves is the great national myth; and if it doesn't happen, then the national self-image is challenged.

So we are left with a terrible dilemma. On the one hand, our national psychology forces us to hold the feet of BEV speakers to the fire of SAE; while on the other hand, the failure of our social policy condemns poor Black youth to a world of social isolation and unemployment. Both horns of this dilemma have to be addressed successfully if we are to advance the health and well-being of our society.

The third reason for the hue and cry is the Oakland School Board's turgidly written, public relations-deaf, and linguistically naive resolution outlining its plans. To a populace justifiably suspicious of yet more self-esteem-boosting euphemism, the term "Ebonics," a renaming of BEV, had an ominous and new-fangled ring, although the term has been in use since 1973. And the Board referred to BEV as a "language," not as a "dialect," further infuriating a public for whom the difference in those terms is weighted with an enormous status distinction. Moreover, this difference initially appeared to have financial consequences; it was feared that public funds supporting the teaching of English as a Second Language might be used to underwrite the Oakland initiative.

We reject totally the Oakland resolution's assertion that BEV is some species of West African language. BEV is an American phenomenon, something created here, and something that has to be grappled with here. Its connection to West African language patterns is at best remote. Indeed, West African forms of English differ dramatically from BEV.

Less remarked-upon locally is the resolution's claim that BEV is "genetically based." This is trivially true in the sense that all human languages are genetically based by virtue of having characteristics that make them acquirable by human children; but it is absurd to claim that culturally transmitted characteristics of languages (or dialects) are genetically hard-wired-in.

Be that as it may, let's keep our eyes on the prize here. The Oakland School Board has adopted a sensible solution to a serious problem, and for that it deserves plaudits rather than brickbats..

1987 words

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Thank you Judge Franklin.

It is an honor and privilege to share this dais with such distinguished members of our community and University. Having just arrived a few months ago let me just say that in the months to come I hope to meet you all. We need your support if our Africana Studies Program is to grow and develop. We want you to consider us a continuation of Dr. King's legacy as well.

Tonight it is an honor to introduce our guest and main speaker at this very important dinner. All my life I have been a scholar activist, and all my life it has been an awesome responsibility to face the standard set by Dr. King in his life and work. This is the significance of such a scholarship dinner. Yes, it is important to help people get a college education. But think of it, helping the youth of this community emulate Dr. King goes well beyond self advancement towards the salvation of our community.

Dr. King was fond of urging all of us to realize our full potential. He would say, if you

can run, go ahead and run; if you have to walk, then walk; but if you have to crawl then do that but keep moving. Well, some of have to crawl and some have to walk, but some of us can run, can jump and in the end, with dedication and hard work someone achieves the heights of running the fastest and jumping the farthest. Tonight we are blessed with the opportunity to hear from someone who is just that person.

Jacqueline Joyner-Kersee, was born in the heat of the civil rights struggle, while King was on the front lines of the Albany Georgia campaign. She has commented "We didn't have a lot in terms of material things but we always had love." With this love and her own determination she went on to earn a degree in history at UCLA, and has subsequently been awarded two honorary doctorates from Washington University in St. Louis and the University of Missouri. She is a woman of substance.

We all know her as one of the most outstanding athletes of our time. She holds the American

record for the long jump and the 50 and 60 meter hurdles. She hold three Olympic gold medals and a total of six Olympic medals overall. Last summer in the Atlanta Olympics, she took a broken body and a position far behind the leaders, but with great determination and support from her trainer husband, her one last jump captured a medal. She proved to be a champion who could face adversity and rise above it.

But let us not just think of her as an athlete. She is a good citizen in the legacy of Dr. King. She has formed her own foundation and is actively working to build a community institution so that she can instill in others what has made her such an important role model.

Sister Jackie, it is my honor to welcome you, and I ask you all to join me in welcoming to the podium our guest keynote speaker, Jacqueline Joyner-Kersee.

**Self-Direction, Responsibility, and Self-Discipline:
To Endeavor to Better Ourselves and School
Scholastically and Notably**

Address by Abdul Alkalimat to the Annual Induction program of the Scott High School Chapter of the National Honor Society. March 12, 1997

The challenges facing young Black honor students face all Black people. The main difference is that being an honor students simply raises the expectations of success.

Since the slave trade Black people have always been exploited and oppressed. First Black people were slaves, forced to pick cotton and create the wealth of the 19th century. After emancipation Black people were free but continued in the cotton fields as sharecroppers, still creating wealth for someone else. Then Black people migrated to northern cities and took jobs in the factory system.

Each of these three experiences brought change and each stage had its characteristic intellectual leaders. First, during slavery, there were people like David Walker and Frederick Douglass, Sojourner Truth and Harriet Tubman. They fought against slavery and helped lead their people to freedom. Then we had Anna J Cooper and Ida B Wells, along with W.E.B. DuBois and Booker T Washington during the early 20th century. Each of these people fought to protect the Black community from attack and develop leadership and a solid institutional basis for Black social advancement. Finally in the 1960's we had Martin Luther King and Malcolm X, Zora Neale Hurston and Ella Baker. These leaders organized broad movements for social change and an expanded horizon for democracy.

But now we face a new and more dangerous challenge than every before. You have to be even greater than all of these great leaders than we have mentioned. The great people we need are not the return of these past and gone forever leaders, but it is you who must rise to new heights.

There is a revolution taking place in society so that we are moving into a fourth stage of the Black experience. The revolution is the technological revolution in which two important developments are taking place. First the computer is now the main tool and the Internet is the place where the 21st century is being created. Second, the changes taking place mean that most of the society is being forced down to a lower quality of life. This latter development is being

faced by the majority of people in the Black community. This includes most of you. The average graduate of Scott High School at the height of the factory system could get a good job after graduation. Now everyone knows that's impossible. Today a high school education forces you into minimum wage and a life no one is satisfied with, no matter what grades you make. The dangerous fact is that even those of you who are here in this wonderful ceremony are not safe from this fate.

But here you are, our best. The ones most likely to succeed. I am here to tell you that yes, you can succeed. You can be the ones who grasp the computer and the Internet. You can be one of the ones to get into college, or into a skilled trades. This is a question of common sense, hard work, constant sacrifice, making no excuses, and being as competitive in the classroom as on the basketball court or in the beauty parlor. But I am here to challenge you to do more than this, because if you do this you will be a good person but living in a not so good community.

Each one of the leaders I just mentioned was important because they not only got individual achievements, but did so to serve their people. This is your challenge. We need you to strive to be leaders of your community, and for this you got to know what your people need. When slaves they need to be free. When free they needed to organize themselves and build their community. When gathered in cities they needed to organize movements to transform society and create a place in the mainstream for Black people. Today we need leaders who will end poverty, end the need for prisons and police, clean up the environment, and end war.

Wow, these are such lofty goals. Can they be achieved? Well, it might take a long time. Once there was a foolish old man who wanted to move a mountain. He got out a shovel and a wheel barrel. People stopped and said "foolish old man. What are you doing?" He replied, I'm moving a mountain. They laughed and said you'll die long before you're through. He then said "but I will live a long time and then be replaced by my sons who will be replaced by their sons and eventually we will move this mountain. We have no choice." I suggest to you that these lofty goals are no more lofty than ending slavery, building a community in a racist society, or building a movement to fight racism. We simply have no choice.

You are our scholars, but can you also be foolish like the old man and start to move this mountain?

Black History Month: 1996

THE TECHNOLOGICAL REVOLUTION
AND
PROSPECTS FOR BLACK LIBERATION IN THE 21ST CENTURY

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The general themes being discussed this Black History Month reflect a mass political consensus. Most activities this month will at least give nominal support to the belief that the main content of Black history is the fight for freedom, justice and equality. Any reference to Frederick Douglas, Sojourner Truth, Harriet Tubman, Martin Luther King or Malcolm X makes this point. Indeed this is one of the main reasons why this ritual observance of historical reflection is so powerful and has gripped the soul of the African American people. Whatever the level of struggle at any given point, it is always politically motivating and spiritually uplifting to review the glorious history of resistance and to engage in the intellectual war dances in which scholarship is used to help formulate our plans for Black liberation and engender the courage and commitment in our youth for the struggles yet to come.

This is a wonderful time of the year. We enjoy ourselves and learn a great deal. However, history is not merely a function of what we want although human consciousness is a very important and necessary factor. The desire for freedom has been ever present, but just wanting it has never made it so. History is not simply a narrative of social movements, although these narratives are the scripts we read that capture the drama of historical experience. There is no more important stories than the slave revolts, the might and majesty of the Garvey UNIA movement, or the massive power and heroism of the civil rights movement. But for each of these movements, strengths and weaknesses are to be found in how well they take advantage of the structural condition under which they developed. These were actions of freedom, but within a definite (limiting but not determining) context.

History is fundamentally structured by the constant motion of objective forces changing in ways that are not merely "intended" but have an independent life of their own. Historical consciousness is most powerful when it is able to grasp these forces, understand them, and on that basis make a plan to maximize human emancipation. Social movements are most powerful when they connect the spontaneous strivings of mass protest with the ideology and organization required to maximize the possible. It is for these reasons that this talk will focus on the objective forces, technology and economic structures, and on that basis discuss why what was formerly the impossible is becoming possible, why our

vision of Black liberation can be transformed into a living reality.

This talk will focus on two main points. The first point is that in the long run the greatest force for change in history is technology. As such, technological change is a historical force that, more than any other, sets the objective context for consciousness and social movement. In other words, what is usually missing in discussions during Black History Month is a focus on how technological change contributes to the structural basis for Black history. Once we have clarity on this, then it impossible to grasp how ideological positions and social movements did or did not, do or do not, contribute to real historical change.

My second point is to discuss how technological change, when fundamental and systemic, leads to conflicts that get resolved by changing society one way or another. Economic transformation through the polarization of wealth and poverty is usually at the base of these conflicts. This usually leads to the destruction of the old way of doing things and the construction of a new society.

This is the approach that seems most useful in explaining the deepening social crisis that we face today. What is truly unique about the end of the 20th century is that we are undergoing a transformation no less than the 19th century with the rise of the industrial stage of capitalism. We are at the beginning of a new revolutionary transformation, the most important aspect of which is the birth of a new class in history. At the heart of this new class are those Black and immigrant workers tossed into the street and forced to fight to survive.

So, my two points are first the technological revolution and its importance for Black history, second how the current technological revolution is forcing the fundamental restructuring of society, creating a new class which can be the basis for the new society.

Technology and Black History

The entire sweep of Black history needs to be re-examined on the basis of the thesis that technological change creates the main structural context for the grand historical narrative of enslavement and the subsequent freedom struggle. However, for our immediate purposes the main point I want to make can be illustrated as part of the general process of the rise and fall of industrialization, specifically the two cases of the mechanization of cotton production and the electronic transformation of the auto industry. Cotton and auto, as the leading sectors of the U.S. economy, 19th century agricultural and 20th century industrial production, helped to structure more than one and a half centuries of Black labor. It has been this economic structure of how agriculture and industry have utilized Black labor that has set the stage for all of Black history.

The main point here is to demonstrate that, for both cotton and auto, technological innovation led to increasing the demand for Black labor. Conversely, subsequent technological innovation led to the expulsion of Black labor based on this same motive, the search for greater productivity, competitiveness and hence more profit. First the use of technology that leads to inclusion, and then technology used to exclude.

Cotton

Cotton was grown in India and Egypt as the basis for cloth, but England had first used wool for that purpose. In fact the British woolen manufacturers were so set on maintaining their dominant market share that they got the Calico Act passed in 1721 forbidding the importation of Calico cotton cloth from India. But the political forces whose interests converged on cotton as the cheaper cloth helped get this act repealed by 1774. During these 50 years the British cotton industry developed without foreign competition, but when the Calico Act was repealed capital was forced to invest in efforts to invent machines to help the British cotton textile industry become competitive with the cheap, labor intensive, cotton production from the East. The first new technology of spinning machines was patented in 1738 (John Wyatt), but the factory use of even more developed technology began in the 1770's with the water power cotton mills of Richard Arkwright, and the steam engines of James Watt in the 1780's. In 1761 the cotton industry was so undeveloped that it did not employ any workers in Manchester, but by 1774 (just over 10 years later) there were 30,000 people in the industry in or near Manchester. This textile mill technology was imported illegally into the United States by Samuel Slater to set up the first U.S. factory mill in Pawtucket, Rhode Island in 1790.

The expansion of slavery in the American colonies was a function of the demand for more cotton, especially by the textile industry in England. However, it is to the technological innovation within the US slave labor plantation system that we have to look for the critical turning point.

In 1792, Eli Whitney graduated from Yale University and went off to Georgia to teach school. In an environment of cotton plantations he was quickly confronted with the major problem in cotton production: how to speed up the process of cleaning cotton in preparation to shipping cotton bales of 1,000 pounds each to the textile mills. There was a cotton gin in use that worked well with the long staple cotton of the sea islands, but that technology would not work with the short-fiber or green seed cotton that was suitable for most soil conditions of the South enabling cotton production to spread. It is generally believed that in less than 2 weeks Whitney designed a cotton-gin for short-fiber cotton, although the historian Herbert Aptheker reports that this cotton

gin developed from the drawing of a slave in Mississippi. (Workers have been ripped off at the suggestion box for a long time!)

The cotton gin increased productivity in a very dramatic way.

When cleaning the cotton by hand it took one slave a complete day to clean one pound of cotton. The hand powered cotton gin increased this productivity to 150 pounds per day, and with steam power driving the gin one slave could produce one bale or 1000 pounds per day. So the statistics speak for themselves. Before the cotton gin, in 1790, the US produced 6,000 bales of cotton, by 1810 this was up to 178,000 bales of cotton, and by 1860 4 million bales of cotton. By 1820 cotton was over 50% of all US exports and after 1825 US produced cotton was 80% of the commercial supply on the entire world market. Cotton had become King, meaning that from 1830 to 1860 more money was invested in land and slaves for cotton production than all the rest of the US economy put together! In 1790 there were 700,000 slaves and by 1860 there were 4 million, of whom over 70% were in cotton production.

Black people were pulled west by the expansion of the cotton belt, so that after beginning with a concentration in South Carolina, the main concentration of Blacks had moved over to Mississippi, Louisiana and Alabama. Moreover, this cotton based economy persisted even after the Civil War. The Civil War was a war over control of the federal government and the commanding heights of the national economy. But, it was not over a fundamental economic revolution in the South as the tools and techniques for cotton cultivation remained the same. What changed was the form of political power, but most of the basic economic processes remained the same.

In the sharecropping system adopted after the end of slavery, the main change was the social organization of production, from forced group labor to family labor, although the rest basically remained the same. In fact, it was the low cost of labor under both slavery and sharecropping that enabled the US to generate the wealth out of the cotton industry that it did. But, this system also had the effect of forcing the South into stagnation and backwardness. Little industrial investment was encouraged, and social relations were polarized to maintain the elite culture of the plantocracy. Black people lived under a form of virtual fascist rule under slavery and sharecropping, a barbaric politics that served economic interests in the South and the North.

The political change of the Civil War was not equaled by changes in the economic system until World War II. The critical event was a technological innovation, the mechanical cotton picker.

Two brothers named John and Mack Rust had begun testing a machine in 1931, and achieved some success but their machine was not commercially viable as it was not structured for mass production. The break through came when the work was continued by International Harvester working with a plantation in Clarksdale, Mississippi.

Here is how one account sums up the introduction of the first commercially viable version of the mechanical cotton picker:

"An estimated 2,500 to 3,000 people swarmed over the plantation on that one day. 800 to 1,000 automobiles leaving their tracks and scars throughout the property."...The pickers, painted red, drove down the white rows of cotton. Each one had mounted in front a row of spindles, looking like a wide mouth, full of metal teeth, that had been turned vertically. The spindles, about the size of human fingers, rotated in a way that stripped the cotton from the plants; then a vacuum pulled it up into the big wire basket that was mounted on top of a picker. In an hour, a good field hand could pick twenty pounds of cotton; each mechanical picker, in an hour picked as much as a thousand pounds....picking a bale of cotton by machine cost....\$5.25, and picking it by hand cost...\$39.41. Each machine did the work of fifty people...What the mechanical cotton picker did was make obsolete the sharecropping system....

The result of this technological innovation was that the sharecroppers were literally driven off the land in the great migration of Black people out of the rural South into the urban industrial North. From 1910 to 1970, over 6 and a half million Black people migrated, but 5 million left after 1940 showing the impact of the mechanical cotton picker. Now only half of the Black community was in the south, and only 25% remained rural. Everything began to change. The historical mass Black experience of cotton, under slavery and sharecropping, was bracketed by two technological innovations: it began with the cotton gin and ended with the mechanical cotton picker.

The cotton gin had pulled Black people into the plantation system of the deep south, and under the control of fascist terror.

While Black people were slaves the resistance they adopted included a multitude of private acts of protest, while the public forms of collective protest included the underground railroad and the slave revolt. While sharecroppers they faced peonage and the lynch rope, but continued to fight back in the form of organizations, from the Southern based tenants union to the NAACP based on New York. However, it was only after the need for Black labor in the rural South had been eliminated, and Black people had migrated to the urban industrial scene gaining more education and

resources of all kinds, did the right mix exist for the powerful civil rights movement to emerge.

Auto

The driving engine of US capitalism has been its industrial development supported by its agricultural base. The automobile industry is critical as it represents the convergence of steel, glass, and rubber production with petroleum, highway construction, and massive repair and parts support along with a wide diversity of other economic linkages. At its height the auto industry was one of the greatest employers in the economy.

The first commercially viable automobile dates from the late 19th century, as a product of highly complex craft production techniques. Automobiles used to be produced one at a time. In the 20th century Henry Ford led the revolution that transformed auto technology, from universal standards for exchangeable parts to the moving assembly line initiated in 1913. Because of Ford, General Motors and Chrysler auto companies, Detroit was to auto as the Mississippi delta was to cotton.

The use of the term technological innovation should always be thought of as a diverse process of discovery through trial and error, a process of incremental gains that in the end, when successful, eventually produces a big impact. Auto is a good example. The moving assembly line was created in 1913, and it turns out to be the end of a long process of technological innovation. In 1908 auto's were put together by assemblers, people who performed a whole series of tasks, gathering up parts and then fitting them together. The average assembler took nearly 9 hours before they repeated one task a second time. The Ford company led in three kinds of innovations of auto parts and assembly: interchangeability, simplicity, and ease of attachment. Thus, by 1913 the task cycle was limited to one task and took only 2.3 minutes, each assembler walking from spot to spot where each auto was being put together. The moving assembly line meant that the worker would stand still and the auto would move so that each task cycle was reduced further to 1.2 minutes less than one year after it was installed.

Ford was clear on what this could mean for his profits, and workers, especially Black workers, could see what it meant for them in wages. In 1917 when agricultural work meant less than one dollar per day in wages in Mississippi, Ford was paying five dollars a day. In 1910 there were 6,000 Black people in Detroit and by 1920 there were 41,000 making Detroit the fastest growing Black community of all major US cities. In 1916 there were 50 Black people working for Ford Motor Company in Detroit, and by 1920 there were 2,500. This means that if people were living in families of 4 each, then in 1910-16 about 3 % of the Detroit Black community was connected to Ford, but by 1920 that was up to 25%.

At a GM plant in the 1980's one car was build in 31 hours, in a little more than 8 square feet, with an average of 1.3 defects per car. At this same time Toyota built a car in 16 hours, in less than 5 square feet, with an average of 0.45 defects per car.

Lean production began in the 1950's and by the 1970's and 80's has transformed standards for the auto industry on a global level.

Here is one account of what happened to Ford during the 1980's:

Ford...carried out...investing \$28 billion to automate production and to eliminate excess capacity. The company's global work force was cut from 506,500 to 390,000. Most of the cuts were in the United States. Over a nine-year period, the number of robots in the North American plants rose from 236 to 1,300, and more than 80,000 hourly workers and 16,000 salaried white-collar workers were discharged. The number of hourly workers fell by 47 percent and productivity increased by 57%....Computer driven machines to weld, stamp out parts, and schedule, control, and monitor production were introduced into Ford plants in Europe as well as in North America. Ford also adopted "just in time" production, enabling the company to reduce its inventories from three weeks to one week.... (Global Dreams, p. 268)

The overall picture is quite clear. Total US auto production in 1994 was 12.2 million cars, the highest since 1978 when 12.8 million cars were produced. The main point is that this was done in 1994 with 50% of the workforce they had in 1978. For Ford during this period their US workforce was reduced from 200,000 to 101,000. The Ford Company has now abandoned all workers, including Black people, as a new plant announcement makes clear. The first new Ford plant since 1980 is being built in the US to forge steel crankshafts. In 1980 they would have hired 1500 workers. In this new plant on 103 acres at a cost of \$50 million they will employ 65 people in two shifts.

Detroit was yanked out of its economic security to become the nation's leading example of deindustrialization and urban decay. The entire period had not been without violent eruptions over the emergence of such a strong Black proletariat. There was a major rebellion in 1943 (4 days, 34 dead - 25 Black) and in 1967 (6 days, 43 dead - 34 Black). But the most profound destruction is the death dance of permanent unemployment that came so abruptly to all too many people.

Social Transformation

The main argument in this paper is that the most profound historical changes are linked to changes in technology. The examples we have documented here are the production of cotton and auto. This is not an argument for technological determinism, but an argument for the origin of classes and the structural basis for class conflict. Technology is created by people, used by people, and impacts people on the basis of definite historical interests for gain, for profit. In each instance this determines who benefits, the motive behind how production is organized.

What is critical to understand is that the technological dialectic of the inclusion then the exclusion of labor created one kind of transformation after sharecropping was ended, and something vastly different on the other side of mass production. When the sharecropping system was destroyed by the new technology, there was another labor system crying out for the newly created surplus labor. These industrial centers became magnets for the newly freed workers, and they swarmed there leaving their old rural shacks abandoned as testaments to a past fading into memory. The journey of northern migration was a progressive movement to a higher quality of social life, to an economic position of greater security.

However, the transformation we are currently going through is quite different, in fact rather the opposite. The current social transformation is expelling people from work and in this process is destroying the society built to serve the industrial system. The schools, hospitals, public transportation, affordable housing, and other institutions that used to make up society were designed to feed, clothe, house and care for factory workers to come to work, and care for their families as the source for the next generation of workers. Things are quite different now.

Five Revolutionary Processes

The overall complex process can be schematically summed up by discussing five features of revolutionary transformation: technological, economic, social, political, and spiritual. Each is important and has its own logic, and yet each is conditioned by the others with the fundamental logic of change resting on the technological and economic.

1. The first point is that this new technological revolution is creating the end of work as we have known it in the industrial system. In the 1950's 33% of the workforce was in manufacturing, while today less than 17% is engaged in such work. "From 1979 to 1992, productivity increased by 35% in the manufacturing sector while the workforce shrank by 15%." The service sector is restructuring, McDonalds testing its McRobots, or the banking and insurance industry which estimates that it will eliminate 700,000 jobs by the year 2000. In the last 5 years the wholesale sector

has lost 240,000 to direct computer/telecommunications links between retailers and manufacturers. Employment in retail is threatened by computerized and televised shopping.

Rifkin estimates that only 20% of the current labor force will survive with wealth creating jobs, as productivity will rise very rapidly due to the new technology. From 1953 to 1962 there were 1.6 million manufacturing jobs lost, and Black unemployment went from a previous high of 8.5% up to 12.4%. Since then, Black unemployment has been twice that of whites. Tom Khan is quoted by Rifkin: "It is as if racism, having put the Negro in his economic place, stepped aside to watch technology destroy that place." US Steel had 120,000 workers in 1980. Ten years later, computer based engineering and the new mini-mills allowed US Steel to leave the urban areas and Black workers residing there to make more product than ever with a work force of only 20,000.

It is common to hear that in fact the economy is growing jobs.

In 1992 2 out of every 3 new private sector jobs were temporary or part time. Today overall more than 25% of all US jobs are temporary (a high figure, but not as high as in England where the figure is 40%). However, 40% of all faculty in post secondary education in the US are part time. The largest employer in the US is now Manpower, whose 1992 figure was 560,000. This is now a supranational corporation with headquarters in London, and offices in 35 countries. So part time, temporary or contingent workers are what we're getting. These workers get less pay, and less security, not only on the job but over the long run. About 50% of full time workers get pensions, while for part time workers it is less than 20%. Technological innovation so far has meant forcing people onto a "slippery slope" whereby they descend into economic oblivion.

2. The second point is that this technological impact is producing a growing polarization of wealth. The number of poor people is growing faster than the overall population, and the rich are getting richer.

"We can measure rising inequality by comparing family incomes. Between 1980 and 1992 - for the bottom 25 percent of all US families in terms of average incomes -- their share of the total national income fell from 7.6 percent to 6.5 percent. Real average incomes for the bottom 25 percent, adjusted by inflation, fell sharply from \$12,359 in 1980 to \$11,530 12 years later.

By sharp contrast, for the upper 25 percent of all US families, their share of the total national income rose between 1980 and 1992 from 48.2 percent to

51.3 percent. Their real average family incomes increased from \$78,844 to \$91,368.
(Marable)

From 1980 to 1994, factory wages rose 75% while executive pay on average rose 360%!

The differences between Black and whites are even more stark. Overall, the net worth of the American households decline between 1988 and 1991 12%, an average of \$5,000 per household. The median wealth for a white household was \$44,408, while for Black people it was \$4,608 and for Latinos \$5,345. Within the Black community there has been polarization. From 1967 to 1990, Black families making less than \$5,000 a year increased from 8% to 12%, while those making more than \$50,000 increased from 7% to 15%.

3. The third point is that this economic polarization has led to a destruction of the social fabric of society. This is the focus of the underclass literature, examining the concentration of social ills on the poorest sections of society and the breakdown of all conventional social institutions. This point is in plain view for all to see. Who can argue that any social institution is stronger, more democratic and inclusive, and more legitimate in the eyes of the American people. No. The situation is quite the opposite. Since the school to work link has been broken, the schools don't seem to have the ability to teach any more. And, as Jonathan Kozol points out in his book *Savage Inequality*, education is going on is for the rich and secure suburban communities. The family is transforming as more people get married than divorced, and an unprecedented number of people, including parents, never get married. Today a majority of the countries children live in poverty. The same dismal picture can be repeated in health, housing, nutrition, etc.

This rapid social decay is plunging healthy communities so far down that they have become forbidden zones, areas that are stigmatized and avoided. This is obvious for inner city areas of Black and Latinos, but this includes the prisons, the Indian reservations, small town and rural areas where white poverty remains relatively invisible. The center piece of this is the way in which tv (legal) and crack (illegal) have captured the time of the poor and transformed many of their activities into anti-social and increasingly violent orgies. The mainstream media tends to place the blame on the moral degeneracy and lack of leadership within the communities suffering from poverty, rather than place these developments in a causal chain that starts with the liquidation of the economic structures that have enabled people to lead safe and secure lives.

4. The political response to this crisis has been an attack on the poor and economically insecure. This is the fourth point. Both Clinton and Gingrich agree that the budget should be balanced in 7 years, that big government should be cut down to size, that

people should be forced off of welfare, etc., etc. They argue about how fast this should happen, and how soft the process should be. The big point is their agreement, that the role of government is not to insure the economic security of the population. The Republicans are driving the national debate, moving it further and further to the right. One example of this is the current debate over taxes. From 1954 to 1963, if you were single with kids you paid a tax rate of 78% of all the money you earned over \$75,000. Today the overall rate for these people is 31%. The plan for a so called flat tax, proposed by the super rich conservative Steve Forbes, would reduce this rate down to 17%. If we went back to the 1960 rate we could get rid of the deficit with little difficulty. They say its more difficult than that, but that's only because they want poor people to pay for the debt.

The Peoples Tribune carried an article by Bruce Parry that sums this budget crisis up very clearly as an attack on poor people:

The real questions about the budget are not over whether it can be balanced. They are about who is going to pay. The rulers of this country -- from Clinton and Gingrich on down -- are planning to make those with less -- ordinary people -- pay more. And they want those with more -- rich and business owners -- to pay less. That's just as backward as everything else they do!

Cutting housing means people are freezing to death on the streets. Cutting public assistance means children are starving. Cutting Medicare and Medicaid means people are dying who could be saved. Cutting education means our kids are graduating illiterate and dropping out of what they consider useless schools because they see no future.

So we must hold these people responsible.

Perhaps the most devastating transformation of the political culture is the criminalization of the poor. If poor people can't meet a middle class standard in terms of raising they children they risk arrest, imprisonment and the loss of custody of their children. You do more time in prison for crack possession than stealing a great deal of money. There are now over 5 million people behind bars. Further Blacks gets the worst end of this as well as nearly 7 percent of Black males are incarcerated. As drug offenders now account for 60% of prisoners, it is important to note the severity of sentences for crack which is clearly a class based attack. Black people make up 13% of the population and about that

same level of drug use. But they are 35% of those arrested for drug use, 55% of those convicted, and 74% of those serving time as a result of this so called drug war.

5. Finally, the fifth point is that this crisis is sapping the idealism from the American spirit robbing people of their idealism, expectations of social progress, and belief in the American way of life. People are spiritually impoverished.

A New Class, A New Hope

This portrayal should not, however, produce depression and the dread of defeat as there is a basis for hope and optimism. The key and historically most significant point of all is that these revolutionary developments are revolutionary mainly because they are bringing a new class into existence. This new class has both the necessity and possibility for transforming society. This is good news indeed.

A flower can be called a weed, and if we believe that it is we will treat it as such. We will kill it and be content in our ignorance that we have done good. But if we study the situation and find out that this is not a weed but a sweet and beautiful flower, then we will nurture it and help it develop so that it reaches its full potential. Gingrich and Clinton call the new class a bunch of criminals, weeds in their garden. But, we are suggesting that members of the new class are the flowers destined to make the gardens of the world beautiful and sweet smelling in the 21st century. We are the gardeners, and we must plan for what has to be done.

A class is an aggregate of people forced into existence by a structural change in the economy, who are socially molded into a historical force destined to vie for power and control of the society. The concept class is always associated with class struggle. Class struggle is not just the sum of every issue, little or big. This is about which class rules society, and how the economic wealth of the society is distributed.

The industrial system emerged with both the capitalists and the workers uniting to defeat the feudal powers. But the conditions of their relationship put the capitalists in control. The capitalists owned the means of production and forced the workers to sell their labor power because there was no other way to survive. In fact, it was the social organization of production, especially the factory system, that imposed a discipline upon the workers. Otherwise, the role of the police was to make sure that discipline was maintained.

The workers in turn fought the bosses and the police to achieve certain standards for their lives, especially in wages and benefits, hours of work, conditions of work, etc. This general set of terms can be summed up as the social contract. This can be

summed up as the terms of class peace between the workers and the capitalists.

Now we have a new proletariat. People who not only have no means of earning a living other than going to work for somebody, but now they are useless labor in an economy run by smart machines. They are outside of the existing social contract. This is forcing the emergence of a police state because there is no other way to impose discipline on these permanently unemployed workers. The illegal ploy is the spread of drugs and gangs for the youth, so the legal state can rise to the dangers and throw folks in jail.

There are at least four approaches to this, both scholars and theoreticians joined with politicians developing policy.

1. Jeremy Rifkin understands that people will be permanently unemployed and calls for a new renaissance of benevolence, sort of like George Bush and his 1000 points of light in a kinder more gentle America.

2. Alvin and Heidi Toffler join with Gingrich and project a hi tech future in which the knowledge workers join with the capitalists, while the rest are written off. This is a sort of 21st century Social Darwinism, the survival of the fittest.

3. Robert Reich joins with Clinton and sees a resurgence of jobs in the new hi tech future. This is the "we can win if we give it the old college try" model.

4. Finally, we have the analysis put forth by Nelson Peery and the League of Revolutionaries for a New America. This position argues that we are in a revolutionary process of transformation, and thus far are heading fast toward the end of work and a police state. This is not because these people in power are bad or they have bad ideas, but because they are forced to do this in order to preserve their capitalist rule. This position argues for a revolutionary motion in the opposite direction toward rebuilding the US with a new vision, a new American Dream, one that is worth fighting for.

What all of this means for Black people is quite clear. The leading political leadership for the Black community has been the middle class, first at the head of a people driven by their condition in the rural South, and then by the urban workers. The 1960's was the end of the unity between the Black middle class leaders and the masses of Black poor and working people. Now, there is a split, and the Black middle class has parted company with the politics of Blacks in the new proletariat because it is relatively secure and they are not.

In fact, the vision of the Black middle class will be promoted in campaign after campaign but will fail because this vision does not address the fundamental reality of the new class. The best two examples I can think of have to do with the two most important political events in the last few years for Black people in the USA.

The 1992 LA rebellion and the Million Man March. Both events

reflected great commitment and mobilization, but neither had a political program. Now the main attempt at a political program for each, the program for economic development attributed to the Cripps and the Bloods, as well as the general plan developed by the Summit of Black leadership after the MMM, both tried to argue that a program of Black capitalism under the leadership of the Black middle class would work.

This is a misunderstanding of history and the issues we have been discussing here. At the end of the 19th century this program of Black capitalism was undertaken by Booker T Washington and others to consolidate the Black middle class as a leadership. This was a useful strategy as there was room to maneuver in a segregated society based on an expanding industrial economy. Today, based on the five revolutionary processes, no such Black capitalist program makes any real sense at all. This is fantasy, pure and simple. The main character of the Black middle class is not Black business, but professional jobs in government and corporate settings. The masses of Black people are on their own.

By Way of Conclusion

This, finally, is the end of my report to you. If this is the end of work as we've known it for the major of people, especially poor and working Black people, then our discussions, like this, are not a luxury but a necessity. Placing history on an objective basis is the key to understanding historical necessity. Will we do what is necessary? I think so. As Nelson Peery stated in our recent conference: "Humanity has never failed to make reality from the possibilities created by each great advance in the means of production. This time there is no alternative to stepping across that nodal line and seizing tomorrow."

Now is a great time to be alive. Its time to seize the time, brothers and sisters, its time to seize the time.

The New Technological Imperative in Africa: Class Struggle on the Edge of Third-Wave Revolution

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The twentieth century is ending as a global drama full of conflict and change, with humanity torn between hope and despair. For a few the new century offers the wonder of a high-tech future, with wealth amid the birth of a new civilization; but for the majority there is fear of war, starvation, homelessness, poverty and plagues that lead to certain death. Almost all Africans share the fate of the majority, with their countries falling rapidly into various levels of social disintegration. This article proposes a framework for understanding this tragedy in class terms, in the hope of reorienting our thinking from one of hopelessness to a vision of a new epoch of revolutionary class struggle. Specifically, I examine the development of a new class as a result of the technological revolution taking place in the advanced industrial world and its impacts on Africa. Such an analysis is essential to understanding the new poverty in Africa and the accompanying political revolt of the dispossessed (Peery 1993). These notes are organized around ten propositions that together constitute this framework for understanding the African crisis, the new class and this new stage of revolutionary struggle.

Background: Classes and Class Struggle

1. *Africa has been a source of great wealth for the world, but has little to show for its enormous contributions, and today it is the poorest continent with the lowest quality of life. Africa hasn't always been the poorest continent, but this has*

been its fate since Europe has dominated it, via a colonial structure that forced Africa into poverty and has kept it there. Belgium is a good example of a country whose wealth was built on the rape of Africa, particularly the Congo (now Zaire), where the extraction of rubber and copper forged a lucrative colonial economy. Today the gross national product of Belgium equals that of the entire continent of Africa – but there are 10 million people in Belgium, while there are 720 million in Africa.

Africa has been devastated by at least three major historical relations of exploitation: slavery, colonialism and neocolonialism. The people, the societies and the natural environment have all been savagely plundered. However, the world doesn't always remember the historical forces at work when examining the barbarism that is currently tearing Africa apart. What is most obvious is that the invading enemies of Africa have mainly been Europeans and their descendants, and therefore to the extent that they are at fault one hears an analysis of racism. On the other hand, when violence erupts within the African context, it often appears as Black-on-Black crime, and this brings forth the charge of 'African barbarism', implying that Africans are inherently uncivilized. However, neither white racism nor African barbarism provides an adequate analytical framework for understanding the African crisis.

The historical development of most African societies carries forward the social forms of life associated with rural subsistence agriculture and urban industrial development. Although there is very little of the latter, the cities are the main link with the former colonial powers and the global economy and are therefore the centers of power. The main point here is that this insider/outsider dialectic (Africa/Europe) is realized through the social institutions that reproduce material life, and therefore it is this social life, based on classes, that we have to analyze.

2. *A major theoretical task is to analyze the African experience in terms of class, especially for each stage of history identifying the class dynamic of those Africans whose exploitation prods them toward revolutionary struggle.* A debate over this issue has been at the center of revolutionary African discourse since the 1960s.

Frantz Fanon, author of *Wretched of the Earth* and activist in the Algerian liberation movement, was clear in his indictment of capitalism:

For centuries the capitalists have behaved in the underdeveloped world like nothing more than war criminals. Deportations, massacres, forced labor and slavery have been the main methods used by capitalism to increase its wealth, its gold or diamond reserves, and to establish its power. (Fanon 1963)

Fanon advanced a class analysis that identified the peasantry as the main revolutionary force, with the lumpenproletariat as its main ally in the cities.

Among the lumpenproletariat Fanon included a number of urban groups: pimps and prostitutes, the hooligans, the unemployed, petty criminals, maids and juvenile delinquents:

It is within this mass of humanity, this people of the shanty towns, at the core of the lumpen-proletariat that the rebellion will find its urban spearhead. For the lumpen-proletariat, that horde of starving men, uprooted from their tribe and from their clan, constitutes one of the most spontaneous and the most radically revolutionary forces of a colonized people. (Fanon 1963)

Perhaps the most profound understanding of the dynamics of the African revolution was developed by Amilcar Cabral in his two seminal essays 'Brief Analysis of the Social Structure in Guinea' (1964) and 'The Weapon of Theory' (1966). Cabral's analysis of classes and their revolutionary capacity demonstrated the diversity of rural groups by comparing the Balante and the Fula. The Balante had a communal society based on village life and governed by a council of elders. The land was owned by the village and the tools owned by each family. Women worked in production and owned what they produced. The Fula, on the other hand, were formally organized around hierarchical power groups, first the chiefs, nobles and priests, then the artisans and traders, and finally the peasants on the bottom. Among the Fula the women worked as well, but did not own what they produced. As it turned out, the Fula were dominated by the Portuguese through their chiefs. The Balante resisted colonialism, and as Cabral put it, 'This is the group that we found most ready to accept the idea of national liberation' (Cabral 1969). In sum, Africa's rural peasantry was diverse, and therefore revolutionary strategy therefore required an analysis of their objective and subjective conditions.

Cabral makes a point of discussing the wage earners of Guinea, indicating that they were not a fully formed industrial working class, since there was little or no industry and limited urbanization. However, Cabral notes that the dock workers and ship workers were aware of their position in African society vis-à-vis the Portuguese and were very militant, undertaking strikes without any formal trade union leadership and thus serving as a nucleus for revolutionary activity among urban workers (Cabral 1969).

Cabral makes a major theoretical clarification with regard to the lumpenproletariat. He uses the term 'de-classed' to refer to two different groups of people, both dislodged from their previous class relations (and context for social reproduction of these relations), and not yet socially fixed in a new set of class relations. The first group is the degenerated broken group, the beggars and prostitutes, the social parasites. The second group is an incipient proletarian class. Cabral writes that this second group is 'mainly young people recently arrived from the rural areas with contacts in both the urban and the rural areas ... it is among this group that we found

many of the cadres [activist members of the revolutionary party] whom we have since trained' (Cabral 1969). Class categories thus need to be clarified: unemployed youth in the cities should not be lumped together with degenerate elements. It is clear that Fanon anticipates Cabral here but lacks Cabral's conceptual clarity.

Cabral makes his most important contribution in his essay 'The Weapon of Theory.' He argues against a theory of history that requires class struggle, because this would liquidate the validity of much of the traditional African experience. More inclusive is a conception of stages of history before, during and after classes. He makes this incisive point: 'It seems correct to conclude that the level of productive forces, the essential determining element in the content and form of class struggle, is the true and permanent motive force of history' (Cabral 1969).

On this basis, the final stage of history (after the antagonism of classes and class struggle) is contingent upon a qualitative leap in the development of these productive forces:

In the third stage, once a certain level of productive forces is reached, the elimination of private appropriation of the means of production is made possible, and is carried out, together with the elimination of the phenomenon 'class,' and hence of class struggle; new and hitherto unknown forces in the historical process of the socio-economic whole are then unleashed. (Cabral 1969)

Cabral has thus sketched out the basic thesis underlying the argument of this paper, that technological revolution is pushing forward a new class in history, one way (directly) in the advanced countries and another way (indirectly) in the developing countries, especially Africa.

One necessary clarification is that Cabral calls this development the end of class, and here I refer to it as the appearance of a new class. In a fundamental sense it is this new class that has the historical position of standing outside capitalist class relations, and the political necessity of destroying capitalism as the logical trajectory of its fight to survive. The new class has no way of stabilizing its economic life, neither in the sale of its labor power nor as a ward of the capitalist bourgeois welfare state: none of these options is open to it. The new class is forced to fight for the distribution of wealth on the basis of need. This wealth exists based on the increased productivity of the new technological innovations combined with their diminishing demand for human labor. The greatest enemy of the new class is also its greatest friend. This contradiction will be resolved only as this class comes into being, becomes conscious, and fights to victory.

While it might be argued that this is a contradiction in terms, the best name for this new class might be the communist class. Both the bourgeoisie and the proletariat are classes of the capitalist system of commodity production and exchange, and their class struggle is therefore inherently refor-

mist because they both must exist within the same system. The new class is revolutionary because it has no option but to fight for a new system. It is in fact born only with the appearance of new productive forces and thus represents the new system in embryo.

Basic Concepts of Class Analysis

3. Every society can be summed up in terms of the contradictions that shape its social life. The main features of class society are the classes, whose social relations are grounded in the economy and around which political life revolves. *The development of classes in the last century of Africa's history has been shaped by three main historical contradictions that can be summed up by their corresponding theoretical concepts: mode of production, proletarianization and class struggle.*

Table 1 Theoretical Features of Historical Class Contradictions in Africa

Key Concept	Historical Contradiction
Mode of production	Connection to global economy versus continuity with African past
Proletarianization	Urbanization and industrialization versus subsistence rural agriculture
Class struggle	Process of accumulating wealth versus <u>persistent</u> absolute poverty

The mode of production itself is a contradiction: 'By the mode of production is meant the totality of productive forces and production relations at a historically specific stage of development of human society' (Popov n.d.). On this basis, it is clear that several modes of production coexist in African societies, together making up Africa's socio-economic formations. This process began with the contradiction between the traditional forms of African agricultural and the emergence of merchant capital (Blaut 1993). Today the main aspect of this process is the domination of Africa by the leading economic forces within the global economy (Cooper 1993).

The concept of proletarianization is fundamental to the impact of the global economy, from colonialism to the present. Traditional forms of economic life involved ownership of land and the corresponding instruments of production. Colonialism began the process of separating Africans from their means of survival and isolating them as a source of labor. The proletarianization of labor has meant forcing Africans to sell their labor power as

persistent

agriculture

a commodity in a capitalist labor market, in urban industries, mining, and in large-scale commercial (export-oriented) farming.

This proletarianization can best be understood as having three forms. Wage-earners are simply the largest category of people who sell their labor power for a wage. The growth of this category is a measure of the expansion of capitalism. A special subgroup of this category is the industrial working class, known for its relationship to the factory system, including its advanced tools, productive capacity and concentration of workers. Third is the basic proletariat, workers marginalized both from the subsistence agricultural sector and the wage-earner sector. This last group stands outside any system of economic survival. It should not be confused with the lumpenproletariat, which was excluded from joining either the working class or capitalist class during the origins of industrial capitalism. The basic proletariat is a new class, and is excluded from employment by the technological advances that are ending the industrial capitalist system.

Africa has the world's fastest rate of urbanization, with its urban population currently at 39 percent overall. By the year 2000, there will be eighty-nine cities in Africa with a population over 500,000. This urbanization has not slowed the fight for survival but has rather increased it. Only 47 percent of Africans have access to modern health services, 40 percent to safe water, and 32 percent to sanitation; and the African daily calorie intake is only 91 (less than a candy bar). The alienation of Africans from the land and their related proletarianization was part of an accumulation process by which resources and wealth were gathered in the urban areas and then shipped abroad to the colonial centers of accumulation in the global economy. This in turn produced wealth in Europe and North America but poverty in Africa. This poverty falls into historical stages: the poverty of traditional Africa, the poverty of colonialism and the poverty of the global economy.

The poverty of the global system was introduced as imperialism, driven by finance capital in the interest of industrial development in the advanced countries. Africa was made more dependent, and African poverty was linked to the advance of Europe:

The towns and cities were abstracted from their environment and were more organically and closely related to the metropolitan countries than to their own hinterland ... The position of the urban work force itself was unsteady, with its fortunes dependent on the oscillation in the demand for raw materials in the world markets ... The growth of the extractive industries did not lead to the development of an internal market or to an articulated commercial sector. The use of the migrant labor system for mining and cash crops led to the most advanced deracination and proletarianization, but without corresponding industrialization to meet the future need for jobs when mineral production became exhausted or unprofitable. (Mariotti and Magubane 1979)

The global economy is so interconnected that no previous mode of production in the world can maintain its independence; all are subordinated to a more advanced system. Today the high-tech revolution is leading the way, dominating all forms of finance and industrial capital. Proletarianization no longer means being separated from one's land and tools and placed in a job as a wage worker. Now proletarianization means being separated from all forms of secure employment and stable work (including the option of returning to the land to resume subsistence farming). The emerging class struggle is being driven by new international forces that are forcing people down toward absolute poverty.

The World Bank reports that of the forty poorest countries in the world, thirty are in Africa. In many ways Africa is the only continent going backwards, whereas on other continents it is only the new class that is going backwards, or specific regions that are being economically marginalized. Per capita income in Africa has fallen below the level for 1970. In 1980, 80 percent of children of primary school age were enrolled in school, but by 1990 this had fallen to 69 percent. It is estimated that by the year 2000 African children will account for 39 percent of the annual deaths among the world's children. Ghana makes an interesting comparison: in 1960 its per capita income was higher than that of South Korea, but now South Korea's per capita income is six times that of Ghana. In 1960 India faced famine while Ghana was rich in food, and now the situation is reversed (Amis 1990). In 1985, based on a measure of \$370 annual income, 47 percent of African adults lived in poverty. Global capital no longer needs African labor, though there remains some demand for African agricultural and mineral wealth. Africa accounts for only 2 percent of world trade.

Table 2 Political/Economic Determinants of the New Class in Africa

	Agency of Political Policy	Utilization of New Technology
External	International Monetary Fund/World Bank/GATT	Computers, robotics and biotechnology in advanced economies
Internal	African governments	Application of new technology in Africa

Origin of the New Class in Africa

4. What is new about this poverty? Why do these poor constitute a new class? *This poverty is new because it has new causes and a new permanence,*

traceable back to the high-tech revolution at the center of accumulation in the global economy, and therefore in global terms it is part of the same class being created in the streets of the major industrial countries. This poverty exists without the hope of an industrial capitalist cure. It is the product of political and technological/economic forces.

Table 2 identifies the four main political economic determinants of the new class. The most important factors are the external political international institutions who determine the policies that African countries must follow, and the least important is the direct application of the new technology. The main thing is that all of these factors are tied together and must be understood as interrelated parts of one historical process.

5. The global debt crisis emerged in the 1980s, and the debt of the sub-Saharan African countries increased rapidly, from \$5 billion in 1970 to \$56 billion in 1980 and \$174 billion in 1990 (Nafziger 1993). These debts are based on loans of many kinds from many different sources, but all the debtor countries must conform to the Structural Adjustment Program (SAP) 'conditionalities' stipulated by the International Monetary Fund. *Loans by international financial institutions (World Bank, IMF and so on) were policy initiatives that guaranteed greater and greater African dependency on the advanced countries. The advanced world would thus continue its advance, while Africa would go backward.*

Aid to Africa has not encouraged industrial development: 'Foreign Aid to manufacturing industry, which constituted less than 12 percent of total official aid to Sub-Saharan Africa at the start of the 1980s, fell to no more than 7 percent by 1989, and this trend appears set to continue' (Riddle 1993). In any case, where foreign capital has invested in manufacturing it has been 'import-dependent, capital-intensive projects' wrapped in a myriad of conditions. One study reported the deal offered to Kenya in 1969 by Firestone. Firestone demanded, in return for an investment in a tire plant, monopoly of the tire market with a ban on all other foreign imports, duty-free imports of machinery and materials, the right to use its own formula to set prices, and control over technical manpower (Stein 1992).

One of the main tools of economic control has been currency devaluation. For example, in 1994 the fourteen African economies tied to the French franc devalued by 50 percent. As one academic said, 'One day, I had enough money to buy [a fax machine] ... the next day I had the same amount of money - but it bought only half a fax. Our poverty has been multiplied by two.' Over the last decade the per capita income in the franc zone has fallen 40 percent (Kamm 1995). Another tool has been the reorganization of agriculture to grow cash crops for the international market. Agricultural commodities account for up to 62 percent of nonfuel exports, which are usually exported in raw form without any industrial processing. Such a large amount of Africa's arable land is used in such commercial

farming that up to 25 percent of the food consumed in Africa is now imported (Adedeji 1991; Dadzie 1991).

6. *The high-tech revolution driving the advanced economies constitutes the material basis of the policies being implemented by the international financial institutions.* There are several ways in which the high-tech revolution affects Africa. The main impact has been to render Africa redundant in one economic sector after another, from agriculture to mining, industry and skilled personnel.

The high-tech revolution is searching for or creating new materials that are cheaper and more productive. An example is the conversion of telephone lines from copper wire to fiber-optic cable. This change will be devastating to the Zambian economy, because copper accounts for over 95 percent of its exports, and to Zaire, where copper accounts for over 50 percent of exports. For sub-Saharan Africa as a whole, copper exports during 1965-73 expanded by 2.9 percent annually but declined by 0.9 percent during 1973-84 (Adedeji 1991).

Africa remains dependent on exporting agricultural products⁵ because its industrial sector has remained stagnant, accounting for only 9 percent of employment in 1989 and 10.9 percent of its GDP and 15 percent of exports (in 1990). Most countries are mono-crop economies, and this makes them vulnerable to price fluctuations on the world market. But even more devastating is the potential for the biotech industry to engineer substitute products. One recent report makes this clear: 'Global consumers soon will have a choice, according to a Bank report, between Kenya AA coffee, which is justly famous, and biocoffee beans made in laboratories in the United States. Laboratory-produced vanilla has threatened the livelihood of 70,000 vanilla-bean farmers in Madagascar (Barnet and Cavanagh 1994).'

One of the most far-reaching features of the high-tech revolution has been the intensifying brain drain of scientific and technical personnel. SAP conditionalities have forced African governments to cut spending on higher education, and Africa's university and research-level institutions have been rapidly declining. Students go abroad to finish their degrees and never return, and faculty who can have been doing the same.

7. *The use of technological innovations to expand African productivity has been limited because most technology is not absorbed and reproduced as part of the local economy.*

Beginning in 1964 during the UN's first development decade, and repeated since then, African governments have called for a rising percentage of the GNP to be invested in research and development. The goal is an increase from 0.5 percent to 1.5 percent, but it has never been reached, and there continues to be a shortage of adequate skilled personnel. Throughout Africa the use of expatriates is a major issue because they command high salaries, don't serve as parents and teachers to nurture to a replace-

ment generation, and maintain a Euro-American frame of reference. The IMF and World Bank often insist upon the use of these foreign experts, while the legacy of colonialism leaves Africa without its own experts, a situation common throughout the so-called developing world: 'The developing countries with some 70 percent of the world's population account for only 30 percent of the world's higher education, 5 percent of expenditures on research and development, and 1 percent of ownership of patents. It is thus in the field of science and technology that one of the most extreme manifestations of underdevelopment is exhibited' (Onimode 1982). This problem takes its most extreme form in Africa, with a population explosion but limited scientific/technical resources. Africa has about 720 million people and will likely increase at least twofold to 1.6 billion by 2025. On the other hand, Africa has only 53 scientists and engineers per million of population, while the corresponding figure is 3,548 for Japan, 2,685 for the USA, 1,632 for Europe, and 209 for Latin America (Kennedy 1993).

The central concept then is technology transfer. This means the following: 'International technology transfer may occur through a variety of processes, including licenses and patents, supply of machines and equipment, exchanges between scientific bodies of various countries, purchase of technical publications, consulting and engineering services by foreigners, on site training of indigenous personnel by foreign experts, and students studying abroad' (Urevbu 1991).

In general, the transfer of technology hasn't worked in Africa, and when it has the projects have been relatively low tech. The Green Revolution, which uses advanced technology to increase food production, has worked in Latin America and Asia, but the same techniques and plants have not worked in Africa. However, the necessary investment in research to adapt Green Revolution techniques to African conditions has not been made, so this is not a limit of the technology per se but reflects a lack of commitment to find the appropriate technology for Africa. The same problems appear in industrial production, especially with capital-intensive approaches that ignore local conditions. A Tanzanian shoe factory provides a good example. An Italian consultant set up the public-sector Morogoro Shoe Company, choosing a capital-intensive approach common in Europe and ignoring conditions in local industry. The company's factory never reached 5 percent of its capacity, and even failed to meet the quality demands of the local market. 'Most of the machines were never opened, and deteriorated on the shop floor; the foreign exchange cost still has to be repaid by Tanzania to the World Bank' (Lall 1992).

There are some profitable high-tech developments in Africa, but as in the case of Ghana's gold mines the benefits to most people are small. The workers at these mines don't see any gold until it is poured into bars, as the refining is all done by smart equipment that teases out the gold from as little as half a gram per ton of rock:

'It used to be that when any mining site opened up, people would come from far and wide to look for work,' said John Quarko, a retired manganese miner who now washes cars in the lot of Tarkwa's [the mining town] one motel. 'It seems these new companies that are coming in are only interested in hiring watchmen and computer people.' (French 1995A)

The new technology of the information revolution is just getting started. The first and only meeting of government ministers dealing with information technology was organized by UNESCO in 1980, but other initiatives have been more productive. Africa lags behind in this area as in others. While Africa has 13 percent of the world's population, it has much less than this share of information tools: 1.8 percent of book publishing, 1.5 percent of newspapers, 4.0 percent of radio receivers, 2.3 percent of TV receivers, and 1.4 percent of telephones (of which 50 percent is in South Africa).

There is stiff international competition in telecommunications and things are about to change very rapidly. William Gates, CEO of Microsoft, has announced a plan to set up low-flying satellites by 2010 so that cellular phones would be practical anywhere in the world. On the other hand, AT&T has announced a plan to be completed in 1997 to lay fiber-optic cable around the entire continent of Africa, with up to forty points of entry, to provide modern phone service to every African city and village. In fact, AT&T sponsored a recent cultural festival in Ghana, PANAFEST, and began its penetration of the Ghanaian market. The company set up calling centers in three cities in which phones connected festival visitors to the US and to more than eighty other countries. These centers have become permanent international phone exchanges accessible through local phones by dialing four numbers.

Furthermore, the use of the Internet is spreading quickly. This is the vehicle that will transform technology transfer and link Africa to the new technology revolution. One of the emerging center^s, the African Regional Center for Computing, is run by a senior lecturer in computer science at Kenyatta University in Kenya. They have set up ARCCNET, a network based in Nairobi with two gateways to the Internet (Lubbock 1995). Most of the Internet activity in Africa is thus far in South Africa, which is easily accessible via the Internet.

centers

One national project worth noting is Egypt's plan to launch its own communications satellite capable of handling twenty-four TV channels as well as radio signals. In addition, Egypt has set up the Pyramids Technology Valley Project with the aim of developing high-tech industries, including microelectronics and biotechnology (Abiodun 1994). However, such an advance must be coordinated with a general plan for the country, and for the region, or it will fall under the influence of the other high-tech sectors of the world economy.

8. *African governments have been the pawns of international financial institutions as degenerate social forms of accumulation and power, assisting the rich countries to continue their plunder and overseeing the new impoverization of the African peoples. The level of degeneration is obvious in some countries, which barely have any government at all. A recent account of Zaire clearly illustrates this level of degeneration. Zaire's economy has shrunk 40 percent since 1988, and per capita income has fallen 65 percent since 1958, two years before independence from Belgium.*

'Zaire doesn't really exist anymore as a state entity,' is how one European diplomat here put it. He cited the separate arrangements that each of the eight provinces has made to assure its survival: 'Kivu lives from informal trade with East Africa, East Kasai refuses to accept the national currency, Shaba has become a virtual extension of South Africa and to visit Equateur even though it is the President's home, is to see things just as they were in the time of Stanley.' (French 1995B)

President Mobutu has been propped up by the IMF, the World Bank and the US and European governments and is a billionaire reported to be one of the richest men in the world. Zaire is as big as the US east of the Mississippi river, with a population of 35 million. If one considered it to have a government it would have to be regarded as a police state. The majority of African governments suffer from some combination of military rule, criminality and tribalism.

Together the four determinants of the new class summarized in Table 2 demonstrate that the impact of the advanced countries, especially through the international financial institutions, have pushed Africa backward. The people being forced into poverty are not likely to return to precapitalist subsistence peasant origins, though they may be forced back to a meager life in rural areas, and they are unlikely to be absorbed in an expansion of the industrial/commercial sector in the cities, though they might well fit into the informal sector and 'hustle' to survive.

9. *This new class is being formed in forbidden zones, areas within cities, rural provinces, refugee settlement camps. In some instances the new class is being formed out of entire countries that have become economically unstable, consumed with violence and crime, and that concentrate a negative quality of life. One analyst put it this way:*

There is another type of society in Africa, which I call the non-economies, like Niger, the Central African Republic, Chad etc. ... These are states that have no viable resource base at all ... [In this situation] I am worried because I see rather the foundations of genocide; we have arrived at a new era in Africa in which we begin to solve the problems by eliminating the men. (Frank 1981)

Death stalks the new class in Africa. Fratricidal wars take many lives (for example, Liberia, Sudan, Rwanda, Burundi, Natal Province in South Africa), viruses turn villages into death camps (HIV in Uganda, ebola virus in Zaire and Sudan, and so on), infant mortality is the highest in the world, and much more. Sixty-five percent of HIV-positive cases in the world are in Africa! It is clear that mortality rates are tied to socio-economic conditions. Forbidden zones are created where the people are forced toward absolute poverty and are faced with the danger of genocide.

The world often views these problems divorced from the class forces that bring them about and prevent them from being resolved. In the case of civil wars, none of the combatant forces could survive long without external support, and it is this support that comes from global capital with the condition of continuing the client relationship after a new government has taken power. For example, France and Belgium continue their mischief in Rwanda and Burundi, with the compliance of another client state, Zaire. It is one rotten mess by which African politics continue to be manipulated in European and North American capitals.

It is not too extreme to speak of genocidal conditions when discussing the forbidden zones of Africa. This is not mainly due to the evils of white racism, nor to the barbaric nature of Africans, though white racism is ever-present and all fratricidal wars are barbaric. We have to re-examine the framework for the emergence of the new class, because it is precisely the structural origins of the new class that help explain the basis for this genocide. In other words: why now? The labor of the new class is no longer needed by global capital. Africa has the worlds fastest rate of population increase, so from the point of view of global capital something must be done (or not done, if we are considering solutions). It was even suggested in one popular book on the ebola virus crisis that this was a 'normal' thinning out of the human species!

The clue to linking these human disasters to the emergence of the new class is that there is a remarkable similarity to the African experience in the forbidden zones of the USA, especially the inner cities and the Indian reservations. Life is cheap when it represents labor no longer needed by an economic system. When society abandons a community, or when a society is abandoned, and in both instances abandoned after generations of dependence without any significant transition, then the only expectation can be a disaster. It is the height of hypocrisy for global capital to wash its hands of the conditions it is responsible for creating.

Within Africa the new class has no allies in ruling government and corporate sectors because its existence is so desperate that it challenges the security of all privileged groups.

Governments and fascist movements in the advanced industrial countries have manipulated immigration laws to keep the starving masses of the world from 'invading.' One Japanese analyst put in this way:

We cannot rule out the possibility that a day will arrive when literally hundreds of thousands of people from developing countries will begin to form hordes and force themselves on the advanced nations. It would not be at all surprising if this occurred before the end of the century. The possibility exists of great racial migrations in the near future. (Sakaiya 1991)

The current wave of racism and fascist violence is fueled by this fear of migration from the new class of Asia, Africa, and Latin America.

10. *The path to the twenty-first-century African revolution will be set on behalf of a new class whose survival is contingent on breaking the control of international financial institutions, delinking from the exploitation of the global economy, and developing production for the consumption and well-being of all its members and all of society.* This will require disposing of the degenerate African state in its military or corporate form and creating a mixed economy in which the new technologies, especially the research and development needed for an African green revolution, are unleashed on a planned and coordinated basis along with a labor-intensive mass mobilization of people into agricultural development, infrastructure development (roads, bridges, dams, ports and public sanitation systems), and education.

The emergence of the new class is just beginning, and therefore the degeneration of social life will worsen. The historical period will find not just Africa, but the forbidden zones within the advanced industrial countries being isolated more and more, being denied the economic basis to survive, denied access to the democratic process to fight for justice, and denied the legal social institutions (such as schools and labor unions) to build unity and mobilize for struggle. New forms of social life will have to emerge to ensure economic survival and organize political resistance.

However, the new technology that is currently the material basis for this deepening crisis also provides the possibility of a solution. The new technology is small and increasingly inexpensive, especially in terms of telecommunications utilizing phones and computers. Just as the Internet placed the revolutionary peasants of Chiapas on the world stage, these tools will be used by revolutionary forces in Africa as well. But here the technology must be regarded as only a tool of struggle. The Zapatista Army was first organized and politically united around a revolutionary program of action in order for it to have the chance to use the new technology effectively. The solution to the rise of the new class will come from the political mobilization of the new class, enhanced by full utilization of the new technology.

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