AFAM Graduate Gets Book Published

Lisa Mullins, a graduate of the ETSU African & African American Studies Program and a history major, revised her master’s thesis on Diane Nash for publication. Her recently released book, *Diane Nash: The Fire of the Civil Rights Movement*, published by Barnhardt & Ashe, will be discussed when Ms. Mullins speaks on “Women in the Civil Rights Movement” at ETSU on October 4, 2007. Her lecture will be followed by a book signing. The event will begin at 6:00 p.m. at the Carroll Reece Museum.

The First Betty Hill Goah AFAM Scholarship Awarded

Lisa Rolle-Evans, in December 2006, became the first recipient of the Betty Hill Goah AFAM Scholarship. The award became effective in January 2007. Recipients are required to minor in African and African American Studies, and must take at least one AFAM course per semester until the 21 hours required for the minor are completed. Ms. Rolle-Evans is a senior at ETSU, with a major in sociology. Ms. Rolle-Evans has also been elected as the first president of the African Diaspora Society (ADS), which was recently approved as a new student organization. See the article on ADS in this newsletter.

A New Student Organization to Promote The AFAM Program


The purpose of ADS is three-fold. First, the organization, through the dissemination of information and sponsored activities, will enhance the public’s knowledge of African cultures and civilizations—past and present—and African contributions to world culture and development. Secondly, ADS will assist in promoting the African and African American Studies Program (AFAM) through the recruitment of AFAM minors and the development of stronger ties among its current enrollees. Thirdly, ADS will develop humanitarian ties with Africa and other parts of the world where Africans have made a major impact, with particular emphasis on North America and South America.

Students who would like to join ADS should contact the organization’s faculty advisor, Dr. Drinkard-Hawkshawe, at (423) 439-6688.
A Trip to Tanzania

I know one can teach African literature without repeated trips to Africa, but reading inspires the desire to see for oneself. Because of Bessie Head’s description of glorious sunsets in *When Rain Clouds Gather*, I went to Botswana. My most recent African visit, my fourth to Sub-Saharan Africa, owes its original inspiration to the short stories of Ernest Hemingway augmented by the scientific writing of the Leakey family and the political writings of Julius Nyerere. In 1962 Nyerere became the first president of an independent Tanzania and two years later found himself president of the newly formed Tanzania. It was to Tanzania that I went last December.

After landing at Kilimanjaro Airport, the very small group with which I traveled spent the night in Arusha, a regional capital where the UN is holding the International Criminal Tribunal for Rwanda. From there we traveled by Land Cruiser to an area called Sinya, next to the Kenya border. On the scenic trip we passed so many banana plantations that it was not surprising to also go by a research center dedicated to bananas. In keeping with today’s global economy, greenhouses grow flowers for export, and nearby mountains are the source of the currently fashionable new gemstone, tanzanite. Contrasted with the idea of global trade, however, were the innumerable loaded donkeys we saw headed for a weekly Maasai market. There among the most distinctive items were sandals made from old tires. Almost every Maasai warrior wears them.

Our location for the next three nights was a tented camp sitting 3000 feet above a great valley. October through December is the short rainy season, meaning not only short in months but also short in the duration of the rains. Last year, however, the rains were heavy and long, making everything green. It also filled Kenya’s Lake Amboseli for the first time in years. After three years of drought, the rain was very welcome, but it also made our transportation over unpaved roads more difficult.

One of the purposes of going to Sinya, a private wildlife reserve on 135,000 acres of Maasai land, was to see Mt. Kilimanjaro although we were warned that three days was not enough time to guarantee a sighting. Fortunately, we were lucky. On the first evening, our guide alerted us that part of the mountain was visible. At 19,340 feet, it is the highest freestanding peak in the world, but it is

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**ADS’ Humanitarian Ties with Africa Initiated**

Pastor Zipporah Kimani, a native of Kenya, which is in East Africa, recently visited the United States and was a guest speaker at ETSU on June 6, 2007. She spoke to AFAM minors and the African Diaspora Society about her mission to establish orphanages in Kenya, where approximately 1.4 million children are orphans, due, in large part, to the HIV/AIDS epidemic. Pastor Kimani discussed many of the social attitudes that contribute to the spread of HIV/AIDS in her country. Among other things, she said that sex is not discussed and people do not want to change. As a consequence of the HIV/AIDS epidemic, hordes of children are homeless; and so many parents die of AIDS, numerous older children find themselves serving as surrogate parents. In Kenya, 6.7 percent of all adults are afflicted with AIDS and thousands of children are born HIV positive. These conditions motivated Pastor Kimani to establish family-oriented orphanages. Each orphanage has ten to fifteen children at an operating cost of approximately $50,000 annually. The African Diaspora Society (ADS) plans to support Pastor Kimani’s mission to aid Kenya’s homeless children through the establishment of family-oriented orphanages.

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Marcia Songer

Pastor Kimani
often shrouded in clouds. As we watched, the clouds cleared and eventually we could even see the cap of snow. It was spectacular, but we never saw it again until we flew out of Arusha and got above the clouds.

Another purpose was to visit the Maasai in real villages rather than those made for tourists. The Maasai are pastoral and nomadic. Every Maasai warrior carries a machete, a spear, and a pole. At one time they painted their bodies red to scare wild animals away from their herds of cows. Then they found it was easier to buy red cloth and wrap themselves in it. Cows are all important to the Maasai, who traditionally live on beef, milk, and blood, which they extract from a cow’s neck with an arrow. The wound is closed with a wad of dung and mud after a gourdful of blood is obtained. This operation can be repeated every month or so with no harm to the cow. The Maasai typically drink the blood mixed with milk and believe it makes them strong.

A Maasai village may be 8 or 10 huts, but they all belong to one man and his many wives. The one we visited was surrounded by a fence made from wait-a-bit acacia, a kind of acacia with hooked thorns. Anyone getting caught on it must “wait a bit” before getting untangled. Inside the compound was a smaller fenced area for the cattle. Because cattle are so important, the Maasai love flies because flies are a sign of wealth. A poor household has few cattle and thus few flies. Incidentally, a Maasai man may be asked how many wives he has, but it is rude to ask how many cattle.

While the men tend the herds, the women make the huts, all of which are plastered with a mixture of cow dung and mud, sometimes mixed with ash. The roofs are thatched. In this remote village fires were kept burning in the huts all the time as a deterrent to insects and animals. The doorways lapped to keep animals out, and except for tiny windows, the only light inside was from the fire. Water was so hard to come by that the women and children kept their heads shaved for hygienic reasons. Beds appeared to be built right into the walls of the huts, with one sleeping area for the man and another for the woman and all her children. As difficult as life seemed in this village, the women wanted to sing for us. Their typical songs involve a lot of jumping. We were invited to join them, but even though we caught on to the rhythm, we never seemed to jump at the right time!

Leaving Sinya meant leaving a remote part of Tanzania where life seems relatively unchanged by the encroachment of the modern world. Maasai who live nearer large cities now can send their children to school. Some give up the nomadic life and build their traditional huts in places where they can have vegetable gardens. No more effective argument for eating one’s veggies can be made than comparing the physique of a town Maasai to the tall, narrow build of the nomad.

To be continued in the next issue of the AFAM Newsletter

Professor Marcia Songer teaches African Literature in the AFAM Program. She serves as an associate professor in the English Department and Associate Director of the ETSU Honors Scholars Program.
How We Got Over: Black Faith Tradition and Social Advancement

By Adam G. Dickson

Preface

The African American church has tremendous significance to the black community. It has been the only institution to withstand the effects of overt racism and covert discrimination. From a planning perspective, all political, economic and social development that has taken place within predominantly black communities began within the church. This paper outlines three cases of ministers—Richard Allen, Charles Octavius Boothe, and Martin Luther King Jr.—who led their communities to advance, despite adversities, toward earthly and heavenly achievement, from the late 1700s to the modern Civil Rights Movement.

The black church is the nucleus of the black community. DuBois stated that “the Negro church of today is the social centre of Negro life in the United States, and the most characteristic expression of African character.”

Many black communities are rampant with poverty, high crime, drug addiction, and an overall sense of hopelessness. But the church is the only institution of its kind to encourage and inspire the masses to reach their potential despite their circumstances. Many other organizations have been created to address issues in black communities, but the church has had the historical role in manifesting its mission by engaging in community service, since the Civil War and Reconstruction. John J. DiIulio, a Senior Fellow at the Manhattan Institute, said, “The black church has a unique and uniquely powerful youth and community outreach tradition.” By serving the community and its needs, the church became more than a center for spiritual salvation, but it became a voice for an improved quality of life for its constituents. DuBois gave a description of the many uses of the church:

This building is the central clubhouse of a community of a thousand or more Negroes. Various organizations meet here—the church proper, the Sunday school, two or three insurance societies, women’s societies, and mass meetings of various kinds … At the same time this social, intellectual, and economic centre is a religious centre of great power.

In the 20th and 21st centuries, the black church has been forced to deal with the social and economic aspects of the individual due to the migration of white urban dwellers out of the central city to the suburbs. The concentric model of urban development, developed by Park, Burgess, and McKenzie in 1925, suggested that cities that fit this model contained a thriving Central Business District (CBD); and housing, mostly for the working-class, was placed around the CBD. Many northern cities experienced a massive influx of African Americans to these communities, which either led to the creation of neighborhood churches or strengthened the role of the existing churches within the neighborhood. As the black population increased, many white homeowners left their residences in search for another life in the suburbs. As white homeowners left their neighborhoods, jobs left the CBD, and hope left the citizens of black communities.

The church committed itself to the Herculean task of encouraging people, despite their circumstances, to maintain an ardent, steadfast hope and strive toward success. The true significance of the black church is that it promoted a sense of self-worth and dignity among black men and women at a time when every other segment of society saw them as either second-class citizens or even worse, property. Linking their African oral traditions with Eurocentric theological concepts, black communities related their experiences to those in the Bible. Enslaved black Americans understood the children of Israel and their desire to flee Egypt in search for the Promised Land. Blacks during the Jim Crow era could empathize with the faithful sect of early Christians who were
persecuted for proclaiming Christ as Lord and Savior. These unique and coincidental similarities reassured many blacks that God would protect and meet their needs. This confidence was not always an outward display of self-esteem, as many slaves were beaten or killed for actions such as simply making eye contact with slave owners or overseers. The type of confidence exhibited by the American slave was steeped in an understanding that, even in the darkest of trials, God gave grace to His people to help them overcome the situation. These Biblical interpretations developed a community ethic that truly established the idea of American perseverance. Men and women of God led the charge to further the ethic of community and economic determination throughout the 19th and 20th centuries.

Richard Allen responded to the unmet needs of blacks in Philadelphia, Pennsylvania by forming the African Methodist Episcopal (A.M.E.) Church. The A.M.E. Church was able to accomplish its endeavors of spiritual morality and social justice due to its location north of the Mason-Dixon line. Later, after slavery ended in 1865, the Baptist Church became the predominant Christian denomination in the Southeast. With Booker T. Washington as one of its more influential members, the Baptist Church followed his doctrine of accommodation and led the black South in the practice of self-help and business ownership.

One of the notable ministers of this time period was Charles Octavius Boothe of Alabama, who combined Washington’s accommodation doctrine with a deep desire to combat racial inequality. Some sixty years later, the black Baptist church would again rally its congregations toward a mission of individual freedom, but the method for progress was not accommodation, but rather direct action. Under the leadership of the Reverend Dr. Martin Luther King, Jr., black clergy in Chicago utilized their leverage to bring economic opportunity to their communities. Allen, Boothe, and King preached a message of hope and eternal life, but they also understood the earthly condition of their people by addressing the spiritual, physical, and mental health of the community.

Richard Allen and the A.M.E. Church

The earliest example of the role of the church in the black community is the African Methodist Episcopal (A.M.E.) Church and its founder, Richard Allen. In 1794 Allen was a member of the Methodist Episcopal (M.E.) Church. Allen and other black members of St. George M.E. Church in Philadelphia were asked to leave the altar where they were praying because of their skin color. According to the M.E. Bishop, the altar was not a place in the church for black people to gather. Lincoln reported that Allen and the members, “known for their industry and Christian deportment,” were denied their requests to be allowed to finish their prayers when they were pulled from their knees. This action led Allen and a considerable black following to leave the M.E. Church and form the A.M.E. Church. Its headquarters, Mother Bethel A.M.E. Church, was in Philadelphia, Pennsylvania. This story exemplifies the true dual identity of the black church. On one hand, the church was inspired by deep prayer and faith, but it was also inspired by action against social injustice. The formation of the A.M.E. Church was an opportunity for black churchgoers to worship as they pleased, but it was also an opportunity for Allen and fellow parishioners to demonstrate their true character and debunk a number of racial stereotypes. As an A.M.E. pastor, who later became the first elected A.M.E. bishop, Allen strongly defended actions that gave a positive perception of the black community. Allen began his ministry as a moral reformer, standing on themes such as temperance, marital fidelity, abolition, and thrift. In 1809, Allen, along with fellow A.M.E. ministers James Forten and Absalom Jones, formed the Society for the Suppression of Vice and Immorality. The goal of the organization was to supervise the morals of the black community. The members of the Society saw it as their responsibility to address these issues as a way of presenting a positive image of black men and women and to dispel negative racial stereotypes. Allen used direct language to express his beliefs. He gave frank advice on the lifestyle of black men and women:

Labour with thy hands and thou will provide things that are honest, and with a good
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conscience enjoy them. Flee for thy life from the chambers of the harlot. Know, O young man, that her steps take hold of hell. Secret crimes shall be dragged to light and seen by the eye of the world in their horrid forms. The solemn record is standing: Whoremongers and adulterers, God will judge. Go not to the tavern; the song of the drunkard will soon be changed to weeping and wailing and gnashing of teeth. Drunkenness hurls reason from the throne, and when she has fallen, Vice stands ready to ascend it. Break off, O young man your impious companions. If you still grasp their hands they will drag you down to everlasting fire.\textsuperscript{7}

This morally strict message was the church’s way of encouraging blacks, especially freedmen, to set an example of black people as contributors to the larger community and not deviants. This type of declaration was the reaction to a double standard where the entire segment of the population was labeled because of the actions of a few.

Under the leadership of Allen and his successors, the A.M.E. Church continued to live by its motto, “To Seek for Ourselves.” \textit{The A.M.E. Church Review}, in 1884, and institutions of higher education were founded. \textit{The A.M.E. Church Review} has been a leading journal for ordinary citizens and scholars since the 1800s.\textsuperscript{8} Articles in this publication dealt with issues such as economic development, racial solidarity, moral development, and self-help—the issues of greatest concern to the black population. Realizing that they were not welcome in predominately white churches, many members of the A.M.E. Church decided that disparities might exist in terms of educational opportunities. Therefore, they decided to live by their motto, “To Seek for Ourselves,” by starting black colleges and universities. Wilberforce University in Wilberforce, Ohio, became the first university owned and operated by the A.M.E. Church in 1863. By 1907, the A.M.E. Church gave more than 1 million dollars to educational efforts and supported 22 schools.\textsuperscript{9} Despite encounters with race prejudice, black communities labored intensely within the institution of the church to establish an image of dignity. Hope for equality was not realized during the first half of the Nineteenth Century, and dreams of inclusion after the Civil War were quickly shattered as the church became the sole center for esteem and vision.

\textbf{Charles Octavius Boothe and Accommodation}

In the years following the Civil War and the institution of slavery, Americans dealt with the issue of the future of black men and women. As four million former slaves explored their options for social advancement, the church became their only refuge. It is important to note that the United States government established the Freedmen's Bureau, an agency dedicated to providing displaced Southerners, black and white, with basic needs such as food, clothing, and shelter. The common assumption is that the Freedmen’s Bureau addressed only the needs of the former slaves. The truth, however, is that during the Reconstruction-era Congress fiercely debated the merit of a federal agency that would help solely the black population. Some members of Congress stressed the fact that millions of poor white yeoman farmers’ lives were destroyed by the war, and that they needed an opportunity to reestablish themselves as well. In 1865, Congress established the Freedmen’s Bureau Act, which stated that the newly formed agency would be:

a bureau of refugees, freedmen, and abandoned lands, to which shall be committed, as hereinafter provided, the supervision and management of all abandoned lands, and the control of all subjects relating to refugees and freedmen from rebel states, or from any district of country within the territory embraced in the operations of the army, under such rules and regulations as may be prescribed by the head of the bureau and approved by the President.\textsuperscript{10}

Under the act, whites and blacks received aid in the form of food, clothing, shelter, jobs, and education.

Although the Freedmen’s Bureau aided both races, Congress did not do enough to bring about
racial harmony, particularly in the South where the racial conflict was most pronounced. The period of Reconstruction only intensified fear and resentment between the races. By 1877 hundreds of black men were murdered under the banner of the Ku Klux Klan. Southern states had developed a system of laws known as Black Codes which slowly restricted rights guaranteed either by Congressional laws or Constitutional amendments. By the 1880s, a black man invited trouble if his affiliations were strictly political. His involvement in the body politic conveyed an impression of “A know-it-all” or “An uppity Negro.” The sentiment of most white Americans was that blacks had no place in the political realm. The black man’s desire to participate fully in the political process was considered a threat to white dominance. It was much more advantageous for black men and women to “know their place” and not freely express themselves:

Today the young Negro of the South who would succeed cannot be frank and outspoken, honest and self-assertive, but rather he is daily tempted to be silent and wary, politic and sly; he must flatter and be pleasant, endure petty insults with a smile, shut his eyes to wrong … His real thoughts, his real aspirations, must be guarded in whispers; he must not criticise, he must not complain. Patience, humility, and adroitness must, in these growing black youth, replace impulse, manliness, and courage.\(^\text{11}\)

Realizing that the once progressive pendulum had swung back toward hatred and intolerance, the black community clung heavily to their faith for daily survival. Certain sects of the black community concluded that it was God’s will for them to live under the Black Codes and subsequent Jim Crow legislation. They suggested that suffering was a part of life for God’s children. Many Southern ministers began to preach to their parishioners a message of accommodation—that they needed to worry more about their souls than social issues.\(^\text{12}\) One cannot help but ponder if the black Southerner’s extremely deep interpretation of religion and reluctant shift from political participation was due to white society’s bitter rejection of racial harmony. Although religion has always had its place in black life, black men and women understood that politics was the life blood of the United States; an institution in need of their presence. When they were overtly rejected by their white counterparts, blacks seemed to retreat to an institution that they knew belonged to them; and they knew they controlled their church.

Charles Octavius Boothe of Alabama exemplified this model of accommodation-oriented preaching and living while at the same time promoting a message of advancement. The Baptist preacher professed an evangelical gospel of blacks behaving better and portraying a life of moral conduct and good citizenship.\(^\text{13}\) Blacks developed these beliefs hoping that they would find inclusion in white society. Boothe referred to this “Pull yourself up by your bootstraps” concept as an uplift phenomena among post-bellum blacks to improve their status.\(^\text{14}\) Black uplift, or self-help, was interpreted as black men and women having institutions and a social structure that they established and owned. Boothe’s contribution to community and economic development was his desire to take the gospel to the majority of black men and women who constituted the black underclass in the South. He believed that explanations of God should be presented to the black rank and file in a plain and simple fashion. Boothe published \textit{Plain Theology for Plain People} in 1890 to help plain people in the study of the first principles of divine truth.\(^\text{15}\) He, along with other black ministers throughout Alabama, created a school in Selma in 1878 to train future black ministers. In order to publicize the school, Boothe and his fellow ministers started a newspaper, \textit{The Baptist Pioneer}. The Baptist Church had the most extensive educational self-help program. By 1907, Baptists developed 107 schools at different educational levels and owned property worth more than $600,000. Boston University economists, Glen and Linda Datcher Loury, reaffirmed the power of “an uplift tradition” in their essay, \textit{Not by Bread Alone}. They suggested that a spirit of self-help, rooted in a deep-seated sense of self-respect, was widely embraced among blacks of all ideological persuasions well into the 20th century.\(^\text{16}\) Perseverance in the midst of racial
oppression was not only a testimony to the glory and grace of God, but it was an indication that personal integrity and dignity would eventually defeat racial discrimination.

Although Boothe did not topple Jim Crow, nor risk his life in a direct confrontation with the white power-structure, he and his generation of black evangelicals put in place the institutions and values that nurtured the leaders of the movement that would one day batter down the walls of legal discrimination.17

The philosophies of both Allen and Boothe had a tremendous impact on African Americans for most of the Twentieth Century. Their outlook on character and dignity from a spiritual perspective reassured the black community of equal status in the United States. They knew that they possessed the will and intelligence to accomplish any task.

**Martin Luther King and Direct Social Action**

By the 1960s, a developing black middle class exhibited traits of esteem and strength, but their quest was to repeal the legal discrimination that kept them second class citizens. Participants in the modern Civil Rights Movement, led by the Reverend Dr. Martin Luther King, Jr. and others, successfully marched and demonstrated for the cause of equal opportunity. In 1964 Congress passed the Civil Rights Act to ensure equality regardless of race, creed, color, national origin or gender. One year later in 1965, amid senseless violence directed at individuals who believed in democratic practices such as voter registration, President Lyndon Johnson signed the Voting Rights Act into law. Many pundits assumed that King and the soldiers of the Civil Rights Movement had accomplished their goal, and rhetoric detailing racial disparities would quickly fade away. King, however, noticed continued inequities, such as substandard housing, gaps in educational levels of the rich and poor, higher unemployment in black urban communities, and generally inadequate health care among the poor everywhere.

King also noticed that many urban blacks were not treated fairly as consumers. To address this, King organized a legion of ministers in Chicago, Illinois, to begin a project known as “Operation Breadbasket.” King said in his book *Where Do We Go From Here: Chaos or Community*, that the primary purpose of Operation Breadbasket was “the securing of more and better jobs for Negro people.”18 The ministerial coalition called on those businesses that relied on a black consumer base. They asked for data that outlined the numbers of total employees, the total number of minority employees, the departments and job classifications of employees and the salary ranges of the job classifications. After receiving this information, they presented a proposal that stated that the number of jobs for minorities should be based on population figures. King suggested, “If a city has a 30 percent Negro population, then it is logical to assume that Negroes should have at least 30 percent of the jobs in any particular company.”19 After submitting the proposal, the hope was that the business would agree. But if negotiations broke down, the group of ministers would engage in what King referred to as “a massive call for economic withdrawal from the company’s product and accompanying demonstrations.”20

Ministers went to the pulpit and urged their congregations not to buy a particular product until the company understood the needs and concerns of their customer base. In the twelve cities where Operation Breadbasket was launched, the team of ministers saw impressive success as many companies embraced positive equal opportunity programs. In Atlanta, for example, black buying power increased by $20 million through the use of selective buying and negotiation.21

**Conclusions**

The previous examples demonstrate the historic role of the black church in spurring community and economic development. Allen and Boothe employed a strategy of constructing a separate America—an America where the black community would possess academic, economic, and social institutions comparable to those of white society. Their initiative and determination reinforced a self-help ethic in segregated America. The racial standard of the day forced them to resort to methods many considered as submissive
or promoting inferiority. But with a firm understanding of self and their accomplishments, they were able to weather the storm. King took the strength and pride of the segregated society and pricked America’s conscience to promote the idea of a united nation. King’s use of direct protest evidenced black America’s desire for equal opportunity. He was able to take the sophisticated network of clergy in the black community and develop a political, economic, and social agenda that would attempt to enhance the quality of life in depressed communities.

References
7. Ibid.
9. Ibid.
13. Ibid.
14. Ibid.
15. Ibid.
19. Ibid.
20. Ibid.
21. Ibid.
Boom! I could almost hear the explosion of dynamite as Rev. Shuttlesworth described the destruction of his Birmingham, Alabama, home in 1956. On Christmas Eve, racists chiseled a hole in the side of his house and placed sixteen sticks of dynamite where the head of his bed fits against the wall. His house was blown to smithereens; but he was not injured, although he had been in the bed at the time.

As I sat there listening to Rev. Shuttlesworth, I had a flashback of myself as a young civil rights activist at Shaw University, in Raleigh, North Carolina, in January 1960. While standing outside my dormitory at midnight in the snow after receiving a bomb threat, I experienced the trauma created by hate. A few minutes earlier, a telephone threat of a school bombing had come from an anti-civil rights advocate. He warned that my dormitory, Estee Hall, would be blown up at midnight. I and fellow students waited outside for hours, but the explosion never came. Rev. Shuttlesworth was not as lucky. Nevertheless, the bombing of his home did not deter his civil rights efforts. The day after the bombing of his house, and in the wake of Alabama outlawing the NAACP, he organized the Alabama Christian Movement for Civil Rights.

In reference to the political arena, Rev. Shuttlesworth said: “Bush’s ‘dead or alive’ mandate may have been all right in the Old West, but it is not worth a dime now.”

On slavery, Rev. Shuttlesworth stated that Southern white people intended for slavery to continue forever. I suppose this accounts for the fact that in old plantation wills, plantation owners bequeathed their slaves to as many as five generations of future heirs.

Rev. Shuttlesworth has devoted his life to the struggle to achieve justice and equality for all people. He, along with Dr. Martin Luther King, Jr., Rev. Ralph David Abernathy, and other ministers were co-founders of the Southern Christian Leadership Conference (SCLC). He also served as a member of the National Board for the Congress of Racial Equality (CORE), and many other civil rights organizations.

Now, at the age of eighty-five, Rev. Shuttlesworth is still going strong. He travels extensively to lecture for the cause of human justice. His voice is still strong, and his message very profound. During his recent lecture at East Tennessee State University, he referred to himself as a lawyer without a portfolio because, as of 1965, he had filed more cases in federal court than anyone prior to his time. Moreover, he had more convictions than he could keep track of. He received five convictions as a consequence of his participation in the Freedom Rides of 1961 and five convictions as a result of his role in the sit-ins that swept the country in 1960. Strangely enough, he never actually sat at a lunch counter for the purpose of desegregating the facility; but his influence on the demonstrators and his support of their activities caused legal authorities to file trumped-up charges against him as part of their efforts to crush the sit-in movement.

Rev. Shuttlesworth’s efforts were, indeed, significant; and they have been widely recognized. Among the many recognitions of his work are honorary degrees: the President’s Citizen Award, bestowed by President William Jefferson Clinton, and an 8½-foot bronze statue of him in front of the Birmingham Civil Rights Institute.

Although he has spent most of his life fighting for civil rights, Fred Shuttlesworth is and has always been, by profession, a pastor. In his ETSU lecture, he said that the best type of preacher is one who can preach on Sunday and picket on Monday. He revealed his major role as a preacher of the Gospel when he said, “The first civil rights conference
was held thousands of years ago. It took place way out in the wilderness. It was recorded on a tablet of stone. It was held between God and Moses.” He also stated that, “our spiritual skies are too low, and that is why we are always crashing into each other. We don’t climb to the heights of God’s mercy, love, and grace.”

He continued, “No matter how long oppression has been in the world, there has always been someone to cry out. We now depend on young people to do what we elders have done, but who will be strong enough, and who will be brave enough to fight for freedom in the ‘Land of the Free and the Home of the Brave’ tomorrow?”

Later, as I shared some of my civil rights experiences of the sixties with Rev. Shuttlesworth, I asked him, “Who will cry out for us if young people refuse? He replied, “You! You are to cry out.” I told him that I had paid my dues when I was part of the young generation, years ago. I told him that I had been through the fire, and that I was no longer young. His answer to me was, “Stop making excuses.” There was nothing else I could say for I knew that he was right. The responsibility to address injustices is not restricted to any age group. We all have a job to do, regardless of age, because injustices and hatred still exist. On January 2, 2007, I visited Raleigh, North Carolina, where I had attended Shaw University when I was a teenager. I was amazed at how little things had changed. While at the North Carolina Museum of Art, I came face to face with blatant racism similar to what I had faced while a student at Shaw, years ago. An elderly white man refused to ride the elevator with me, simply because of the color of my skin. This incident made me realize that although we have made much progress in our mission to create a color-blind society, much is yet to be done.

Katheryne Moore is an AFAM minor, with a major in journalism. She is also an associate pastor of the Lee Street Baptist Church in Bristol.

THE 2006-2007 AFAM PROGRAM IN REVIEW

Lectures

The 2006-2007 academic year was marked by three well-attended special lectures. On October 24, 2006, Dr. Uchenna C. Nwosu, a professor in the ETSU College of Medicine, spoke to students and faculty on the tradition of self-government in Nigeria, Dr. Nwosu’s native land. The lecture was held at 6:00 p.m. in the East Tennessee Room of the D.P. Culp Center. After Dr. Nwosu’s talk and slide show on Ibo culture, there were many questions and lively discussion, followed by refreshments. Dr. Nwosu’s lecture was followed by Mr. Adam G. Dickson’s presentation on February 6, 2007. He discussed, in detail, the results of the 2006 Congressional elections and their significance for African Americans, in particular, and the nation, in general. Dickson, who teaches in the AFAM Program, offers the course, Black American Political Thought, in the Political Science Department. His power-point presentation provided the audience in the Carroll Reece Museum with an in-depth analysis of the November 2006 elections. The multitude of questions reflected the great interest of the attendees who continued their discussion during the reception that followed the one-hour lecture, from 6:30 - 7:30 p.m.

The third and last speaker, Rev. Fred Shuttlesworth, civil rights activist, spoke to a standing-room-only crowd in the Carroll Reece Museum on February 22, 2007. See Katheryne Moore’s article on his lecture in this newsletter.
# FACULTY NEWS

### Professor Marcia Songer

Marcia Songer teaches African Literature in the AFAM Program, and serves as Associate Director of the Honors Scholars Program. In December 2006, she visited Tanzania in East Africa. The first in a series of articles on her African travels appears in this newsletter.

### Dr. Mel Page

Dr. Mel Page teaches African History in the AFAM Program and is a history professor. At the 2007 annual meeting of the American Historical Association, he presented a paper on “Novels and Counterfactual History,” as part of a roundtable session on “Teaching with Historical Fiction.” The AHA conference was held in Atlanta, Ga., in January.

### Dr. Dorothy Drinkard-Hawkshawe

Dr. Dorothy Drinkard-Hawkshawe, Director of AFAM and history professor, served as keynote speaker at the initiation ceremony of ETSU’s Phi Kappa Phi Honor Society on April 3, 2007. She spoke on “The Talented Tenth: Honor and Responsibility.” She urged the new members of the honor society to use their talents to serve humanity.

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# AFAM Course Schedules, 2007-2008

## Spring 2007

- AFAM 3989 Cooperative Education
- AFAM 4950 Senior Seminar
- CJCR 4670 Race, Gender, and Crime
- ENGL 4032 African Literature
- HIST 3901 African Am. Hist. Since 1877
- MUSC 1035 History of Jazz
- PSCI 4030 Black Am. Political Thought
- SPAN 4957 African/Afro/Hispanic Cinema

## Fall 2007

- AFAM 4900 Special Studies
- ENGL 3400 African Am. Lit. I
- GEOG 1012 Intro to Cultural Geography
- GEOG 4307 Regional Geography of Africa
- HIST 3020 Am. Ethnic & Cultural History
- HIST 3900 African Am. Hist. to 1877
- MUSC 1035 History of Jazz
- SOAA 3119 Minorities

## Spring 2008

- AFAM 3989 Cooperative Education
- AFAM 4950 Senior Seminar
- CJCR 4760 Race, Gender, and Crime
- ENGL 4032 African Literature
- HIST 3270 History of Africa
- HIST 3901 African Am. Hist. Since 1877
- MUSC 1035 History of Jazz
- PSCI 4030 Black Am. Political Thought

## Fall 2008

- AFAM 3989 Cooperative Education
- AFAM 4900 Special Studies
- AFAM 4950 Seminar
- ENGL 4047 African Am. Literature II
- HIST 3900 African Am. History to 1877
- MUSC 1035 History of Jazz
- SOCI 3110 Minorities