Illinois Documentary History of Black Studies, Volume 2
Abdul Alkalimat, Series Editor
University of Illinois at Urbana Champaign
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I would like to thank everyone who were so very generous with their time and helped in the compilation of these materials.

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Dr. Gerald Steenken, Theologian and Associate Professor Interim Director Black world Studies Program, Loyola University Chicago.

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Graci Willis, Research Assistant and Undergraduate student in Black World Studies, Loyola University Chicago.
Preface

Research on the history of Black Studies is being taken to a new level of empirical investigation with this series of documentary case studies. We are proud to be launching this from the Department of African American Studies and the Graduate School of Library and Information Science at the University of Illinois. We will carry this work forward in the spirit of academic excellence and social responsibility.

Our first four volumes in this series are as follows:

1. Black Studies @ South Suburban Community College
   Jonathan Hamilton, editor

2. Black Studies @ Loyola University
   Ruth Hoffman, editor

3. Black Studies @ University of Illinois @ Springfield
   Tony Laing, editor

4. Black Studies @ Northwestern
   Marie-Edith LeNoble, editor

The general narrative of Black Studies over the last 40 years can be summed up in three historical experiences:

1. Black Studies as social movement

2. Black Studies as academic profession

3. Black Studies as knowledge network

These are overlapping identities for Black Studies, and can be more or less important on any given campus depending on the circumstances. Racist attacks can provoke student mobilization and protest. All campus programs are official academic units and governed by campus rules and regulations as well as the standards developed by national professional organizations and journals. Further the information revolution is transforming higher education and that includes Black Studies as email and web sites have reinvented our communication, curriculum, and the research process. A full discussion of Black Studies will include all three of these historical experiences.

Each documentary volume covers an individual campus experience, basic primary documents from the original demands for Black Studies to a down load of the website at the time the data collection was developed. The main distribution will be through the web based archive at the University of Illinois called IDEALS (http://hdl.handle.net/2142/14913). In addition a bound volume will be deposited at the campus being documented, the Vivian Harsh Collection of the Chicago Public Library, and the University of Illinois (Urbana). We anticipate that each volume will only be a beginning and will lead to additional volumes on each campus by scholarship of students, faculty and researchers. The main objective is to be comprehensive and make this material available to everyone in the world.
Our goal is to reach out to every program in the country and establish a national data set in the spirit of how the slave narratives were developed, a collective effort to document a historical experience that will stand the test of time and provide a fertile field for research. Black Studies is one of the most important achievements of the Black Power movement. We have launched this series because of the significance of this historical practice that lives into the 21st century.

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Spring, 2010
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Black Studies at Loyola University Chicago

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Inter-campus and inter-department Communications

All documents cited are from the African American Studies File, Loyola University of Chicago Archives

1. Race Relations Abstract, fall 1935.
2. Statement of Reason and Goals of the Afro-American Studies program no date.
6. 3 year plan for Afro-American Studies Program.
8. Carol Adams to Advisory Board October 13, 1981.
10. Introducing a minor sequence, Pamphlet, fall 1981.
11. IMAGES: A black Film Series announcement by Dr. Carol Adams, September 1981.
13. Alice B. Hayes to Dr. Carol Adams funding awarded for “Black Gods of the Metropolis: Revisited”, March 16, 1982
15. Carol Adams to Fr. Biondi, Strategies for Improvement.
17. Mission of African American Studies program and requirements for a minor, Pamphlet.
22. Meeting Minutes Academic Affairs University Policy Committee, April 18, 2006.
24. Gerald Steenken to Frank Fennell Chairperson’s Application for a Change of a Minor, March 12, 2009
APPENDIX II

Press Releases, News Articles and Public Announcements

All documents cited are from the African American Studies File, Loyola University of Chicago Archives

1. Dr. Gordon name Director of Afro-American Program at Loyola, Press Release, March 18, 1971.
5. Dr. Milton Gordon named "Outstanding Educator" press and date unknown.
10. Recruiting Drive, press and date unknown.
15. Loyola professor named to Chicago Access Corporation, The Loyola Phoenix, March 25, 198?.
APPENDIX III

News Articles

All documents cited are from the Loyola News and Loyola Phoenix File, Loyola University of Chicago Archives

5. Two Afro Courses Offered, Loyola News November 22, 1968.
22. ‘Black perspective’ aims or larger audience, Loyola Phoenix, April 30, 1982.
INTRODUCTION
Introduction

This was the primary assignment for AFRO 500 in the fall of 2009. In addition to reading a number of texts that introduced the main topics of African American Studies in general, this assignment required each student to review an African American Studies program at a college or university in Illinois. I chose Loyola University Chicago for a number of reasons. First, I had the boundless resource of Dr. Abdul Alkalimat. He was the professor for this class and was, and still is, active in the Black Power Movement in Chicago. He proved to be a limitless source of information on a background in the social and political pressures that helped to shape the programs that developed in many of the Chicago area institutions of higher education. I expect to continue my own research in Detroit, another urban area much like Chicago that experienced a dramatic, sometimes violent, high powered and successful black movement in the 1960s, so focusing on a Chicago school made sense. I also wanted to know if a Catholic University might have responded differently to those same social and political pressures. This choice also reflects my own research interests as I plan to investigate the connections between the Catholic Church and the Black Power movement in 1960’s Detroit.

My method was simple. ASK. Once, twice, three times if necessary. I found the name of the current director on the Loyola website and made my first phone call. Dr. Gerald Steenken was immediately receptive to my questions and he offered many suggestions to continue my work. He wasn’t sure what the archives would uncover but sent me a link to the archive and special collection website. From that I found the list of program directors in chronological order. Web searches yielded links to most of those people and I set out
on another email and phone quest. I found department secretaries and administrative assistants to be very helpful in directing my email and phone calls to get to the proper channels. Rebecca Hyman of the Loyola Archives and Special Collections was extremely helpful in my search. She gave me access to the collections that I needed and suggested others that I could not initially find on my own.

I interviewed Dr. Gerald Steenken, Dr. Carol Adams, Dr. Milton Gordon and Dr. Ayana Karanja. All have served lengthy terms as directors of the Loyola program and oversaw the some of the most significant changes in the program. All four were very generous with their time and all gave me ideas to continue my search. Only one former director of the program declined the opportunity to participate in this process. I spent two days in the archives going through the boxes designated for the African American Studies program and the College of Arts and Sciences catalogs. Dr. Steenken continued to send me items that he thought might be helpful such as current syllabi, archival holdings and course listings. I have also interviewed Mousumi Mukergee, a current instructor of the African American Studies Intro course and doctoral candidate at UIUC. I was also very fortunate to interview Ms. Graci Willis, one of the first students who will graduate from the Black World Studies program. Her insights and assistance were particularly helpful as she research the Loyola News and Loyola Phoenix Archives for me.

As any historian will tell you, going through archives is like reading someone else’s mail. In fact, I did read mail that gave me insights into personal and professional relationships between specific faculty and administration that one might conclude influenced the
administrations support of the African American program in general. All in all, archival work is perfect for anyone who is inherently nosey. This particular search has left me salivating for more.

I think that future participants in this very ambitious project would be well served if this was the focus of a research methods course dedicated to this study. Would this project be confined to one class, guided by books such as From Black Power to Black Studies: How a Radical Social Movement Became an Academic Discipline by Fabio Rojas, Stefan M. Bradley’s Harlem vs. Columbia University; Black Student Power in the late 1960s, and the experiences such as the one recorded in this document, any student interested in multi-layered research would benefit. As we have found, this is a work in progress as each trail of information leads to another. Be adventurous and follow all the trails.

It should be noted that I have used the terms Afro-American Studies, African American Studies, AASP, and Black World Studies while referring to the Loyola Program. The choice of terms reflects those used in the document to which I refer, or the title of the program as it changed over time.
Notes on Research Methods

Archives Consulted

University Archives and Special Collections, Cudahy Library, Loyola University Chicago, Lake Shore Campus.

Newspapers Consulted

Loyola Phoenix archives are not available electronically. They are on Micro-film and are accessible at the Lake Shore Archive and Special Collections Library. The Newspaper research was conducted by my research assistant Ms. Graci Willis.

People Interviewed by Author

I have conducted six in-depth interviews to date. Those interviews have provided much of the information about the internal struggles within the Loyola administration to develop, fund and strengthen what is now the Black World Studies program.

Adams, Carol. Sociologist and current CEO and President of the Chicago Museum of African American History
Dr. Adams was the director of the Loyola African American Studies program from 1981-1987

Gordon, Milton. Mathematician and current President of California State University, Fullerton, Dr. Gordon served as Chairman of the African American Studies Program committee from 1968-1971. Dr. Gordon served as Director of the Loyola African American Studies program from 1971-1977.

Karanja, Ayana. Anthropologist and Associate Professor at Loyola Chicago, Dr. Karanja served as Director of the African American Studies program from 1992 – 2007. During her time as director the program became known as the Black World Studies Program.

Mukherjee, Mousumi. Doctoral candidate in Education Policy at University of Illinois, Urbana Champaign, Ms. Mukherjee teaches the Introduction to Black World Studies course, the first of four core course for Black World Studies majors at Loyola University Chicago

Steenken, Gerald. Theologian, associate professor and Current Interim Director of the Black World Studies Program at Loyola

Willis, Graci. Senior Black World Studies Loyola University Chicago.
Sample Interview Questions:

Of the people I spoke to, four held or still hold the position of Director of the African American studies program. My questions were open to personal recollections and interpretations of events.

Of all the directors I asked:

What do you see as your most important contributions to the programs?
What changes did you make to the program while director?
Did you encounter any resistance to the changes you were attempting to implement?
What was your experience with administrative support for the program?
What, if any, funding were you given to promote the African American studies program within the University?
Were you able to develop community outreach programs with the support of the university?
Did the funding change over the period that you were director
What do you see as the future of the program?

Quantitative Data Used:

I have the course listings from the course catalogs dated

1973-74
1974-75
1976-77
1977-78
1978-79
1979-81
1981-83
1983-85
1985-87
1987-89
1989-91
1991-93
1993-95
1995-96
1996-97
1997-98
1998-00
2001
2008
The gap in information from 2001 – 2008 seems to be due to the switch to electronic course catalogs.

Very little data regarding university enrollment figures by race or ethnicity is available in the departmental archives. It appears that the Black student enrollment while at one time high compared to other Illinois private universities was and has remained around 6 - 7% with a high of 9% in the early 1990’s. The data available so far is too limited to adequately track growth or decline.
HISTORY AND CHRONOLOGY
Black World Studies at Loyola University Chicago: A Brief History

In 1968, just as at many other college campuses across the country in the mid and late 1960's, black students at Loyola University were calling for African American students to be involved in the university power structure, and for more focus on African American programs and academics. The process seemed slow-going to the students, and they voiced their dissatisfaction in the Loyola student newspaper. Student representative Harry Smotherman stated that “most black students have been irritated at the slow pace of development.” But although the process seemed slow to those on the outside, things were moving along at a steady pace on the inside.

Mathematics professor Dr. Milton Gordon, himself active in the Black community saw the need to reach out to the West Side and South Side of Chicago to enrich the student population at Loyola. He approached then-president Fr. Raymond C. Baumhart with the idea of creating an African American Studies program. He received an “enthusiastic” response, and in the fall of 1968 the African American studies committee was formed. The committee included “Doctors Gray Bream, M. Fredericks, Paul Hahn, B.I.C. Ijomah, R. Nickolay, J. Penick, R. Pugh, J. Shack, K Sheridan, Paul Mundy, Father Pendergast, and Misters R. Quarles, William Davis, M. Canady, Terry Mason, Harry Smotherman, and S. Hautzinger.” Dr. Gordon served as chairman of the committee.

Two African American history courses were offered for the first time in the spring of 1969 with an emphasis “on the economic and social problems of the black man and the ideologies which can solve them.” Professor Lamont Yeakey taught both courses and with a nod to the student’s request to help shape their own education, he offered a flexible study approach that would draw out the students and let them “do their own thing.” Within a month of the announcement about the history course, two more courses focusing on African American sociology. One focused on the “importance of black labor in the North...and...the formation of ghettos,” the other on the problem of “the economic effects on the Black personality.” By February 13, 1970, a new black studies program was announced in the Loyola student paper. It took another few months to work out the details.

Dr. Paul Hahn, himself on the committee raised concerns over the funding of the program, its ability to be self sustaining. He also voiced a concern that a “separate program can be seen as a form of segregation” and that a “Blacks only program can be counter productive.” His concerns did not stop the passage of the motion for a Black Studies program that would be based on a “genuine determination by the University to study the problems confronting a significant section of the community.” The Black Studies program received strong support from Dean Fr. Robert McNamara. He

1 “The Student Response to Black Studies” Loyola Phoenix, November 13, 1970
4 “Afro-American Course Opens” Loyola News, November 22, 1968.
7 Ibid
acknowledged that “too many Black studies programs evolved out of pressure which got them off on the wrong foot.” But at Loyola, he said, there was a “remarkable spirit of cooperation between students, faculty and administration” that helped to build a “good academic program” that would cross disciplines and would encourage an “interest in Black history and culture.” In March of 1971 Dr. Gordon accepted the position of Chairman of the new African American studies department. The first courses in that official program were offered in September 1971.

Dr. Gordon continued as director of the department until 1978, when he turned over the reins to Dr. Cheryl Johnson-Odim. The department continued to grow, and by the end of her time as director there were 34 cross-listed courses offered from 8 departments. Dr. Beverly Walker, as acting director of the program from 1980-1981, announced the addition of an Afro-American minor in March 1981. Dr. Carol Adams became director of the program and steered the ship for 7 years. Dr. Adams oversaw the addition of many community outreach programs, such as a series of Black films, and a lecture and forum series that highlighted successful Blacks from the community. She also added an African American Studies Program newspaper “Drumbeat”, support services for black students and their parents and student tours to Africa and the Caribbean. The African American Studies department was in full swing.

From 1987 until 1992 the department had 4 directors or acting directors. It wasn’t until 1992, when Dr. Ayana Karanja was named director that the program once again had a long-term steady hand. Under her leadership in 1997 the program was re-titled Black World Studies, reflecting the growing interest in the Black Diaspora and Blacks around the world. Additionally Dr. Karanja pressed for a major plan of study. She succeeded in her goals, and a major was added to the program in 2008. At that time nearly 50 courses were cross listed over 13 departments.

The Black World Studies program is now chaired by Dr. Gerald Steenken, who continues to increase course offerings and guides 7 students who are earning their BWS undergraduate degree. Although hampered by the declining economy, his dedication to the program is palpable. Under his direction the number of cross listed courses offered has risen to 56. As a theologian his interests are reflected in the addition of 6 courses cross-listed in theology.

In May 2010, Ms. Graci Wilson will be one of the first students to graduate with a degree in Black World Studies. She entered the program as a sophomore after taking a course in international politics that focused on the Rwandan genocide and the response, or lack thereof of the UN. Her interest grew in African and international politics, and she pursued that interest in her capstone experience. Her paper is titled, “If the Husband Has Gone, I Could Still Have the Home: Recognition of Agency among Women of Pit-tek

8 “Black Studies Strongly Supported By Dean,” Loyola Phoenix, November 6, 1970.
10 Adams, Carol, phone interview with author, November 2009.
11 Karanja, Ayana, interview with author at Loyola University, Chicago, Illinois, October 2009.
12 Steenken, Gerald, interview with author at Loyola University, Chicago, Illinois, October 2009.
Women's Group in Jinja, Uganda.” Ms. Wilson completed the community service requirement of the Black Studies program with an 8-week internship at the Pit-tek Women's Group in Uganda.

Ms. Willis spent many hours combing through the Loyola student paper archives assisting in this research project. She reflected on that experience and her upcoming degree in Black World Studies. She realized that she was the product of an “amalgamation of 40 years of work” by men and women who were so dedicated to developing, sustaining, and growing the African American Studies program at Loyola. Thinking ahead to her graduation, she would like to “find them all and say ‘thank you.’” Her goals are to make sure they know she is a “successful product of their passion.” She feels the “weight of their work on her shoulders” and has a “deep sense of gratitude” to them all.\(^\text{13}\)

Ms. Willis and students like her will not disappoint those who worked so diligently and with such passion. 40 years in the making, the Black World Studies Program has instilled in her a sense of responsibility to the world in general. She hopes to work in the grassroots movements, primarily in Africa, that find solutions from within the community. Her service to the world will be a very important chapter in the history of the African American Studies Program at Loyola.

\(^{13}\) Willis, Graci, phone interview with author, January 2010.
CHRONOLOGY
(Document illuminated this chronology are found in the appendix)

1935
A syllabus from fall 1935 indicates that the issue of race relations in the US was of particular importance. The selected bibliography from the syllabus shows that this topic was one that crossed disciplines.

1968
A committee was formed to consider the inclusion of Afro-American Studies in the College of Arts and Sciences. Dr. Milton Gordon was named as chair of that committee.

1971
The Afro-American Studies Program was initiated. 8 courses from 7 departments were cross listed as AFRO courses. Dr. Milton Gordon was named director and a call went out for full and part-time faculty to hold joint appointments in African American Studies and other departments.

1975
The AASP and the Theater department created the Black Theater workshop.

1975
The AASP published the first two editions of a newsletter The Underground Express, targeted specifically to black students.

1976
A three-year plan for the department recommended the hiring of Black faculty in English, History, Political Science, and Sociology to teach those courses cross-listed with AASP.

1978
Dr. Cheryl Johnson-Odim was named as Director. Under her leadership, the department developed a strong African American History Month schedule of community events. She established the Black Women’s Group and the number of cross-listed courses increased to 31 in 1979.

Beverly Butler Walker served as Acting Director.

1981
Dr. Carol Adams was name Director.

1981
A Minor field of study was added to the program.

1984
A report written by Dr. Carol Adams detailed the accomplishments of the AASP and a 5-year plan for the future.

1987-1988
William R. Dave served as Acting Director.

1988-1989
Ralph Arnold served as acting Director.

1989
Dr. Robin Jarrett was named Director.

1991-1992
Waldo Johnson served as Acting Director.

1992
Dr. Ayana Karanja was named Director.

1997
The program became known as Black World Studies

2005
A proposal was drafted to create a Major in Black World Studies.

2006
The proposal to create a Major in Black World Studies was approved.

2008
A major program of study was added. The cross-listed courses offered increased to over 50.

2008
Dr. Gerald Steenken served as Acting Director.

2009 to present
Three are 56 cross-listed courses representing 13 departments.
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2009 WEBSITE
KEY FACTS: 2009/2010

Michael J. Garanzini, S.J., President

- Total enrollment: More than 15,879
- 71 undergraduate majors and 71 minors
- 85 master’s, 31 doctoral degrees, and 26 graduate-level certificate programs
- 14:1 student/faculty ratio
- 138,000 alumni; 82,000 in Chicago
- One of only eight percent of all American colleges and universities to have a Phi Beta Kappa honor society chapter
- Undergraduate tuition (full-time entering fall 2009): $29,850

Loyola University Chicago, a private university founded in 1870 as St. Ignatius College, is the nation’s largest Jesuit, Catholic University and the only one located in Chicago.

Loyola University Chicago is comprised of four campuses: Lake Shore (LSC), Water Tower (WTC), Medical Center, and the John Felice Rome Center in Italy; and is home to ten schools and colleges: arts and sciences, business administration, communication, education, graduate studies, law, medicine, nursing, continuing and professional studies, and social work. Loyola also serves as the U.S. host university to the Beijing Center for Chinese Studies in Beijing, China.

Recognizing Loyola’s excellence in education, U.S. News and World Report has ranked Loyola consistently among the “top national universities” in its annual publications, and named the University a “best value” in its 2010 rankings. Loyola is among a select group of universities recognized for community service and engagement by prestigious national organizations like the Carnegie Foundation and the Corporation for National and Community Service.

Lake Shore Campus – 1032 W. Sheridan Road

- Acquired in 1906. State of Illinois issued charter that founded Loyola University Chicago in 1909
- Serves as main residential and undergraduate campus; home to more than 3,000 students, and set along the shores of Lake Michigan
- Home to more than 40 buildings, including the 5,200-seat, 45,000 square-foot Joseph J. Gentile Center; the Michael R. and Marilyn Quinlan Life Sciences Education and Research Center, an innovative facility featuring state-of-the-art science labs; Cudahy Library, the main University library; and the Richard J. Klarchek Information Commons, a 72,000 square-foot environmentally friendly annex to Cudahy Library that is Silver Level Leadership in Energy and Environmental Design (LEED) certified
- Site of Mundelein Center, a national historic landmark, and the home of a multi-purpose fine arts and theatre programming center
- Location of the College of Arts and Sciences, the largest of the University’s ten schools and colleges; the Graduate School, offering master’s and doctoral degree programs in a variety of areas; and the Marcella Niehoff School of Nursing, the first accredited collegiate nursing school in Illinois

Water Tower Campus – 820 N. Michigan Avenue

- Established in 1946, located just off Michigan Avenue, Chicago’s famed “Magnificent Mile”
- Downtown location offers invaluable access to internships, careers, and networking opportunities with locally and nationally recognized Fortune 500 companies
- Host to a majority of graduate-level classes, along with some undergraduate classes
Loyola University Chicago - Key Facts: 2009/2010

- Home to the School of Business Administration, Graduate School of Business, School of Education, Corboy Law Center, School of Continuing and Professional Studies, School of Social Work, School of Communication, and Institute of Pastoral Studies
- Houses Office of the President, along with other key University administrative offices
- Site of the Loyola University Museum of Art (LUMA), and the University's historic Lewis Towers
- Location of Loyola's only downtown residence hall, the Rev. Raymond C. Baumhart, S.J., Residence Hall and Terry Student Center

Medical Center Campus – 2160 S. First Avenue, Maywood, IL

- Opened in 1969
- Home to Loyola University Health System, which includes Loyola University Medical Center and 17 off-site facilities
- 61-acre campus located in west suburban Maywood, Illinois
- Leading academic medical center serves as major referral center for heart disease, cancer, burn, trauma, and neonatal care
- Site of the Stritch School of Medicine and its more than 550 students
- For more information, visit www.luhs.org or contact Loyola University Health System media relations at 708.216.3200

The John Felice Rome Center – Via Massimi 114/A, Rome, Italy

- Established in 1962
- Provides more than 400 students a year with the cultural advantages of studying abroad, making it one of the largest centers in Western Europe for international education in the arts and sciences
- Students live and study on five-acre campus on Via Massimi in Monte Mario, four miles from downtown Rome, Italy
- Alma mater of more than 13,000 alumni worldwide

http://www.luc.edu/keyfacts/index.shtml

11/24/2009
Loyola University Chicago’s College of Arts and Sciences (CAS) offers undergraduates a comprehensive liberal arts education that introduces them to various disciplines and viewpoints in the natural sciences, social sciences, and humanities. CAS students develop valuable career and life skills, including critical thinking, strong verbal and writing abilities, comprehensive general knowledge, social awareness, and research competencies. As the largest of Loyola’s 10 schools, CAS has extensive resources, providing students with modern labs and electronic classrooms, opportunities to participate actively in research, and a distinguished faculty of teacher-scholars.

Recent growth and renovation at both Loyola’s Lake Shore and Water Tower Campuses have enhanced living and learning for students. Some of the additions include the state-of-the-art Quinlan Life Sciences Education and Research Center, two residence halls, the Loyola University Museum of Art, and the Sullivan Center for Student Services, which consolidates more than a dozen campus offices into one convenient location. The Information Commons, a high-tech, environmentally-designed library, study space, and instructional center, opened in early 2008.

For more information about what’s new at Loyola, visit LUC.edu/undergrad/whatsnew.

At top right: Information Commons, a new four-story lakeside research facility, opened at the Lake Shore Campus in early 2008.

THE MAJOR

BA in Black World Studies

Loyola’s Black World Studies (BWS) major allows students to become informed and knowledgeable in dialogues concerning the historical, sociological, literary, cultural, and spiritual dimensions of Black life in the U.S. and in specific African contexts. Inaugurated in 1971 as a minor, Black World Studies was the first interdisciplinary program in Loyola’s College of Arts and Sciences. The current Black World Studies major educates individuals working in social and public service organizations who seek to enhance their awareness of racial, cultural, and ethnic differences.

Although the continent of Africa has a vast history and rich culture, it faces significant challenges, including a shortage of clean water, dwindling food supplies, famine, war, and disease. Black World Studies provides students with an understanding of these global issues confronting African people and their descendants. Graduates will be prepared to address these and other human environmental crises.

[CONTINUED]
THE MAJOR [CONTINUED]

Students pursuing the Black World Studies major develop an understanding of the history of enslavement of Africans in the Western Hemisphere as this history relates to current issues of race and racism in America and elsewhere. During the course of their studies, students conduct research and share their knowledge with groups that are nationally, ethnically, and politically diverse. Students are also encouraged to participate in internships, service-learning experiences, and study abroad opportunities. These educational activities prepare students for life in a complex, diverse world where good citizenship is highly valued.

Black World Studies is also useful to students planning to work in social and political service organizations. Students in this major learn to:

- Appreciate the contributions of the Black world to religion, literature, performance, and the arts.
- Master the research methods traditionally used to study Africa and her scattered peoples and their cultures.
- Understand the impact and politics of language and culture and its use in various settings, both formal and informal.
- Examine the implications for poor and disenfranchised populations who are often the victims of a disingenuous research agenda.
- Develop critical thinking and writing skills in the discourses comprising the discipline.
- Apply the disciplinary knowledge acquired in the service of people of color and become aware of employment opportunities based on acquired disciplinary specialization.
- Recognize the significant achievements of people of color in the United States and in global contexts.
- Become sensitive to and tolerant of differences with regard to race, class, gender, sexual orientation, age, ethnicity, and religion.
- Apply research methods acquired in the BWS course sequence.
- Associate with a social service or community organization or other internship opportunity.
- Demonstrate proficiency in writing through construction of a paper based on the acquired research methodology and hands-on field study or internship experience.
- Build the capacity to become social change agents.

MAJOR REQUIREMENTS

The Black World Studies major requires 11 courses (33 credit hours):

- Four foundation courses (12 credit hours)
- Four courses (12 credit hours) from one area of concentration (history, literature and the arts, or social science)
- Three elective courses (nine credit hours)

Foundation Courses (Complete all four)

BWS 102 Introduction to Black World Studies
BWS 202 Culture, Identity, and Performance
BWS 304 Research Methods in Black World Studies
BWS 397 Capstone Requirement

One Area of Concentration (Complete four courses in any one of the following three concentrations; at least two of these courses need to be 200 level or higher and at least one additional course needs to be 300 level or higher.)

History Concentration
Choose four courses:

BWS 111 Survey of Islamic History (History, HIST 109)
BWS 300 History of Islam in Africa (HIST 300)
BWS 302 Islam in the African American Experience (HIST 380A)
BWS 363 Civil War and Reconstruction (HIST 363)
BWS 371 American Social History: Race and Ethnicity (HIST 371)
BWS 374 Black Politics (HIST 374)
BWS 379 African American History to 1865 (HIST 379)
BWS 380 African American History Since 1865 (HIST 380)
BWS 386 African History to 1600 (HIST 350)
BWS 387 African History Since 1600 (HIST 351)
BWS 388 U.S. History: Rebels and Reformers (HIST 381)

Literature and the Arts Concentration
Choose four courses:

BWS 109 Jazz Band (Music, MUSC 109)
BWS 158 Introduction to Gospel Music (MUSC 158)
BWS 159 Introduction to Jazz (MUSC 156)
BWS 251 African American Art (Fine Arts, FNAR 251)
BWS 254 History of African American Music (MUSC 250)
BWS 280 Francophone Literature: Africa and the Caribbean (Literature in Translation, LITR 280)
BWS 282 African American Literature (English, ENGL 282)
BWS 316 Caribbean Literature in English (ENGL 316)
BWS 384 African Literature in English (ENGL 314)
BWS 389 Advanced Study of African American Literature (ENGL 389)
BWS 396 African American Theatre (Theatre, THTR 396)

Social Sciences Concentration
Choose four courses:

BWS 110 International Relations (Political Science, PLSC 102)
BWS 122 Race and Ethnic Relations (Sociology, SOCL 122)
BWS 213 Contemporary African Cultures (Anthropology, ANTH 213)
BWS 214 African American Anthropology (ANTH 214)
BWS 218 African American Politics (Political Science, PLSC 218)
BWS 228 Sociology of African American Experience (SOCL 228)
BWS 250 Inequality in Society (SOCL 250)
BWS 340 International Relations of Africa (PLSC 340)
BWS 342 African Political Systems (PLSC 342)
BWS 361 Anthropology of Race and Ethnicity (ANTH 361)
BWS 372 Crime, Race, and Violence (Criminal Justice, CRMJ 372)
BWS 398 Psychology Seminar and Topic: Stereotyping, Prejudice, and Discrimination (Psychology, PSYC 398)

Electives
Choose three additional courses (BWS 103–201, BWS 203–303, BWS 305–396, BWS 399–499) that have not been taken from your concentration. Of the three elective courses taken, at least one of them needs to be 200 level or higher and at least one additional course needs to be 300 level or higher.

BWS 104 Gospel Choir (MUSC 104)
BWS 114 Introduction to the Qur'an (Theology, THEO 114)
BWS 199 Early African Christianity (THEO 176B)
BWS 199 Moral Problems: Poverty/Age of Globalization (THEO 192)
BWS 199 Moral Problems: Racism (THEO 192)
BWS 199 Moral Problems: HIV/AIDS in Global Perspective (THEO 192)
BWS 219 Intercultural Communication (Communication, CMUN 218)
BWS 271 World Cultures (ANTH 271)
BWS 277 World Religions (THEO 177)
BWS 285 Action and Value: Race and Gender (Philosophy, PHIL 285)

BWS 288 African American Religious Experience (THEO 176)
BWS 297 African American Cinema (CMUN 260)
BWS 297 Globalization and Local Cultures (selected sections) (ANTH 271)
BWS 355 Art of Africa (FNAR 355)
BWS 361 American Black Men (Social Work, SOWK 361)
BWS 385 Multiculturalism (PHIL 389)
BWS 395 Comparative Race Relations (SOCL 370)
BWS 395 African American Theology (THEO 312)
BWS 435 African-Centered Psychology (Counseling Psychology, CPSY 435)

Other elective courses may be available with the director's consultation and permission.

MINOR REQUIREMENTS
The Black World Studies minor requires five courses (15 credit hours), including one foundational course (BWS 102 or BWS 202) and four BWS electives, two of which must be chosen from a single department. At least one of the four electives needs to be 200 level or higher and at least one additional elective course needs to be 300 level or higher.

CORE CURRICULUM
- Focuses on desired knowledge, skills, and values in addition to academic disciplines.
- Includes 45 credit hours of coursework, developing important skills through 10 required areas of knowledge:
  - Important skills include communication, critical thinking, ethical awareness, information literacy, quantitative and qualitative analysis, research methods, and technological literacy.
  - Required areas include college writing seminars, artistic knowledge and experience, historical knowledge, literary knowledge, scientific literacy, societal and cultural knowledge, philosophical knowledge, theological and religious studies, and ethics.
- "Values Across the Curriculum" requirements:
  - 12 credit hours completed through the Core, major, or electives, focusing on:
    - Understanding and promoting justice
    - Understanding diversity in the United States and the world
    - Understanding spirituality or faith in action in the world
    - Promoting civic engagement or leadership
- Makes up about one-third of a student's Loyola academic experience, complemented by the major and electives.
- Incorporates great flexibility with myriad courses from which to choose for each required area. Courses may be completed at any time during a student's Loyola education.

For more information, please visit LUC.edu/core.

**BLACK WORLD STUDIES AND THE CORE CURRICULUM**

Of the 11 courses required for a BWS major and of the five courses required for a BWS minor, the following BWS courses count for both a Knowledge Area and Values Area of Loyola's Core Curriculum.

**Knowledge Area**

Artistic Knowledge or Experience (one course, three credit hours)

*BWS 109 (MUSC 109) Jazz Band (one credit hour)*

Historical Knowledge (two courses, six credit hours)

*BWS 111 (HIST 109) Survey of Islamic History*

Literary Knowledge or Experience (two courses, six credit hours)

*BWS 282 (ENGL 282) African American Literature*

Societal and Cultural Knowledge (two courses, six credit hours)

*BWS 110 (PLSC 102) International Politics*

*BWS 122 (SOCL 122) Race and Ethnic Relations*

*BWS 271 (ANTH 271) World Cultures*

Theological and Religious Studies Knowledge (two courses, six credit hours)

*BWS 114 (THEO 114) Introduction to the Qur'an*

*BWS 199 (THEO 176B) Early African Christianity*

*BWS 277 (THEO 177) World Religions*

*BWS 288 (THEO 176) African American Religious Experience*

**Values Area**

Understanding Diversity in the U.S. or the World (one course, three credit hours)

*BWS 122 (SOCL 122) Race and Ethnic Relations*

*BWS 271 (ANTH 271) World Cultures*

*BWS 277 (THEO 177) World Religions*

*BWS 282 (ENGL 282) African American Literature*

*BWS 288 (THEO 176) African American Religious Experience*

Understanding Spirituality or Faith in Action in the World (one course, three credit hours)

*BWS 199 (THEO 176B) Early African Christianity*

*BWS 199 (THEO 192) Moral Problems: Poverty/Age of Globalization*

*BWS 199 (THEO 192) Moral Problems: Racism*

*BWS 199 (THEO 192) Moral Problems: HIV/AIDS in Global Perspective*

*BWS 277 (THEO 177) World Religions*

*BWS 288 (THEO 176) African American Religious Experience*

Understanding and Promoting Justice (one course, three credit hours)

*BWS 199 (THEO 192) Moral Problems: Poverty/Age of Globalization*

*BWS 199 (THEO 192) Moral Problems: Racism*

*BWS 199 (THEO 192) Moral Problems: HIV/AIDS in Global Perspective*

**LOYOLA UNIVERSITY CHICAGO**

Undergraduate Admission Office
1032 W. Sheridan Road, Chicago, Illinois 60660
Phone: 800.262.2373
E-mail: admission@luc.edu
Web site: LUC.edu/undergrad

**FOR MORE INFORMATION**

J. Gerald Steenken
Director, Black World Studies Program
Loyola University Chicago
820 N. Michigan Ave.
Lewis Towers, Room 900
Chicago, Illinois 60626
E-mail: jsteen@luc.edu
Web site: LUC.edu/blackworld

To access this and other undergraduate program brochures—and any updated information—please visit LUC.edu/undergrad/academics.
Undergraduate Studies Catalog

BLACK WORLD STUDIES PROGRAM

www.luc.edu/depts/blackworld

Director: A. Karanja

OBJECTIVES

The Black World Studies program (BWS), inaugurated in 1971, was Loyola University Chicago's first interdisciplinary minor. BWS offers a wide array of courses that are strongly compatible with most majors, minors, and many areas of concentration. The curriculum continues in an evolutionary mode, with new courses and special topics offered on an ongoing basis. Existing courses in the minor program include literature, music, history, politics, social work, religion, and the popular and material culture of the black world. Beyond its curricular offerings, BWS works cooperatively with other programs and departments throughout the university, sponsoring special guest lectures, panels, workshops and symposia, which augment classroom instruction and inform the larger community. BWS also sponsors an annual Blacks in Science symposium designed to foster an exchange of ideas and strategies through which to address the relatively low number of individuals of African heritage who enter and successfully complete college and university mathematics and science programs. BWS minors are encouraged to take advantage of study abroad programs as a means to enhance their knowledge of the broader black experience.

The Black World Studies program is student-centered and grounded in the belief that the foundation for a productive life is embedded in the educational enterprise. Within this framework BWS nurtures the intellectual, social, creative, and emotional life of students who pursue the minor.

REQUIREMENTS FOR THE MINOR

The Black World Studies minor consists of five courses: BWS 201 and four cross-listed electives, two of which must be chosen from a single department. Eligible courses are listed below.

COURSES OF INSTRUCTION

Designed to create opportunities for students with an interest in the larger curricular thrust of BWS to explore specific topics and foci not currently included in the BWS curriculum. Contexts such as the history of Black intellectual development, the material culture of Black populations, popular culture and the interface between and among various social movements. Students can repeat this course to earn up to six hours of credit.
201. Black World Studies Colloquium.
Interdisciplinary in nature, this required course focuses on a wide range of issues relevant to historical and contemporary African diasporic people, with particular emphasis on America, Africa, South America and the Caribbean. Stresses the various cultural configurations that exist among African peoples, geographically. Seeks to explore major philosophical, religious, anthropological and linguistic themes relative to their lives. Places emphasis on theories of race and racialization, and the role of popular culture in shaping African cultures in the West.

An independent program of reading and research developed in consultation with a supervising faculty member and the BWS director, usually culminating in a major research paper or project.

395. Special Topics in Black World Studies
Upper-level cross-listed courses on various topics will be offered from time to time.

The following courses are cross-listed with Black World Studies and other departments and programs. For complete descriptions, see the course listings of originating departments (in parentheses).

Note: Special topics courses originating in other departments are also cross-listed with Black World Studies when appropriate.

ANTHROPOLOGY

214. African American Anthropology. (ANTH 214)
271. World Cultures. (ANTH 271) (selected sections)

COMMUNICATION

219. Intercultural Communication. (CMUN 218) (selected sections)

CRIMINAL JUSTICE


EDUCATION

333. Education of the Urban Child. (CIEP 333)

ENGLISH

282. African American Literature. (ENGL 282)
316. Caribbean Literatures in English. (ENGL 316) (INTS 316)
384. African Literatures in English. (ENGL 314) (INTS 317)
389. Studies in African-American Literature. (ENGL 384)

FINE ARTS/MUSIC

104. Gospel Choir. (MUSC 104)
109. Jazz Band. (MUSC 109)
156. Introduction to Jazz. (MUSC 156)
158. Introduction to Gospel Music. (MUSC 158)
251. African-American Art. (FNAR 251)
355. Art of Africa and Oceania. (ANTH 345) (FNAR 355) (INTS 355)

HISTORY

363. Civil War and Reconstruction. (HIST 363)
379. African American History to 1865. (HIST 379)
380. African American History since 1865. (HIST 380)
386. African History to 1600. (HIST 350) (INTS 378)
387. African History Post-1600. (HIST 351) (INTS 351)
388. Rebels and Reformers in U.S. History (HIST 381) (PAX 387) (WOST 303)

MODERN LANGUAGES AND LITERATURES

280. Francophone Literature: Africa and the Caribbean (LITR 280 variable topic)
309. Francophone Literature (in French) (FREN 309) (INTS 309)

POLITICAL SCIENCE

218. African American Politics. (PLSC 218)
340. International Relations of Africa. (INTS 340) (PLSC 340)
342. African Politics. (INTS 342) (PLSC 342)
SOCIOLOGY

122. Race and Ethnic Relations. (SOCL 122) (PAX 122) (ASIA 122)

228. Sociology of the African American Experience. (SOCL 228)

Inequality in Society. (SOCL 250) (PAX 250) (ASIA 250)

SOCIAL WORK

374. Cultural Diversity (SOWK 370) (ASIA 370)

THEOLOGY

279. Early African Christianity. (THEO 180 variable topic) (INTS 398) (RCS 201)

280. Native African Spirituality. (THEO 180 variable topic) (INTS 398) (RCS 251)

288. African American Religious Experience. (RCS 276) (THEO 176)

Back to Undergraduate Studies Main
REQUIREMENTS

Major
The Black World Studies major requires 11 courses (33 credit hours):

- 4 Foundation courses (12 credit hours)
- 4 courses (12 credit hours) from one area of Concentration (either History, or Literature and the Arts, or Social Science)
- 3 Elective courses (9 credit hours)

Minor
The Black World Studies minor requires 5 courses (15 credit hours), including one Foundation course (either BWS 102 or BWS 202) and four BWS Electives, two of which must be chosen from a single department. At least one of these four Electives needs to be 200 level or higher and at least one further Elective course needs to be 300 level or higher.
COURSES

Foundation Courses (Complete all four)
BWS 102 Introduction to Black World Studies
BWS 202 Culture, Identity, and Performance
BWS 304 Research Methods in Black World Studies
BWS 397 Capstone Requirement

One Area of Concentration (Complete four courses in any one of the following three concentrations; at least 2 of these courses need to be 200 level or higher and at least one further course needs to be 300 level or higher):

History Concentration
Choose four courses:
BWS 111 Survey of Islamic History (HIST 109)
BWS 300 History of Islam in Africa (HIST 300)
BWS 302 Islam in the African American Experience (HIST 380A)
BWS 363 Civil War and Reconstruction (HIST 363)
BWS 371 American Social History: Race and Ethnicity (HIST 371)
BWS 374 Black Politics (HIST 374)
BWS 379 African American History to 1865 (HIST 379)
BWS 380 African American History Since 1865 (HIST 380)
BWS 386 African History to 1600 (HIST 386)
BWS 387 African History Since 1600 (HIST 387)
BWS 388 U.S. History: Rebels and Reformers (HIST 388)

Literature and the Arts Concentration
Choose four courses:
BWS 109 Jazz Band (MUSC 109)
BWS 158 Introduction to Gospel Music (MUSC 158)
BWS 159 Introduction to Jazz (MUSC 159)
BWS 251 African American Art (FNAR 251)
BWS 254 History of African American Music (MUSC 254)
BWS 280 Francophone Literature: Africa and the Caribbean (LITR 280)
BWS 282 African American Literature (ENGL 282)
BWS 316 Caribbean Literature in English (ENGL 316)
BWS 384 African Literature in English (ENGL 384)
BWS 389 African American Literature (ENGL 389)
BWS 396 African American Theatre (THTR 396)

Social Sciences Concentration
Choose four courses:
BWS 110 International Relations (PLSC 110)
BWS 122 Race and Ethnic Relations (SOCL 122)
BWS 213 Contemporary African Cultures (ANTH 213)
BWS 214 African American Anthropology (ANTH 214)
BWS 218 African American Politics (PLSC 218)
BWS 228 Sociology of African American Experience (SOCL 228)
BWS 250 Inequality in Society (SOCL 250)
BWS 340 International Relations of Africa (PLSC 340)
BWS 342 African Political Systems (PLSC 342)
BWS 361 Anthropology of Race and Ethnicity (ANTH 361)
BWS 372 Crime, Race, and Violence (CMU 372)
BWS 398 Psychology Seminar and Topic: Stereotyping, Prejudice, and Discrimination (PSYC 398)

Electives
Choose three additional courses (BWS 103-201, BWS 203-303, BWS 305-396, BWS 399-499) that have not been taken from your concentration; of the three elective courses taken, at least one of them needs to be 200 level or higher and at least one further course needs to be 300 level or higher

BWS 104 Gospel Choir (MUSC 104)
BWS 114 Introduction to the Quran (THEO 114)
BWS 199 Early African Christianity (THEO 176)
BWS 199 Moral Problems: Poverty/Age of Globalization (THEO 192)
BWS 199 Moral Problems: Racism (THEO 192)
BWS 199 Moral Problems: HIV/AIDS in Global Perspective (THEO 192)
BWS 219 Intercultural Communication (CMU 219)
BWS 271 World Cultures (ANTH 271)
BWS 277 World Religions (THEO 177)
BWS 285 Action and Value: Race and Gender (PHIL 285)
BWS 288 African American Religious Experience (THEO 176)
BWS 297 African American Cinema (CMU 260)
BWS 297 Globalization and Local Cultures (selected sections) (ANTH 271)
BWS 355 Art of Africa (FNAR 355)
BWS 361 American Black Men (SOWK 361)
BWS 385 Multiculturalism (PHIL 389)
BWS 395 Comparative Race Relations (SOCL 370)
BWS 395 (African American Theology (THEO 312)
BWS 435 African-Centered Psychology (CPSY 435)

LOYOLA UNIVERSITY CHICAGO
Black World Studies - 820 N. Michigan Avenue - Lewis Towers, Room 900 - Chicago, IL 60611
Phone: 312.915.8662
Notice of Non-discriminatory Policy

http://www.luc.edu/blackworld/courses.shtml
STUDENT GROUPS

Diversity Council
Below are the student groups that have representatives on our Diversity Council. If you would like to get involved with any of the following groups or have any questions, please email Shweta Chawla at schawla@luc.edu.

Advocate (LGBTQA Organization)
African Student Alliance (ASA)
Alpha Psi Alpha
BGirling/BBoy Club
Black Cultural Center (BCC)
Campus Greens
Chinese American Student Association (CASA)
Council of Pan Asian Americans (COPAA)
Gamma Phi Omega
Hellenic Student Association (HSA)
Hillel (Jewish Organization)
Hindu Student Organization (HSO)
International Club
Kapwa (Filipino Organization)
Korean Student Organization (KSO)
Lambda Theta Alpha
Lambda Upsilon Lambda
Latino American Student Organization (LASO)
Middle Eastern Student Association (MESA)
Muslim Student Association (MSA)
Omega Delta Phi
Polish Student Alliance (PSA)
Sigma Lambda Gamma
South Asian Student Alliance (SASA)
Spanish Club
Thai Cultural Organization (TCO)
Turkish Intercultural Club (TIC)
Vietnamese American Student Association (VASA)

Other Multicultural Groups not Associated with SDMA
For information on the following groups, please contact Student Activities.

Graduate Students of Color Alliance

(SOC)²
COURSE CATALOGS
AFRO-AMERICAN STUDIES PROGRAM
Dr. Milton Gordon, Director

Objectives

The Afro-American Studies Program is an interdisciplinary program which offers courses in the College of Arts and Sciences, University College and the School of Education.

The program has three principle objectives: (1) to make known the many contributions of Black people in all aspects of American life; (2) to develop and carry out meaningful research into some of the current problems confronting Afro-Americans; (3) to participate in community action programs.

The program attempts to treat one of the most pressing problems in today's society, i.e., race relations. It is our belief that once some of the problems of being an Afro-American in our society are exposed and discussed in an intelligent and rational manner, students will be better able to cope with life in a multiethnic society.

At the present time we have no major in Afro-American Studies; all of our courses may be taken as electives.

Following you will find a list of those courses presently being offered by the program. For course descriptions see the indicated department.

Anthropology
380. Peoples of Africa.
381. Afro-American Anthropology.

Education
332. Education of the Urban Child.

English
388. Black Authors since 1914.

Fine Arts
309. Non-Western Art.
313. Afro-American Art I.
314. Afro-American Art II.

History
379. Afro-American History to 1865.
380. Afro-American History since 1865.

Political Science
222. Local Government & Politics.
AFRO-AMERICAN STUDIES PROGRAM
Dr. Milton Gordon, Director

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Anthropology
380. Peoples of Africa.
381. Afro-American Anthropology.

Education
332. Education of the Urban Child.

English
388. American Literature: 1914-Present; Black Authors.

Fine Arts
313. Afro-American History of Art I.
314. Afro-American History of Art II.

History
379. Afro-American History to 1865.
382. Afro-American History since 1865.

Military Science

Political Science
100. Introduction to Politics.
SPECIAL STUDY PROGRAM
AFRO-AMERICAN STUDIES PROGRAM
Dr. Milton Gordon, Director

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English
388. American Literature: 1914-Present; Black Authors.

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314. Afro-American History of Art II.

History
379. Afro-American History to 1865.
380. Afro-American History since 1865.

Military Science

Political Science
100. Introduction to Politics.
101. American Politics.
211. The Judicial Process.
222. Local Government and Politics.
302. American Political Thought.
327. Political Psychology.
328. Political Sociology.
Objectives

The Afro-American Studies Program is an interdisciplinary program which offers courses in the College of Arts and Sciences, University College, and the School of Education.

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380. Afro-American History since 1865.

Military Science

Political Science
100. Introduction to Politics.
101. American Politics.
212. The Judicial Process.
222. Local Government and Politics.
302. American Political Thought.
327. Political Psychology.
328. Political Sociology.

Sociology
335. Social Movement and Social Conflict.
338. Sociology of the Metropolis.
339. Introduction to Social Psychiatry.
342. Problems.
344. Criminal and Delinquent Behavior.
352. Sociology of Social Policy.
356. Social Stratification and Mobility.
358. Intergroup Relations.
359. Ethnicity and American Society.
370. Undergraduate Seminar in Special Topics.

Theatre
396. Seminar: Interpretation of Afro-American Drama When Offered.
SPECIAL STUDY PROGRAM
AFRO-AMERICAN STUDIES PROGRAM
Dr. Cheryl E. Johnson, Director

Objectives
The Afro-American Studies Program is an interdisciplinary program which offers courses in the College of Arts and Sciences, University College and the School of Education.

The program has three principal objectives: (1) to make known the many contributions of black people in all aspects of American life; (2) to develop and carry out meaningful research into some of the current problems confronting Afro-Americans; (3) to participate in community action programs.

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381. Afro-American Anthropology.

Education
332. Education of the Urban Child.

English
251. Afro-American Art I.
252. Afro-American Art II.

History
379. Afro-American History to 1865.
380. Afro-American History since 1865.

Political Science
100. Politics.
101. American Politics.
212. The Judicial Process.
218. Black Politics.
222. Local Government and Politics.
327. Political Psychology.
328. Political Sociology.
302. American Political Thought
342. African Political Systems

Sociology
120. Issues in American Society.
122. Race and Ethnic Relations.
123. Mass Media and Popular Culture.
125. Chicago-Growth of a Metropolis.
235. Community.
250. Inequality in Society.

*English 283 Studies in Ethnicity. Please see listing in current schedule on English 283 (Variable Title) which may at times be cross-listed with AASP.
255. Deviance and Social Control.
260. Power and Change in Society.
330. The Family.
335. Urban Sociology.
355. Patterns of Criminal Activity.
Theatre
323. Rehearsal and Performance.
SPECIAL STUDY PROGRAM
AFRO-AMERICAN STUDIES PROGRAM

Beverly E. Walker, Acting Director

Objectives
The Afro-American Studies Program is an interdisciplinary program which offers courses in the College of Arts and Sciences, University College and the School of Education.

The program has three principal objectives: (1) to make known the many contributions of black people in all aspects of American life; (2) to develop and carry out meaningful research into some of the current problems confronting Afro-Americans; (3) to participate in community action programs.

The program attempts to treat one of the most pressing problems in today's society, i.e., race relations. It is our belief that once some of the problems of being an Afro-American in our society are exposed and discussed in an intelligent and rational manner, students will be better able to cope with life in a multi-ethnic society.

At the present time we have no major in Afro-American Studies; all of our courses may be taken as electives.

The following is a list of those courses presently being offered by the program. For course descriptions see the indicated department.

Anthropology
380. Peoples of Africa.
381. Afro-American Anthropology.

Education
332. Education of the Urban Child.

English*

Fine Arts
156. Introduction to Jazz.
251. Afro-American Art I.
252. Afro-American Art II.

History
363. Civil War and Reconstruction.
379. Afro-American History to 1865.
380. Afro-American History since 1865.
386. Survey of African History. (History 357.)

Modern Language (French)

Political Science
218. Black Politics.

Sociology
122. Race and Ethnic Relations.
250. Inequality in Society.

*English 283 Studies in Ethnicity. Please see listing in current schedule on English 283 (Variable Title) which may at times be cross-listed with AASP.
AFRO-AMERICAN STUDIES PROGRAM
Dr. Carol L. Adams, Director

Objectives
The Afro-American Studies Program at Loyola is directed toward academic excellence and social responsibility. It is designed to thoroughly acquaint the student with the history of the Black experience in Africa and throughout the diaspora, as well as introduce the central philosophical and theoretical bases of Black activism. The African past of Black Americans, slavery and its impact on the economic development of the United States, racism and its implications in a multi-ethnic society and the analysis of the Black liberation movement are among the principle foci of the program.

Courses in this program complement any major and have the added benefit of contributing to one's understanding of his own, or another's culture. Communication, accurate historical information and the avoidance of ethnocentric frames of reference are seen as central to the development of positive race and ethnic relations in this country.

Requirements for the Minor
Students must take five courses in AAS; one required and four electives, two of which must be selected from one department.

1. AAS 201—Afro-American Studies Colloquium
   This seminar is required of all minors and may be taken at any point during the minor sequence.

2. Four elective courses in AAS—to be chosen from courses cross-listed in the following departments.
   ANTHROPOLOGY
   EDUCATION
   ENGLISH
   FINE ARTS
   FRENCH

   The following is a list of those courses presently being offered by the program. For course descriptions see the indicated department.

AFRO-AMERICAN STUDIES
201. Afro-American Studies Colloquium.

ANTHROPOLOGY
380. Peoples of Africa.
381. Afro-American Anthropology.

EDUCATION (CURR)
332. Education of the Urban Child.

ENGLISH
283. Studies in Ethnicity. Please see listing in current schedule on English 283 (Variable Title) which may at times be cross-listed with AASP.

FINE ARTS
156. Introduction to Jazz.
251. Afro-American Art I.
252. Afro-American Art II.
AFRO-AMERICAN STUDIES PROGRAM
Dr. Carol L. Adams, Director

Objectives
The Afro-American Studies Program at Loyola is directed toward academic excellence and social responsibility. It is designed to thoroughly acquaint the student with the history of the Black experience in Africa and throughout the diaspora, as well as introduce the central philosophical and theoretical bases of Black activism. The African past of Black Americans, slavery and its impact on the economic development of the United States, racism and its implications in a multi-ethnic society and the analysis of the Black liberation movement are among the principle foci of the program.

Courses in this program complement any major and have the added benefit of contributing to one’s understanding of one’s own, or another’s culture. Communication, accurate historical information and the avoidance of ethnocentric frames of reference are seen as central to the development of positive race and ethnic relations in this country.

Requirement for the Minor
Students must take five courses in AAS; one required and four electives, two of which must be selected from one department.

1. AAS 201—Afro-American Studies Colloquium
   This seminar is required of all minors and may be taken at any point during the minor sequence.

2. Four elective courses in AAS—to be chosen from courses cross-listed in the following departments.
   ANTHROPOLOGY
   EDUCATION
   ENGLISH
   FINE ARTS
   FRENCH
   History

   The following is a list of those courses presently being offered by the program. For course descriptions see the indicated department.

AFRO-AMERICAN STUDIES
201. Afro-American Studies Colloquium.

ANTHROPOLOGY
380. Peoples of Africa.
381. Afro-American Anthropology.

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EDUCATION (CURR)
332. Education of the Urban Child.

ENGLISH
283. Studies in Ethnicity. Please see listing in current schedule on English 283 (Variable Title) which may at times be cross-listed with AASP.

FINE ARTS
156. Introduction to Jazz.
251. Afro-American Art I.
252. Afro-American Art II.

HISTORY
363. Civil War and Reconstruction.
379. Afro-American History to 1865.
380. Afro-American History since 1865.
386. Survey of African History. (History 357.)

POLITICAL SCIENCE
218. Black Politics.

PSYCHOLOGY

SOCIOLOGY
122. Race and Ethnic Relations.
250. Inequality in Society.

THEATRE
395. Seminar in Afro-American Theatre I.
396. Seminar in Afro-American Theatre II.

THEOLOGY
AFRO-AMERICAN STUDIES PROGRAM

Dr. Carol L. Adams, Director

Objectives
The Afro-American Studies Program at Loyola is directed toward academic excellence and social responsibility. It is designed to acquaint the student thoroughly with the history of the Black experience in Africa and throughout the diaspora, as well as introduce the central philosophical and theoretical bases of Black activism. The African past of Black Americans, slavery and its impact on the economic development of the United States, racism and its implications in a multi-ethnic society and the analysis of the Black liberation movement are among the principal foci of the program.

Courses in this program complement any major and have the added benefit of contributing to understanding one’s own, or another’s culture. Communication, accurate historical information and the avoidance of ethnocentric frames of reference are seen as central to the development of positive race and ethnic relations in this country.

Requirements for the Minor
Students must take five courses in Afro-American Studies: one required and four elective, two of which must be selected from one department.

1. Afro-American Studies 201—Afro-American Studies Colloquium (Afro-American Studies 201, a required seminar which may be taken at any point during the minor sequence.)

2. Four elective courses in Afro-American Studies—to be chosen from courses cross-listed in the following departments.
   - ANTHROPOLOGY
   - EDUCATION
   - ENGLISH
   - FINE ARTS
   - HISTORY
   - NATURAL SCIENCE
   - POLITICAL SCIENCE
   - PSYCHOLOGY
   - SOCIOLOGY
   - THEATRE
   - THEOLOGY

   Two of the four electives must be selected from a single department.

   The following is a list of those courses presently being offered by the program. For course descriptions see the indicated department.

   AFRO-AMERICAN STUDIES

   201. Afro-American Studies Colloquium.

   ANTHROPOLOGY
   - Peoples of Africa.
   - Afro-American Anthropology.

   EDUCATION
   - Black Leaders and Leadership.
   - Education of the Urban Child.

   ENGLISH
   - Studies in Ethnicity. Please see listing in current schedule for English 283 (certain sections which may at times be cross-listed with Afro-American Studies).

   FINE ARTS
   - Introduction to Jazz.
   - Afro-American Art I.
   - Afro-American Art II.

   HISTORY
   - Civil War and Reconstruction.
   - Afro-American History to 1865.
   - Afro-American History since 1865.
   - Survey of African History. (History 357.)

   PSYCHOLOGY
   - Psychology of Racial and Ethnic Experience. (A selected topic.)

   SOCIOLOGY
   - Race and Ethnic Relations.
   - Sociology of the Afro-American Experience.
   - Inequality in Society.

   THEATRE
   - Seminar in Afro-American Theatre I. (A selected topic.)
   - Seminar in Afro-American Theatre II. (A selected topic.)

   THEOLOGY
   - Black Religion in America.
AFRO-AMERICAN STUDIES PROGRAM

Objectives
The Afro-American Studies Program at Loyola University is directed toward academic excellence and social responsibility. It is designed to acquaint the student thoroughly with the history of the Black experience in Africa and throughout the diaspora, as well as introduce the central philosophical and theoretical bases of Black activism. The African past of Black Americans, slavery and its impact on the economic development of the United States, racism and its implications in a multi-ethnic society and the analysis of the Black liberation movement are among the principal foci of the program.

Courses in this program complement any major and have the added benefit of contributing to understanding one’s own, or another’s culture. Communication, accurate historical information and the avoidance of ethnocentric frames of reference are seen as central to the development of positive race and ethnic relations in this country.

Requirements for the Minor
Students must take five courses in Afro-American Studies: one required and four elective, two of which must be selected from one department.

1. Afro-American Studies 201—Afro-American Studies Colloquium (Afro-American Studies 201, a required seminar which may be taken at any point during the minor sequence.)

2. Four elective courses in Afro-American Studies—to be chosen from courses cross-listed in the following departments.

- ANTHROPOLOGY
- HISTORY
- COUNSELING PSYCHOLOGY and NATURAL SCIENCE
- HIGHER EDUCATION and POLITICAL SCIENCE
- EDUCATION and PSYCHOLOGY
- ENGLISH and SOCIOLOGY
- FINE ARTS and THEATRE
- FRENCH and THEOLOGY

Two of the four electives must be selected from a single department. The following is a list of those courses presently being offered by the program. For course descriptions see the indicated department.

AFRO-AMERICAN STUDIES

201. Afro-American Studies Colloquium. This course is designed to provide a broad overview for the study of the Black experience in America. Key areas in the history of the Afro-American will be explored, as well as contemporary issues that impact upon the Black community.

ANTHROPOLOGY

213. Peoples of Africa.

EDUCATION

312. Black Leaders and Leadership
332. Education of the Urban Child.

ENGLISH

282. Afro-American Literature.

FINE ARTS

104. Gospel Choir.
156. Introduction to Jazz.
158. Introduction to Gospel Music.
251. Afro-American Art.

HISTORY

364. Civil War and Reconstruction.
379. Afro-American History to 1865.
380. Afro-American History Since 1865.

SOCIOLOGY

250. Inequality in Society.

THEOLOGY

Objectives

The African-American Studies Program at Loyola University, since its inception in 1971, is directed toward academic excellence and social responsibility. Using an interdisciplinary approach, a minor in African-American studies thoroughly acquaints students with the history of the African-American experience in the United States, Africa, and the Caribbean. Students are encouraged to approach topical issues from a number of disciplines and to design a plan of study to complement their majors.

Particular emphasis is given to ethnographic or descriptive studies of African-American community and family life in Chicago. Such studies explore the richness of Chicago neighborhoods and people, reflecting the important social and cultural contributions of African-Americans.

The interdisciplinary study of African-Americans encourages proficiency in a substantive knowledge area and develops critical writing and thinking skills. A minor in African-American studies also encourages the integration of multi-cultural experiences into a well-rounded liberal arts education. The program’s critical examination of contemporary social issues and commitment to positive social change is consistent with the Jesuit emphasis on social justice.

Requirements for the Minor

The African-American studies minor consists of five courses: AASP 201 and four electives to be chosen from courses cross-listed in the following departments.

<table>
<thead>
<tr>
<th>ANTHROPOLOGY</th>
<th>MODERN LANGUAGES AND LITERATURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>COUNSELING PSYCHOLOGY</td>
<td>NATURAL SCIENCE</td>
</tr>
<tr>
<td>AND HIGHER EDUCATION</td>
<td>POLITICAL SCIENCE</td>
</tr>
</tbody>
</table>

Two of the four electives must be selected from a single department. The following is a list of courses being offered by the program. For course descriptions see the indicated department.

Courses of Instruction

Note: Selected topics courses in other departments are also cross-listed with African-American Studies whenever the selected topic is pertinent.

AFRICAN-AMERICAN STUDIES

201. African-American Studies Colloquium. This interdisciplinary course focuses on various issues affecting the contemporary African-American community. Particular emphasis will be given to descriptive, firsthand accounts of community and family life in Chicago. Readings will be drawn from several disciplines, including sociology, political science, arts and humanities, history, education, theology, anthropology and will prepare minors in African-American studies for other AASP courses.


326. African-American Authors.

ANTHROPOLOGY

213. Peoples of Africa. (ANTH 213)

381. African-American Anthropology. (ANTH 214)

EDUCATION

332. Education of the Urban Child. (CHRD 332)

ENGLISH

282. African-American Literature. (ENGL 282)

FINE ARTS

104. Gospel Choir. (FNAR 104)

156. Introduction to Jazz. (FNAR 156)

158. Introduction to Gospel Music. (FNAR 158)

251. African-American Art I. (FNAR 251)

HISTORY

363. Civil War and Reconstruction. (HIST 363)

379. African-American History to 1865. (HIST 379)

380. African-American History since 1865. (HIST 380)

386. African History to 1600. (HIST 350)

387. African History Post 1600. (HIST 351)

POLITICAL SCIENCE

218. African-American Politics. (PLSC 218)

342. African Political Systems. (PLSC 342)

PSYCHOLOGY

SOCIOLOGY

THEOLOGY

Director: Aylinu I. Karanja

OBJECTIVES
The African-American Studies Program at Loyola University, since its inception in 1971, is directed toward academic excellence and social responsibility. Using an interdisciplinary approach, a minor in African-American studies thoroughly acquaints students with the history of the African-American experience in the United States, Africa, and the Caribbean. Students are encouraged to approach topical issues from a number of disciplines and to design a plan of study to complement their majors.

Particular emphasis is given to ethnographic or descriptive studies of African-American community and family life in Chicago. Such studies explore the richness of Chicago neighborhoods and people, reflecting the important social and cultural contributions of African-Americans.

The interdisciplinary study of African-Americans encourages proficiency in a substantive knowledge area and develops critical writing and thinking skills. A minor in African-American studies also encourages the integration of multi-cultural experiences into a well-rounded liberal arts education. The program's critical examination of contemporary social issues and commitment to positive social change is consistent with the Jesuit emphasis on social justice.

REQUIREMENTS FOR THE MINOR
The African-American studies minor consists of five courses: AASP 201 and four electives to be chosen from courses cross-listed in the following departments.

ANTHROPOLOGY
CRIMINAL JUSTICE
EDUCATION
ENGLISH
FINE ARTS/MUSIC
HISTORY
MODERN LANGUAGES & LITERATURES
NATURAL SCIENCE
POLITICAL SCIENCE
PSYCHOLOGY
SOCIOLOGY
THEOLOGY

Two of the four electives must be selected from a single department. The following is a list of courses being offered by the program. For course descriptions see the indicated department.

COURSES OF INSTRUCTION

Note: Selected topics courses in other departments are also cross-listed with African-American studies whenever the selected topic is pertinent.

AFRICAN-AMERICAN STUDIES

201. African-American Studies Colloquium. This interdisciplinary course focuses on various issues affecting the contemporary African-American community. Particular emphasis will be given to descriptive, firsthand accounts of community and family life in Chicago. Readings will be drawn from several disciplines, including sociology, political science, arts and humanities, history, education, theology, anthropology and will prepare minors in African-American studies for other AASP courses.

156. Introduction to Jazz. (MUSC 156)
158. Introduction to Gospel Music. (MUSC 158)
251. African-American Art. (FNAR 251)
355. Art of Africa and Oceania. (FNAR 355)

HISTORY

363. Civil War and Reconstruction. (HIST 363)
379. African-American History to 1865. (HIST 379)
380. African-American History since 1865. (HIST 380)
386. African History to 1600. (HIST 380)
387. African History Post-1600. (HIST 351)

POLITICAL SCIENCE

218. African-American Politics. (PLSC 218)
340. International Relations of Africa (PLSC 340)
342. African Political Systems. (PLSC 342)

THEATRE


THEOLOGY

AFRICAN-AMERICAN STUDIES
Program (AASP)

Director: Ayana I. Karanja

OBJECTIVES

The African-American Studies Program, inaugurated in 1971, offers a wide array of courses that are strongly compatible with majors, other minors, and other areas of study. The African-American studies curriculum examines history, politics, religion, popular culture and several other dimensions of African-Americana. Thus, the program attempts to reflect the totality of the African-American experience. The program is student-centered, and grounded in the belief that the foundation for a productive life is embedded in the educational enterprise. It is within this framework that the African-American Studies Program seeks to nurture students’ intellectual, creative, and emotional growth.

REQUIREMENTS FOR THE MINOR

The African-American studies minor consists of five courses: AASP 201 and four electives, two of which must be chosen from a single department.

ANTHROPOLOGY
COUNSELING PSYCHOLOGY AND HIGHER EDUCATION
CRIMINAL JUSTICE
ENGLISH
FINE ARTS/MUSIC
HISTORY
MODERN LANGUAGES AND LITERATURES
POLITICAL SCIENCE
PSYCHOLOGY
SOCIETY
THEATRE
THEOLOGY

The following is a list of courses offered by the program. For course descriptions see the department indicated in parenthesis.

COURSES OF INSTRUCTION

Note: Selected topic courses in other departments are also cross-listed with African-American studies whenever a topic is pertinent.

AFRICAN-AMERICAN STUDIES

201. African-American Studies Colloquium. This interdisciplinary course focuses on various issues affecting the historical and contemporary African-American community. Readings will be drawn from several disciplines, including sociology, political science, arts and humanities, history, education, theology and anthropology.

213. Peoples of Africa. (ANTH 213) (INTS 214)

CRIMINAL JUSTICE


EDUCATION

333. Education of the Urban Child. (CIEP 333)

ENGLISH

282. African-American Literature. (ENGL 282)

FINE ARTS/MUSIC

104. Gospel Choir. (MUSC 104)
109. Wind Ensemble/Jazz Band. (MUSC 109)
156. Introduction to Jazz. (MUSC 156)
158. Introduction to Gospel Music. (MUSC 158)
251. African-American Art. (FNAR 251)
355. Art of Africa and Oceania. (ANTH 345) (FNAR 355) (INTS 355)

HISTORY

363. Civil War and Reconstruction. (HIST 363)
379. African-American History to 1865. (HIST 379)
380. African-American History since 1865. (HIST 380)
386. African History to 1600. (HIST 350) (INTS 378)
387. African History Post-1600. (HIST 351) (INTS 351)

POLITICAL SCIENCE

218. African-American Politics. (PLSC 218)
340. International Relations of Africa. (INTS 340) (PLSC 340)
342. African Political Systems. (INTS 342) (PLSC 342)

SOCIETY

122. Race and Ethnic Relations. (PAX 122) (SOCL 122)
228. Sociology of the African-American Experience. (SOCL 228)
250. Inequality in Society. (PAX 250) (SOCL 250)

THEATRE


THEOLOGY

**OBJECTIVES**

The African-American Studies Program (AASP), inaugurated in 1971, offers a wide array of courses that are strongly compatible with many majors, minors, and areas of concentration. The AASP curriculum examines history, politics, religion, popular, and material culture and related dimensions of African-American Studies. Thus, AASP attempts to reflect the totality of the African-American experience by arranging panels, workshops and symposia that connect this experience to those of the African diaspora. The program is student-centered, and grounded in the belief that the foundation for a productive life is embedded in the educational enterprise. Within this framework the African-American Studies Program seeks to nurture students' intellectual, social, creative, and emotional growth.

**REQUIREMENTS FOR THE MINOR**

The African-American Studies minor consists of five courses: AASP 201 and four cross-listed electives, two of which must be chosen from a single department. Eligible courses are listed below.

### COURSES OF INSTRUCTION

#### AFRICAN-AMERICAN STUDIES

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>201</td>
<td>African-American Studies Colloquium</td>
</tr>
<tr>
<td>202</td>
<td>African-American Literature (ENGL 282)</td>
</tr>
<tr>
<td>203</td>
<td>African-American Literature: Advanced Studies (ENGL 389)</td>
</tr>
<tr>
<td>204</td>
<td>Fine Arts/Music</td>
</tr>
<tr>
<td>205</td>
<td>Gospel Choir (MUSC 104)</td>
</tr>
<tr>
<td>206</td>
<td>Jazz Band (MUSC 109)</td>
</tr>
<tr>
<td>207</td>
<td>Introduction to Jazz (MUSC 156)</td>
</tr>
<tr>
<td>208</td>
<td>Introduction to Gospel Music (MUSC 158)</td>
</tr>
<tr>
<td>209</td>
<td>African-American Art (FNAR 251)</td>
</tr>
<tr>
<td>210</td>
<td>History of African-American Music (MUSC 250)</td>
</tr>
<tr>
<td>211</td>
<td>Art of Africa and Oceania (ANTH 345) (FNAR 355) (INTS 355)</td>
</tr>
</tbody>
</table>

#### HISTORY

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>363</td>
<td>Civil War and Reconstruction (HIST 363)</td>
</tr>
<tr>
<td>379</td>
<td>African-American History to 1865 (HIST 379)</td>
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<tr>
<td>380</td>
<td>African-American History since 1865 (HIST 380)</td>
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<tr>
<td>381</td>
<td>African History to 1600 (HIST 350) (INTS 378)</td>
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<tr>
<td>382</td>
<td>African History Post-1600 (HIST 351) (INTS 351)</td>
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#### MODERN LANGUAGES AND LITERATURES

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<thead>
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<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>280</td>
<td>Francophone Literature (French) (FREN 309) (INTS 309)</td>
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</table>

#### POLITICAL SCIENCE

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>218</td>
<td>African-American Politics (PLSC 218)</td>
</tr>
<tr>
<td>340</td>
<td>International Relations of Africa (INTS 340) (PLSC 340)</td>
</tr>
<tr>
<td>342</td>
<td>African Politics (INTS 342) (PLSC 342)</td>
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</tbody>
</table>

#### ANTHROPOLOGY

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>213</td>
<td>Peoples of Africa (ANTH 213) (INTS 214)</td>
</tr>
<tr>
<td>214</td>
<td>African-American Anthropology (ANTH 214)</td>
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</table>

#### CRIMINAL JUSTICE

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>217</td>
<td>Crime, Race and Violence (CRMJ 372) (PLSC 372)</td>
</tr>
</tbody>
</table>

#### EDUCATION

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>333</td>
<td>Education of the Urban Child (CIEP 333)</td>
</tr>
</tbody>
</table>

The following is a list of courses cross-listed with African-American Studies and other departments and programs. For complete descriptions, see the listings of originating departments (in parentheses).

**Note:** Special topics courses originating in other departments are also cross-listed with African-American Studies when appropriate.
Director: A. Karanja

- **OBJECTIVES**

  The Black World Studies Program (BWS), inaugurated in 1971, offers a wide array of courses that are strongly compatible with many majors, minors, and areas of concentration. The BWS curriculum examines history, politics, religion, popular and material culture and related dimensions of Black World culture and experience. Thus, BWS attempts to reflect the totality of the Black World experience by arranging panels, workshops and symposia that connect this experience to those of the African diaspora. Black World Studies is student-centered, and grounded in the belief that the foundation for a productive life is embedded in the educational enterprise. Within this framework the Black World Studies Program seeks to nurture students' intellectual, social, creative, and emotional growth.

- **REQUIREMENTS FOR THE MINOR**

  The Black World Studies minor consists of five courses: BWS 201 and four cross-listed electives, two of which must be chosen from a single department. Eligible courses are listed on the following page.

- **COURSES OF INSTRUCTION**

  201. African-American Colloquium. Interdisciplinary in nature, this course focuses on various issues relevant to the historical and contemporary African-American community. Readings are drawn from several disciplines, including sociology, political science, art, history, education, popular culture, mass media, theology and anthropology.

  The following courses are cross-listed with Black World Studies and other departments and programs. For complete descriptions, see the course listings of originating departments (in parentheses).

  Note: Special topics courses originating in other departments are also cross-listed with Black World Studies when appropriate.

  **ENGLISH**

  282. African-American Literature. (ENGL 282)
  389. African-American Literature: Advanced Studies (ENGL 389)

  **FINE ARTS/MUSIC**

  104. Gospel Choir. (MUSC 104)
  109. Jazz Band. (MUSC 109)
  156. Introduction to Jazz. (MUSC 156)
  158. Introduction to Gospel Music. (MUSC 158)
  251. African-American Art. (FNAR 251)
  355. Art of Africa and Oceania. (ANTH 348) (FNAR 355) (INTS 355)

  **HISTORY**

  363. Civil War and Reconstruction. (HIST 363)
  379. African-American History to 1865. (HIST 379)
  380. African-American History since 1865. (HIST 380)
  386. African History to 1600. (HIST 350) (INTS 378)
  387. African History Post-1600. (HIST 351) (INTS 351)
  388. Rebels and Reformers in U.S. History (HIST 381) (PAX 387) (WOST 303)

  **MODERN LANGUAGES AND LITERATURES**

  280. Francophone Literature: Africa and the Caribbean (LITR 280 — Variable topic)
  309. Francophone Literature (in French) (FREN 309)

  **POLITICAL SCIENCE**

  218. African-American Politics. (PLSC 218)
  340. International Relations of Africa. (INTS 340) (PLSC 340)
  342. African Politics. (INTS 342) (PLSC 342)

  **SOCIOLoGY**

  122. Race and Ethnic Relations. (PAX 122) (SOCL 122)
  228. Sociology of the African-American Experience. (SOCL 228)
  250. Inequality in Society. (PAX 250) (SOCL 250)

  **THEATRE**

  396. African-American Theatre. (THEITR 396 — Variable topic)

  **THEOLOGY**

  279. Early African Christianity. (THEO 280 — Variable topic)
Director: A. Karanja

OBJECTIVES

The Black World Studies Program (BWS), inaugurated in 1971, was Loyola University Chicago's first interdisciplinary minor. BWS offers a wide array of courses that are strongly compatible with most majors, minors, and many areas of concentration. The curriculum continues in an evolutionary mode, with new course development as an ongoing programmatic objective. Existing courses in the minor program include literature, music, history, politics, religion, and the popular and material culture of the black world. Beyond curricular offerings, BWS works cooperatively with other programs and departments throughout the university, sponsoring special guest lectures, panels, workshops and symposia which augment classroom instruction. BWS also sponsors an annual Blacks in Science symposium designed to foster an exchange of ideas and strategies through which to address the relatively low number of individuals of African heritage who enter and successfully compete college and university mathematics and science programs. BWS minors are encouraged to take advantage of study abroad programs to enhance their knowledge of the broader black experience.

Black World Studies is student-centered and grounded in the belief that the foundation for a productive life is embedded in the educational enterprise. Within this framework BWS nurtures the intellectual, social, creative, and emotional life of students who pursue the minor.

REQUIREMENTS FOR THE MINOR

The Black World Studies minor consists of five courses: BWS 201 and four cross-listed electives, two of which must be chosen from a single department. Eligible courses are listed below.

COURSES OF INSTRUCTION

For complete descriptions, see the course listings of originating departments (in parentheses).

Note: Special topics courses originating in other departments are also cross-listed with Black World Studies when appropriate.

ANTHROPOLOGY

213. Contemporary African Culture. (ANTH 213)
(INTS 214) (RCS 213)
214. African American Anthropology. (ANTH 214)
271. World Cultures. (ANTH 271) (selected sections)

COMMUNICATION

219. Intercultural Communication. (CMUN 218)
(selected sections)

CRIMINAL JUSTICE


EDUCATION

333. Education of the Urban Child. (CTEP 333)

ENGLISH

282. African American Literature. (ENGL 282)

389. African American Literature: Advanced Studies
(ENGL 389)

FINE ARTS/MUSIC

104. Gospel Choir. (MUSC 104)
109. Jazz Band. (MUSC 109)
156. Introduction to Jazz. (MUSC 156)
158. Introduction to Gospel Music. (MUSC 158)
251. African American Art. (FNAR 251)
254. History of African American Music. (MUSC 250)
355. Art of Africa and Oceania. (ANTH 345) (FNAR 355)
(ints 355)

HISTORY

363. Civil War and Reconstruction. (HIST 363)
379. African American History to 1865. (HIST 379)
380. African American History since 1865. (HIST 380)
386. African History to 1600. (HIST 350) (INTS 378)
387. African History Post-1600. (HIST 351) (INTS 351)
388. Rebels and Reformers in U.S. History (HIST 381)
(PAX 387) (WOST 303)

395. Directed Readings. An independent program of reading and research developed in consultation with a supervising faculty member and the BWS director, usually culminating in a major research paper or project.

The following courses are cross-listed with Black World Studies and other departments and programs.
MODERN LANGUAGES
AND LITERATURES
280. Francophone Literature:
Africa and the Caribbean
(LITR 280 — variable
topic)
309. Francophone Literature (in
French) (FREN 309)

POLITICAL SCIENCE
218. African American Politics.
(PLSC 218)
340. International Relations of
Africa. (INTS 340)
(PLSC 340)

(INTS 342)
(PLSC 342)

SOCIOLOGY
122. Race and Ethnic Relations.
(PAX 122) (SOCL 122)
228. Sociology of the African
American Experience.
(SOCL 228)
250. Inequality in Society.
(PAX 250)
(SOCL 250)

THEATRE
(THTR 396 — variable
topic)

THEOLOGY
279. Early African Christianity.
(THEO 280 — variable
topic)
(THEO 280 — variable
topic)
288. African American Religious
Experience. (RCS 276)
(THEO 276)
Black World Studies Program (BWS)

Director: A. Karanja

OBJECTIVES

The Black World Studies program (BWS), inaugurated in 1971, was Loyola University Chicago's first interdisciplinary minor. BWS offers a wide array of courses that are strongly compatible with most majors, minors, and many areas of concentration. The curriculum continues in an evolutionary mode, with new courses and special topics offered on an on-going basis. Existing courses in the minor program include literature, music, history, politics, social work, religion, and the popular and material culture of the black world. Beyond its curricular offerings, BWS works cooperatively with other programs and departments throughout the university, sponsoring special guest lectures, panels, workshops and symposia, which inform the larger community. BWS also sponsors an annual Black in Science symposium designed to foster an exchange of ideas and strategies through which to address the relatively low number of individuals of African heritage who enter and successfully complete college and university mathematics and science programs. BWS minors are encouraged to take advantage of study abroad programs as a means to enhance their knowledge of the broader black experience.

The Black World Studies program is student-centered and grounded in the belief that the foundation for a productive life is embedded in the educational enterprise. Within this framework BWS nurtures the intellectual, social, creative, and emotional life of students who pursue the minor.

REQUIREMENTS FOR THE MINOR

The Black World Studies minor consists of five courses: BWS 201 and four cross-listed electives, two of which must be chosen from a single department. Eligible courses are listed below.


Designed to create opportunities for students with an interest in the larger curricular thrust of BWS to explore specific topics and foci not currently included in the BWS curriculum. Contexts such as the history of Black intellectual development, the material culture of Black populations, popular culture and the interface between and among various social movements. Students can repeat this course to earn up to six hours of credit.

201. Black World Studies Colloquium.

Interdisciplinary in nature, this required course focuses on a wide range of issues relevant to historical and contemporary African diasporic people, with particular emphasis on America, Africa, South America and the Caribbean. Stresses the various cultural configurations that exist among African peoples, geographically. Seeks to explore major philosophical, religious, anthropological and linguistic themes relative to their lives. Places emphasis on theories of race and racialization, and the role of popular culture in shaping African cultures in the West.

COURSES OF INSTRUCTION


An independent program of reading and research developed in consultation with a supervising faculty member and the BWS director, usually culminating in a major research paper or project.

395. Special Topics in Black World Studies

Upper-level cross-listed courses on various topics will be offered from time to time.

The following courses are cross-listed with Black World Studies and other departments and programs. For complete descriptions, see the course listings of originating departments (in parentheses).

Note: Special topics courses originating in other departments are also cross-listed with Black World Studies when appropriate.

ANTHROPOLOGY


214. African American Anthropology. (ANTH 214)

271. World Cultures. (ANTH 271) (selected sections)

COMMUNICATION

219. Intercultural Communication. (CMUN 218) (selected sections)

CRIMINAL JUSTICE


EDUCATION

333. Education of the Urban Child. (CIEP 333)

ENGLISH

282. African American Literature. (ENGL 282)

316. Caribbean Literatures in English. (ENGL 316) (INTS 316)

384. African Literatures in English. (ENGL 314) (INTS 317)

389. Studies in African-American Literature. (ENGL 384)

FINE ARTS/MUSIC

104. Gospel Choir. (MUSC 104)

109. Jazz Band. (MUSC 109)

156. Introduction to Jazz. (MUSC 156)
158. Introduction to Gospel Music. (MUSC 158)

251. African-American Art. (FNAR 251)


355. Art of Africa and Oceania. (ANTH 345) (FNAR 355) (INTS 355)

HISTORY

363. Civil War and Reconstruction. (HIST 363)

379. African American History to 1865. (HIST 379)

380. African American History since 1865. (HIST 380)

386. African History to 1600. (HIST 350) (INTS 378)

387. African History Post-1600. (HIST 351) (INTS 351)

388. Rebels and Reformers in U.S. History (HIST 381) (PAX 387) (WOST 303)

MODERN LANGUAGES AND LITERATURES

280. Francophone Literature: Africa and the Caribbean (LITR 280 variable topic)

309. Francophone Literature (in French) (FREN 309) (INTS 309)

POLITICAL SCIENCE

218. African American Politics. (PLSC 218)

340. International Relations of Africa. (INTS 340) (PLSC 340)

342. African Politics. (INTS 342) (PLSC 342)

SOCIOLOGY

122. Race and Ethnic Relations. (SOCL 122) (PAX 122) (ASIA 122)

228. Sociology of the African American Experience. (SOCL 228)

Inequality in Society. (SOCL 250) (PAX 250) (ASIA 250)

SOCIAL WORK

374. Cultural Diversity (SOWK 370) (ASIA 370)

THEOLOGY

279. Early African Christianity. (THEO 180 variable topic) (INTS 398) (RCS 201)

280. Native African Spirituality. (THEO 180 variable topic) (INTS 398) (RCS 251)

288. African American Religious Experience. (RCS 276) (THEO 176)
LOYOLA UNIVERSITY CHICAGO

Undergraduate Studies Catalog

BLACK WORLD STUDIES PROGRAM

www.luc.edu/depts/blackworld

Director: A. Karanja

OBJECTIVES

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REQUIREMENTS FOR THE MINOR

The Black World Studies minor consists of five courses: BWS 201 and four cross-listed electives, two of which must be chosen from a single department. Eligible courses are listed below.

COURSES OF INSTRUCTION

Designed to create opportunities for students with an interest in the larger curricular thrust of BWS to explore specific topics and foci not currently included in the BWS curriculum. Contexts such as the history of Black intellectual development, the material culture of Black populations, popular culture and the interface between and among various social movements. Students can repeat this course to earn up to six hours of credit.
201. **Black World Studies Colloquium.**
Interdisciplinary in nature, this required course focuses on a wide range of issues relevant to historical and contemporary African diasporic people, with particular emphasis on America, Africa, South America and the Caribbean. Stresses the various cultural configurations that exist among African peoples, geographically. Seeks to explore major philosophical, religious, anthropological and linguistic themes relative to their lives. Places emphasis on theories of race and racialization, and the role of popular culture in shaping African cultures in the West.

295. **Directed Readings.**
An independent program of reading and research developed in consultation with a supervising faculty member and the BWS director, usually culminating in a major research paper or project.

395. **Special Topics in Black World Studies**
Upper-level cross-listed courses on various topics will be offered from time to time.

The following courses are cross-listed with Black World Studies and other departments and programs. For complete descriptions, see the course listings of originating departments (in parentheses).

**Note:** Special topics courses originating in other departments are also cross-listed with Black World Studies when appropriate.

**ANTHROPOLOGY**

213. **Contemporary African Culture.** (ANTH 213) (INTS 214) (RCS 213)

214. **African American Anthropology.** (ANTH 214)

271. **World Cultures.** (ANTH 271) (selected sections)

**COMMUNICATION**

219. **Intercultural Communication.** (CMUN 218) (selected sections)

**CRIMINAL JUSTICE**

372. **Crime, Race and Violence.** (CRMJ 372) (PLSC 372)

**EDUCATION**

333. **Education of the Urban Child.** (CIEP 333)

**ENGLISH**

282. **African American Literature.** (ENGL 282)

316. **Caribbean Literatures in English.** (ENGL 316) (INTS 316)

384. **African Literatures in English.** (ENGL 314) (INTS 317)
389. Studies in African-American Literature. (ENGL 384)

FINE ARTS/MUSIC

104. Gospel Choir. (MUSC 104)
109. Jazz Band. (MUSC 109)
156. Introduction to Jazz. (MUSC 156)
158. Introduction to Gospel Music. (MUSC 158)
251. African-American Art. (FNAR 251)
355. Art of Africa and Oceania. (ANTH 345) (FNAR 355) (INTS 355)

HISTORY

363. Civil War and Reconstruction. (HIST 363)
379. African American History to 1865. (HIST 379)
380. African American History since 1865. (HIST 380)
386. African History to 1600. (HIST 350) (INTS 378)
387. African History Post-1600. (HIST 351) (INTS 351)
388. Rebels and Reformers in U.S. History (HIST 381) (PAX 387) (WOST 303)

MODERN LANGUAGES AND LITERATURES

280. Francophone Literature: Africa and the Caribbean (LITR 280 variable topic)
309. Francophone Literature (in French) (FREN 309) (INTS 309)

POLITICAL SCIENCE

218. African American Politics. (PLSC 218)
340. International Relations of Africa. (INTS 340) (PLSC 340)
342. African Politics. (INTS 342) (PLSC 342)

SOCIOLOGY

122. Race and Ethnic Relations. (SOCL 122) (PAX 122) (ASIA 122)
228. Sociology of the African American Experience. (SOCL 228)
Inequality in Society. (SOCL 250) (PAX 250) (ASIA 250)

SOCIAL WORK

374. Cultural Diversity (SOWK 370) (ASIA 370)

THEOLOGY

279. Early African Christianity. (THEO 180 variable topic) (INTS 398) (RCS 201)

280. Native African Spirituality. (THEO 180 variable topic) (INTS 398) (RCS 251)

288. African American Religious Experience. (RCS 276) (THEO 176)

Back to Undergraduate Studies Main
LEADERSHIP
The Afro-American Program was formally started in March 1971. Directors and Acting Directors who have served to date are:

Dr. Milton A. Gordon, Director, March 1971-1977  
(Chairman of the AASP committee from 1968-1971)

Dr. Cheryl Johnson-Odim, Director, 1978-1980

Beverly Butler Walker, Acting Director, 1980-1981

Dr. Carol Adams, Director, 1981 – 1987


Ralph Arnold, Acting Director, 1988-1989

Dr. Robin Jarrett, Director, 1989-1991

Waldo Johnson, Acting Director, 1991-1992

Dr. Ayana Karanja, Director, 1992-2008

Dr. Gerald Steenken, Acting Director, 2008 - present
The Rev. Raymond Baumhart, S.J., president of Loyola University of Chicago, has announced the appointment of Dr. Milton A. Gordon, assistant professor of mathematics, as director of the Afro-American Studies Program, effective March 19, 1971.

Loyola University has offered courses in the Afro-American area for the last two years. Dr. Gordon's responsibility will be to strengthen these courses and increase their number, according to Fr. Baumhart. He will work in cooperation with the chairmen of the departments of English, fine arts, history, political science, psychology and sociology.

Fr. Baumhart added, "In my judgement, the important contributions of blacks to American history and culture have not been given the serious academic attention they deserve. Courses in the Afro-American area will, I hope, be taken by both black and white students. It is more important today than ever before that all educated Americans understand their own cultural heritage. A significant part of the American heritage is the black contributions to America---contributions made in spite of the economic exploitation of blacks by whites."
During the spring of 1971, Loyola University created its Afro-American Studies Program. It is an interdisciplinary program within the College of Arts and Sciences, which works in conjunction with the departments of Anthropology, English, Fine Arts, History, Political Science, Psychology and the Urban-Ethnic Studies Program.

The program has three principle objectives: (1) to make known the many contributions of Black people in all aspects of American life; (2) to develop and carry out meaningful research into some of the current problems confronting Afro-Americans; (3) to participate in community action programs.

At the present time the program offers the following courses: in Anthropology we have the Peoples of Africa (380), and Afro-Americans (381), in English we have Black Authors (388), in Fine Arts we have Afro-American Art I and II (311 and 312), in History we have Afro-American History before 1865 (300) and Afro-American History since 1865 (302), and in Sociology we have Sociology of the Afro-American (343). These courses are offered at both the Lake Shore and Lewis Towers campuses and also in the University College.

Another important part of our program is our library holdings. At the present time our collection amounts to about 2,800 volumes, and in order to keep up with present trends we receive about 27 current periodicals in this area. The total number and types of holdings in our collection are constantly increasing.

If you have any questions concerning our program, contact Dr. Milton A. Gordon, Director of the Afro-American Studies Program.
The Afro-American Studies Program is an interdisciplinary program which offers courses in the College of Arts and Sciences, University College and the School of Education.

The program attempts to treat one of the most pressing problems in today's society, i.e. race relations. It is our belief that once some of the problems of being an Afro-American in our society are exposed and discussed in an intelligent and rational manner, students will be better able to cope with life in a multiethnic society.

If you have any questions concerning the program contact the Program Director, Dr. Milton A. Gordon, in Damen Hall, Room 201.
Milton A. Gordon

President, California State University, Fullerton

Education

B.S., Xavier University of Louisiana, mathematics and secondary education (1957)

M.A., University of Detroit, mathematics (1960)

Ph.D., Illinois Institute of Technology, mathematics (1968)

Postgraduate work: Harvard University, Institute for Educational Management (1984)

Professional Background

California State University, Fullerton: President and Professor of Mathematics (1990-)

Sonoma State University: Vice President for Academic Affairs and Professor of Mathematics (1986-90)

Chicago State University: Dean, College of Arts and Sciences and Professor of Mathematics (1978-86)

Project Director, Title III, Strengthening Development Institutions Program, HEW (1980-82)

Loyola University of Chicago: Director, Afro-American Studies Program (1971-77) and Assoc.

Professor of Mathematics (1966-77)

Mathematics Instructor, Illinois Institute of Technology, and elementary and secondary school teacher in the Chicago Public School System (1962-...
University of Chicago: Mathematician, Laboratory of Applied Sciences (1959-62)

Recent Professional Activities

National

Member, U.S. Army ROTC program Subcommittee

Member, Governing Board, Hispanic Association of Colleges and Universities

National Collegiate Athletic Association: Chair, Baseball Research Panel; Committee to Study Division I Basketball Issues; Presidents Commission; Executive Committee, Board of Directors NCAA Division I; National Task Force on Gender Equity; Presidential Search Committee; Board Task Force

American Association of State Colleges and Universities: Committee on Access and Inclusion; Chair, Task Force on Emerging Issues in Higher Education; Working Group on Access, Inclusion and Affirmative Action; Committee on International Education; representative for California universities

Board of Directors, Associated Western Universities, Inc.

American Council on Education: Commission on Leadership Development

Board of Directors, Interactive Mathematics Project to Improve the Teaching of Mathematics

Board of Directors, American Association of University Administrators

Chairman, Board of Directors, American Conference of Academic Deans

Executive Committee, National Association of Boards of Education

State and Local

Chair, CSU Admissions Advisory Committee

Member, CSU San Marcos Presidential Search Committee

Chair, CSU Commission on Institutional Management and Information Technology

Chair, CSU Task Force on Systemwide Technology Application Project

Governing Board, The CSU Alliance for Minority Participation
CSU Management Advisory Group for all Collective Bargaining Units

Board of Directors, California Coalition for Mathematics

Chair, CSU Systemwide Committee on the Impact and Redirection of Students (1988-89)

CSU Commission on the Older, Part-Time Student (1988-90)

CSU Task Force for the Recruitment and Retention of High Quality Faculty (1987-88)

University Project Director for Title III Program to Improve Student Retention

CSU Systemwide Committee to Evaluate Non-Traditional Programs in Universities

Recent Civic Activities

Orange County Workforce Investment Board

Board of Directors, El Dorado Bank

Board of Trustees, St. Jude Medical Center

Board of Trustees, South Coast Repertory

Boy Scouts of America, Orange County Council

Board of Directors, Orange County Business Council

Governor's Council on Physical Fitness and Sports

Board of Advisors, Partnership 2010 (a coalition planning for Orange County's economic growth)

Board of Directors, Pacific Symphony Orchestra

Board of Directors, Orange County Chamber of Commerce

Board of Directors, Fullerton Chamber of Commerce

Board of Directors, United Way of Orange County

Board of Directors, YMCA of Orange County

World Affairs Council of Orange County
Executive Council, United Way of Orange County

Board of Governors, The National Conference for Community and Justice, Orange County

Board of Governors, Orange County Community Foundation

Hispanic Chamber of Commerce

**Honors and Awards (Partial List)**

Educational Partnership Award, Orange County Business Council

Cesar Chavez Community Service Award, Hispanic Bar Association (1999)

National Conference for Community and Justice 2000 Humanitarian Award

Profiled in the Orange County Business Journal as one of the 50 most influential business people

Manager of the Year Award, Society for the Advancement of Management, Orange Co. Chapter (1998)

African American Citizens of Distinction Award, NAACP (1998)

Education Award, Hispanic Chamber of Commerce

North Orange County YMCA Humanitarian of the Year award

Tree of Life award, Jewish National Fund; establishment of the Milton A. Gordon Water Project in Ein Hanatziv, Israel (1994)

Distinguished Service Award, Orange County Black Chamber of Commerce

Access Greater Los Angeles "Success Guide," selected for Top Achievement for Black Excellence in

Los Angeles for Outstanding Contributions in the Community

Honor Milton A. Gordon Day at Chicago State University (1992)

Selected as Administrator of the Year, Chicago State University (1979)

Appointed Honorary Admissions Counselor for the United States Naval Academy (1979)

American Academy for the Advancement of Science and the National Science Foundation, Treatment

Content Contact: Technical Contact:
and Critical Evaluation of Experimental Data, Miami University (1975)

**Professional Organizations**

Phi Beta Delta, Honor Society for International Scholars

Council for Advancement and Support of Education

California Coalition for Mathematics

American Conference of Academic Deans

American Association of Higher Education

American Council on Education

American Association of University Professors

American Mathematical Association

Association of Institutional Research

Phi Delta Kappa Educational Society

**Consultantships (Partial list)**

Lecturer, Harvard University, New Presidents Program

Co-Chair, Evaluation Team, Western Association of Schools and Colleges for the Dominican School of Philosophy and Theology

Member, Evaluation Team, Western Association of Schools and Colleges for United States International University (1989) and for CSU San Marcos (1990)

Member, Evaluation Team, North Central Association for Central Missouri State University (1984) and for Tilden High School (1983)

Evaluator, Graduate and Professional Programs, Title IX, U.S. Department of Education (1983 and 1984)


Educational Consultant, Better Boys Foundation of Chicago (1976)

Statistical Consultant for a variety of business corporations

Evaluation committees for a variety of universities and secondary schools
Papers and Presentations (Partial List)


Commencement Address, Chicago State University, July 22, 1985

Discussant Leader, Association of American Colleges Report on "Project on Redefining the Meaning and Purpose of Baccalaureate Degrees," February 11, 1985


The Humanities and Careers in Business," discussant, Association of American Colleges, April 1983

"Critical Legal Issues Facing the Academic Dean," panelist, American Conference of Academic Deans, January 1983

Publications (Partial List)


With Margaret Faulwell, "A Comparison of Males and Females in Higher Education Administration," ERIC document number ED253183, June 1985


"Correlation Between High School Performance and ACT and SAT Test Scores by Race and Sex," College and University, the Journal of the American Association of Collegiate Registrars and Admissions Officers, Fall 1976

"Correlation and Regression for ACT and SAT Test Scores," College and University, the Journal of The American Association of Collegiate Registrars
Personal Data

Married: Margaret Faulwell Gordon
Children: Patrick, Michael, Vincent
Cheryl Johnson-Odim

Event: 2006 Studs Terkel Humanities Service Award Reception
Program: The Studs Terkel Humanities Service Award

Add new comment  Original  Thumbnail
Cheryl Johnson-Odim appointed as new provost
Dominican University is pleased to announce the appointment of Dr. Cheryl Johnson-Odim as provost. Dr. Johnson-Odim is the former dean of the School of Liberal Arts and Sciences at Columbia College Chicago.

A distinguished scholar and academic leader, Dr. Johnson-Odim is an associate editor of Encyclopedia of Twentieth-Century African History (Routledge, 2003) and an associate editor of Women Building Chicago 1790-1990: A Biographical Dictionary (Indiana University Press, 2001). She is also the vice-chair of the Illinois Humanities Council and a past chair of the Joan Kelly Prize Committee of the American Historical Association. She is a past member of the boards of directors of the American Council of Learned Societies, the African Studies Association and the advisory board of the Center for Women’s and Gender Studies at Rutgers University. She is a founding editorial board member of the Journal of Women’s History.

“Cheryl Johnson-Odim is a gift to Dominican University,” said President Donna M. Carroll. “Her substantial experience as a scholar, teacher and administrator as well as her admirable personal integrity will make her a great asset and strong leader for the university.”

Prior to her tenure at Columbia College Chicago, Dr. Johnson-Odim served as chairperson of the history department at Loyola University Chicago and taught at the University of Wisconsin-Madison and Northwestern University where she also served as assistant director of the Program of African Studies.

Dr. Johnson-Odim holds a doctorate in history from Northwestern University and is a former Fulbright Fellow in Nigeria. She has been active in the women’s rights and civil rights movements and was a founding member of the Free South Africa anti-apartheid movement.

Founded in 1901, Dominican University is a comprehensive, coeducational Catholic institution offering bachelor’s and master’s degrees. Dominican offers 50 undergraduate academic programs in the Rosary College of Arts and Sciences and 17 graduate programs through the Graduate School of Library and Information Science, the Brennan School of Business, the School of Education, the Graduate School of Social Work, and the Institute for Adult Learning. In the 2006 issue of America’s Best Colleges,
U.S. News & World Report again ranked Dominican University in the top tier of Midwest master's level universities and as a "best value" for the eighth consecutive year.
Secretary - Carol L. Adams, Ph.D.

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Biography

Carol L. Adams is Secretary of the Illinois Department of Human Services. Appointed by Governor Rod Blagojevich in February 2003, this former executive director of Northeastern Illinois University’s undergraduate and graduate Center for Inner City Studies is a career public servant and public policy innovator who has, for more than 25 years, made substantial contributions to human services, community development, sociological research and African-American education and culture.

Nationally acclaimed for her expertise in developing programs that promote self-sufficiency, human capital development and neighborhood revitalization, Adams was the first social scientist to guide the mammoth human services program at the Chicago Housing Authority as director of its Resident Services Division.

There she designed and implemented several highly successful, award-winning initiatives including: mentoring sessions for teen mothers and fathers; a late night sports program used to steer youth from crime; a drug prevention and treatment program expressly tailored for public housing residents; a consortium of Chicago’s major museums to mainstream public housing residents into educational and cultural programs; and the Mental Health Roundtable/Crises Response Team which continues to provide counseling in low-income neighborhoods where recurring violence and tragedy significantly impact the collective psyche of its residents.

At Loyola University she directed the Department of African-American Studies, where she was spokeswoman on issues of diversity and urban affairs. Loyola students voted her one of ten favorite professors among a faculty of more than 1,100.

Secretary Adams has consulted for Illinois agencies and institutions including the Board of Higher Education, the Department of Corrections and the Humanities Council. The City of Chicago Department of Human Services, Chicago Public Schools and the Chicago Police Department have sought her counsel. Consultations with the federal government include: the United States Department of Health and Human Services; the US Department of Housing and Urban Development; and the US Agency for International Development.

She is affiliated with: ETA Creative Arts Foundation; Chicago Project for Violence Prevention; the A. Phillip Randolph Pullman Porters Museum; the Bronzeville Arts Trust; and the Harold Washington Research and Policy Institute.

Adams is a member of the American Sociological Association, the Conference of Minority Public Administrators, the Illinois Ethnic Coalition and the National Association of Housing and Redevelopment Councils.

Educated at Fisk University, Boston University, the University of Chicago and The Union Graduate School where she earned a Doctorate of Philosophy, Dr. Adams holds the prestigious Phi Beta Kappa key.

Among her awards and honors are: the Community Service Award presented by the National Association of University Women; the Illinois Arts Council Governor’s Awards In The Arts; the Community Service Award presented by Chicago’s Abraham Lincoln Center; the Winnie Mandela Award; the Outstanding Leadership Award presented by the Senior Citizens of the Chicago Housing Authority; and a Certificate of Merit presented by the Board of Aldermen of Louisville, Kentucky, her hometown.

State human services chief to lead Africa trade office

Pat Quinn has decided to give Illinois Department of Human Services chief Carol Adams, he isn't getting the boot. Adams will instead head to Africa to run the state's trade office in South Africa, and will also receive a housing stipend.

She will replace former state Rep. Monica Faith Stewart, who was picked by former Gov. George Ryan to run the trade office when it first opened in 2000. Stewart makes just over $83,000 a year, according to state records.

Adams won't start her new post until after Jan. 1, and Quinn said it is likely she will be given additional staff members because the state's presence "will continue to grow there."

"We're really expanding the mission. It's not just trade," Quinn said. "There's no one in the history of Illinois who has ever been appointed to this kind of position with the kind of prestige of Dr. Adams. She's been an educator for many years, a renowned educator who has a real specialty of connecting to Africa."

Quinn defended his decision to send resources out of state in the midst of a budget mess in which he's proposed thousands of layoffs.

The state "cannot close our eyes to the world" and must continue to be aggressive in promoting Illinois businesses and products in emerging economic markets like Africa, Quinn said.

Adams, who worked as an African-American studies professor at Loyola University before her career in government, thanked Quinn for making "a lifelong dream come true." She said she will focus on further strengthening business relationships, as well as establishing a more comprehensive student exchange program.

Adams will be replaced at the human-services agency by longtime Quinn aide Michelle Saddler, who most recently was the governor's top policy adviser. She will make $150,000 a year in her new job.

This is the second time in a week that Quinn has moved a high-profile associate of Blagojevich out of a top administration post and into another taxpayer-funded job. Quinn has come under pressure from lawmakers to remove Blagojevich appointees, but it's unclear how far his latest moves will go to appease them. They are scheduled to vote on a reorganization bill later this week that would dump a large number of highly paid employees hired by Blagojevich.

Also Sunday, Quinn's campaign began running a 30-second television ad in the Chicago and Springfield markets aimed at countering an earlier ad from Comptroller Dan Hynes, who is challenging Quinn in the Feb. 2 primary.

Quinn's spot claims Hynes' ad, which began late last week, unfairly describes Quinn's proposal to raise the income tax and marks a return to "negative" political attacks.

"Since taking charge in a crisis, Pat Quinn's brought honesty and decency to the governor's office," a voice-over says as photos and video from Quinn's time as governor flash across the screen. "Do we really want to go back to the same old political games?"

mcgarcia@tribune.com

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### Beverly (B.J.) Walker

**Commissioner at Georgia Department of Human Resources**

**Greater Atlanta Area**

### Current
- Commissioner at Georgia Department of Human Resources

### Past
- Chief of Human Infrastructure/Deputy Chief of Staff at City of Chicago

### Education
- Northwestern University
- Mount Holyoke College

### Connections
- 5 connections

### Public Profile
- [http://www.linkedin.com/pub/beverly-b-j-walker/6a/9738](http://www.linkedin.com/pub/beverly-b-j-walker/6a/9738)

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Water Tower-LT-908
Associate Professor and Director
Black World Studies

Summary of Skills and Competencies

Education
Ph. D., Cultural Anthropology and Africana Literature - Union University and Institute, Cincinnati, Ohio - 1981
An interdisciplinary, innovative study that fuses critical methods in ethnographic research and writing and literary analysis which reflect contemporary epistemological issues in anthropologic discourses. Imaginative and dialogical, the work illuminates segments of Hurston’s life through an exploration of her most widely read novel, Their Eyes Were Watching God. Transdisciplinary in nature, Zora Neale Hurston... is a “speakerly” text which reflects Africana oral literary tradition and emphasizes the writer/reader collaborative effort to construct and produce textual meaning.

Research Interests
Topical Foci: Humanistic and Cognitive Anthropology, including film and comparative literary analysis; religion and spirituality; Africana material and aesthetic culture; race, class and gender studies.

Regional Research Emphasis: U.S., Caribbean, Europe, Africa, South America, Australia, and Islands of the Pacific.

Courses included Culture, Race and Ethnicity, Research Methods in the Social Sciences, Cultural Geography, Anthropology and Film, Sociological Theory and Human Development.

Active Research:
Humanistic and Cognitive Anthropology—particularly, researches related to women’s life narratives and oral histories. Other serious research interests include language, memory and representation in construction of identity.
Administrative Experience – I
1999 – Present: Associate Professor and Director, Black World Studies.

1995 - 1999: Assistant Professor, Director, Black World Studies Program, teaching three courses in Anthropology each year.
Duties and Responsibilities: Establish an Advisory Board for BWS program. Publicize the program, its curriculum, and special programs within and outside the university community. Responsible for high volume of student counseling; scheduling and cross-listing courses in the minor through participating departments and expanding course offerings. Recruiting students to the program, and acting as liaison with larger community. Manage and administer BWS budget; provide reports to Dean, College of Arts and Sciences, upon request; plan and develop special programs. Represent BWS in larger Loyola community and beyond. Plan and design program articulation materials. Supervise auxiliary staff, (i.e., College Work-Study students).

Teaching - Loyola University Chicago
Courses:
1992 - Present: “History of Anthropological Thought” (ANTH 304); “World Cultures” (ANTH 271); “Anthropology and Film” (ANTH 210); “Contemporary African Cultures” (ANTH 213); “African American Anthropology” (ANTH 214); “Anthropology and Literature,” “Australian Aboriginal Culture,”—both developed as Special Topics courses, ANTH 361); “Black World Studies Colloquium” (BWS 201), (required for the BWS minor), “Directed Readings in Black World Studies” (BWS 395), and “Issues in Black World Studies” (BWS 101).


Awards in Teaching – Master Teacher/Loyola University Chicago
1992 -1994: Received the Loyola University Chicago Excellence in Teaching Award.
2003 – Field Museum of Chicago – Faculty Fellowship, Center for Cultural Change and Transformation.

Other Awards:
February 2002 – South Deering Community Leadership Award – Chicago, IL
March 2001 – Loyola University Chicago: Phenomenal Woman Award, Campus Life, Students and Ministry.
Teaching Leave of Absence
1998 - 1999: Awarded Teaching Leave of Absence, Semester II, to participate in Newberry Library Consortium, as the outcome of a collaborative teaching proposal co-authored with Dr. Pamela Caughie (English Department, Loyola University Chicago), Semester II, 1999 (course title as above).

Administrative Experience - II
1985 - 1992 - Associate Director with Teaching responsibilities, Northeastern Illinois University (Center for Inner City Studies CICS)
Managed Office of Admissions, Records, Recruitment and Retention. Supervised as many as twenty-five (25) full-time and auxiliary staff. Scheduled all Arts and Sciences and Business and Management courses for students matriculating through CICS—a function which required interaction with more than twenty departments housed at the main university campus. Conducted a variety of studies, examining issues such as student persistence and forces related to successful matriculation. Developed student Academic Services Program; developed curriculum for Graduate Student Internship Program; conceptualized and implemented Faculty Orientation Program, Annual Careers Program; Student Peer Assistance Program (installed university-wide); created Learning Modules Series for Title III student development initiative. Responsible for designing publication of the Mayor’s Task Force on Education and articulation agreement between City Colleges and CICS. Acted in Director’s absence.

Teaching - Northeastern Illinois University -Center for Inner City Studies
"Introduction to Inner City Studies" (ICSE 201); “Cultural Anthropology of the Inner City” (ICSE 215); “The Inner City Community” (ICSE 301); “Cultural Anthropology.”

Other Teaching
1990 - 1991 Chicago State University - “Anthropology and the Urban Community”
1976 - 1977 University Illinois Chicago - “Introduction to Black Studies” and “African American Culture.”

Dissertation and Related Service
Director, Derrick Brooms, Loyola University Chicago, Sociology Department, “Museums and Representation: African Americans and Exhibitions”.
Patricia Williams, University of Illinois-Chicago, Anthropology Department - Dissertating.
Alphonso Green, Loyola University Chicago, History Department – Dissertating.

Prepared and evaluated Preliminary Examination questions for doctoral candidates, as follows: Temple Tsenes (History – Loyola University Chicago); Patricia Williams (Anthropology – University of Illinois Chicago, Spring 2000); Alphonso Green, Spring 2002.

Publications
1983 - "Research and Writing on Zora Neale Hurston," *AWARE*, Lillian Anthony (Ed.).

**Works in Progress**

*Memory, Identity and Narrative: Life Writing in the Bronzeville Community*, a work in progress which, at completion, will comprise more than fifty life stories written by women who live and/or work in the Bronzeville community on Chicago's Southside. I am now in the process of holding Focus Groups with those who have written life stories to focus on themes which appear in the narratives. The final Focus Group will meet on February 2004.

*Smoke, Fire and Liquid Blues.* A collection of essays, fifteen of which have been submitted, that focuses on African American women's scholarship in particular connection with historical and contemporary gender relations issues.

*From the Fog:* A collection of verse.

**Publication Invited Lectures:** *Zora Neale Hurston: The Breath of Her Voice* (New York: Peter Lang, 1999)
- Field Museum of Natural History, Chicago, IL February 05, 2005.
- Dillard University, Social Sciences Department, March 2004.
- Department of Black and Puerto Rican Studies, City University of New York, March 2001.

**Selected Presentations:**

2001 – February: Northwestern University, Evanston, IL-Panelist with Drs. Carol Boyce-Davies; Iva Carruthers, “Challenges to Students of Color in Majority Universities”. March – Loyola University Chicago, “The Classroom as a Non-Chilly Climate”, lecture for Graduate Teaching Fellows.
March – St. Scholastica High School, “Diversity and Identity in Academic Life”.
May – *The Chicago Reporter* day-long staff Retreat Facilitator.
August – Midwest Association of Women, Village Hyatt, “Knowledge: The Most Powerful Medicine”.

2000 – Lugenia Burns Hope Center for the Study of New World Community, Chicago, IL. “Conceptualizing Community: Critical Challenges in the New Millennium.”


University of Nebraska - Omaha, Pedagogy of the Oppressed Conference: “Autoethnography: A Model of Community Pedagogy.”

1997 - Lugenia Burns Hope Center for the Study of New World Community, Chicago, Illinois: “Race, Culture and Community.”

1995 - Chicago State University Black Writers’ Conference: “Writing a Life: ‘Saving the Text for Community.’”


**Loyola University and Community - Selected Service**

2004 – Kick-Off Speaker, Black History Month, February, Loyola University Chicago.

2004 – Organizer, 12th Annual Blacks in Science Program, Loyola University Chicago.


2002 – Black World Studies, Co-Sponsor with Global Alliance for Africa, Conference on AIDS in South Africa with Dr. Alan Whiteside as Special guest speaker.


2002 – Participated in meetings designed to produce a proposal to Rockefeller Foundation for a collaborative project involving major community organization on Chicago’s Westside, Bethel New Life, Inc. and Loyola University Chicago.

2000 - Board Member - Loyola University Committee, Global Alliance for Africa.
1999/2000 - Co-Sponsor with Dr. Diane Suter: Blacks in Science Honors Program
1999/2000 - Anthropology Program Committee, Loyola University Chicago.
1992 - Present - Initiated the Faculty Mentoring Program for new African American students. (Included thirty faculty volunteers in first year).
1993 - Faculty Mentoring Program expanded to include Hispanic first-year students.
1995 - Present - Member, Hillel at Loyola
1996 - Member, committee on Black Church Burnings in American South (lecture series).
1994 - 1995: Member, Martin Luther King, Jr. Program Committee.
1995 - Introduction, Coretta Scott King, Martin Luther King, Jr., Program.
1995 - Loyola University Chicago: Panelist, “Multiculturalism and the Arts.”
1995 - Loyola University Chicago: Panelist, “Race, Gender and Justice.”
1994 - Present: Member, Advisory Board, Center for Urban Research and Learning (CURL).

Media Presentations
1993 - WVON, “The Stan West Show.”

Other Community Service
2001 – Community Writer’s Workshop, Trinity United Church of Christ, Chicago.
1995 – Present: Board of Directors/Lecturer, Lugenia Burns Hope Center, Chicago.
1978 - Founding member, Committee on Church in Society, Trinity United Church of Christ.
1986 - 1989 - Member, Governor’s Task Force on Infant Mortality and Morbidity (Coordinator of Grand Boulevard Initiative).
2001 - Consultant, Lugenia Burns Hope Center—Development of training module on Life-Writing for nationwide use in Social Service Agencies.
1994 - Tougaloo College, Tougaloo Mississippi: Two-day faculty enhancement workshop, “Multiculturalism: The Humanities and Social Sciences in the Twenty-First Century.”

Professional Associations
National Council on Black Studies
Chicago Council on Black Studies
American Anthropological Association
American Association of University Professors
Modern Language Association, College Language Association, Jane Addams Conference (Chair, Africa Portfolio)

International Travel
Ghana, Senegal, West Africa; Egypt (Cairo, Luxor, Memphis), Kenya, East Africa; Europe (London, Paris); South America (Bahia, Recife, Rio de Janeiro); Association of Black Anthropologists (2000 – Cuba Research and Field Studies)
A Statement on Teaching, Research, 
Service and Administration

Ayana I. Karanja

I. Teaching

My philosophy of teaching is strongly influenced and informed by a belief in the 
liberating and humanizing potential that learning holds for members of our society. The 
characteristics to be found in a liberating learning encounter include the teacher’s ability 
to view all of her/his students as deserving of the highest quality of education available, 
with the classroom at the center of this experience. The teacher must, therefore, desire to 
offer a qualitatively superior classroom engagement with each opportunity to interact in 
this setting with students. I strive to be the kind of teacher who inspires students to 
perform at their full potential and to thirst for more knowledge about themselves and the 
world in which we live.

So convinced am I that knowledge is the turn-key which opens the door to 
humanness, integrity and humility that I highly value the opportunity with which I am 
presented in the classroom to pursue these ideals. I consistently endeavor to enhance my 
teaching skills, broaden my practical and theoretical knowledge of pedagogy, and open 
myself to new epistemologies for envisioning and understanding our world so that I 
might make stronger connections with students in the classroom. It seems to me that 
research, self-critique and the critiques of my peers and students are useful approaches to 
achieving the goal of effective teaching. Another goal I hold is to be an excellent role 
model for all of our students. For me such a desire calls for competence, tenacity and 
personal integrity. I want to be more aware of my shortcomings so that I might more 
consistently demonstrate the characteristics of an effective teacher. I have been most 
fortunate to consistently receive Student Evaluations higher than the departmental range. 
It has also been my good fortune to have received several teaching awards, and 
nominations for the coveted Sujack Award for Teaching Excellence.

In my view the classroom is a space in which students’ keenest desire to know 
more about the world, in both practical and philosophical terms, might be awakened. I 
seek to assist students in this enterprise. Each class is a new adventure; I am always 
anxious to meet a new group of students, hopeful that I might, simultaneously, put them 
at their ease and challenge them to become ever more curious and questioning about our 
world. Most importantly, I attempt to communicate with them. My message is that I 
desire to have them leave the classroom with a memorable teaching and learning 
experience, for they are also my teachers.

As a teacher of anthropology, in the broad sense, I attempt to employ strategies in 
the classroom that have the potential to open a space for understanding cultural and 
behavioral differences in what it means to be part of the human family. More frequently 
than any other course, I teach Anthropology 271 (World Cultures). In working with 
students in this course, my style of
pedagogy does not depart significantly from by belief in the efficacy of interdisciplinary approaches to teaching subject matter. Often I use the novel as “portal text” or the introduction to a culture. Group research projects and presentations broaden and deepen students’ understanding of the importance of cooperation in problem solving in practical ways. Examples of novels I have used as “portal texts” are N. Scott Momaday’s prize-winning novel, *House Made of Dawn* (Native American culture), and Clarice Lispector, *The Hour of the Star* (Brazilian culture).

As a result of my academic training and commitment to interdisciplinary study, I am competent to teach a range of courses in cultural anthropology and 20th Century American Literature. I believe that this capability ought to reasonably be viewed as a significant value to the Loyola community.

II. Research and Scholarship

My research focus is interdisciplinary and is situated at the intersection of cultural and applied anthropology and Africana literary studies. It has meaning for and broadens existing discourses in anthropological and literary studies in that it argues for and is exemplary of a more humanistic anthropology, and adds to existing scholarship and a growing body of knowledge around interdisciplinarity in the practice of anthropology. Thus, my research and writing question positivist notions of what constitutes appropriate modes of anthropological and literary inquiry. The trajectory of my research follows an early interest in African cultural survivals, both material and non-material, among the descendants of that continent many of whom, since the 1500s, reside in nearly every country around the globe. My early research interest was enlivened and informed by the work of Lorenzo Dow Turner, most especially his *Africanisms in the Gullah Dialect*, 1949. *Africanisms* is an investigatory work in linguistics among the Gullah peoples living in the Sea Island communities off the coasts of Georgia and South Carolina since the early period of the slave trade to the Americas. Turner’s investigations of Gullah language revealed its Congo roots. Some of the writings of Melville Herskovits which also focus on African linguistic and material cultural survivals in New World African communities were also provocative and useful to me, particularly his 1958 publication, *The Myth of the Negro Past*. Ultimately, my interest in these anthropological researches was grounded in late Nineteenth and Twentieth century autobiographies and memoirs of African Americans, particularly, those written by African American women.

To date, the most enduring site of my research interest in life-writing has resided in literary accounts of the life and work of Zora Neale Hurston, an African American, female anthropologist, folklorist, polemicist, and fiction writer. Hurston made noteworthy contributions to the Harlem Renaissance and far beyond. Zora Neale Hurston became the focus of my dissertation research for the particular ways in which she connects character, narration, memory and perception in the psyches of her female characters. Research on Hurston aroused an ever-deepening interest in discourses related to perception, memory and identity and literary form and their confluence in autobiography and memoir. In respect of my research interests, I view autobiography and memoir as fertile literary genres and rich sites of cultural and personal identity. In this connection I conducted field research, engaged in personal interviews and authored a full-length manuscript on the life and work of Zora Neale Hurston. Published by Peter Lang in Winter 1999, the book is entitled, *Zora Neale Hurston: The Breath of Her Voice*. 
The work is constructed as an imaginative conversation, mythic in its double-voicedness, fusing literary poetics, art and ethnographic writing—pushing the boundaries of ethnographic discourse and literary studies.

In her most widely read works of fiction (*Jonah's Gourd Vine*, 1934, and *Their Eyes Were Watching God*, 1937), Hurston infuses her female protagonists' narration with the language she heard in her youth, primarily in folktales, in a rural Florida community. My interpretation of Hurston's internalization of powerful childhood memories which she invests in her fictional women and their perceptions of community and personal identity are central figurations in the formulation of the community work in which I am engaged in the Bronzeville Community in Chicago, where I also utilize concepts of applied anthropology to some benefit.

III. Service and Administration

I have combined the categories of University Service and Administration because in many ways they are seamless activities, which, I trust, are also organically related in my approach to them. Administration of the Black World Studies (BWS) program brings me into regular contact with Directors of other interdisciplinary studies programs and with higher level administrative officers of the University. Philosophically, I attempt to carry out my duties efficiently, effectively and with a view towards finding new and improved methods for achieving the goals of the Program. I am interested in new and innovative approaches to advertising the Program and recruiting new Minors. BWS sponsors an annual Blacks in Science program during the month of February and cooperates with other programs and departments in the presentation of speakers and forums throughout the year. The Blacks in Science program often requires proposal writing and solicitation of funds from University sources. This annual event adds to Loyola's profile among members of the Chicagoland science community, and offers students and faculty an opportunity to interface with prominent and acclaimed African American scientists.

I hold membership on several committees internal and external to Loyola. Among my serviceships within Loyola are the following: I am a member of Hillel; founder of the Faculty Mentoring Program; and Faculty Advisor to the African American Graduate Student Association. Outside Loyola I work with Columbia College in the production of their annual film festival, Africa Visions; hold Board membership at the Lugenia Burns Hope Center on the southside of Chicago; and is a founder of the Chicago Council on Black Studies. Taken as a whole, these activities offer an opportunity for testing ideas and insights that may be useful in teaching, research or administration at Loyola. I especially value these experiences because I am able to disseminate more information to the high volume of students I counsel each year--not only BWS Minors, but many non-Minors who regularly seek information and advice. I deeply appreciate the opportunity to influence the development and shaping of young hearts and minds through teaching and research, administration and service as a member of the community that is Loyola University Chicago.
Works in Progress: A Summary

**Bronzeville Autoethnography: Memory, Identity and Narratives of the Self**

I believe that writing one’s life embodies major introspective work and holds great potential for personal growth and, possibly, contains the seeds of social transformation. One of the ways in which I live out this belief is through my role as Lecturer for and a member of the Advisory Board of a Southside community organization—the Lugenia Burns Hope Center for New World Community. The goal of this organization is community transformation through activist leadership. Among other activities, community activists and leaders who enroll in the Hope Center’s leadership training program write, read aloud, and analyze their life stories. These narratives focus on memory, perception and identity formation as vital steppingstones to new awareness and they become the site for practical application of major, sometimes life-altering, personal insights. Thus, in the case of the Hope Center life writing and the communal dialogue which it engenders, are first steps in the process of community transformation. This model embodies collective involvement, consciousness-raising, trust and human persistence.

The Lugenia Burns Hope Center is situated in the Bronzeville community. Bronzeville is historically significant for many reasons, among which is the vantage point from which one must consider that the groundbreaking sociological study conducted by St. Clair Drake and Horace Cayton (1945) is a seminal one and bears the title, *Black Metropolis: A Study of Negro Life in a Northern City*. According to the 1990 Census Bronzeville has a population of 170,000, ninety-eight percent of who trace their heritage to the continent of Africa. Bronzeville’s boundaries are 12th Street on the North, 67th Street on the South. The East border from 12th to 39th Street is Lake Michigan, and from 39th to 67th Street, Cottage Grove Avenue. The Dan Ryan Expressway bounds Bronzeville to the West. A new Census will be taken in the year 2000.

As a resident of Bronzeville and as an individual who has strong interest in the notion of “human capacity building,” I have maintained lectureship and Advisory Board status at the Hope Center for more than five years. A typical Hope Center class would consist of community organizers—some of whom have many years of organizing experience and others who are novices in that enterprise. Generally a class (held over a period of 15 weeks), twice a year, might comprise some 13 lectures offered by a wide range of professionals—physicians, lawyers, nutritionists, political pundits, corporate CEOs, and others, all of whom are volunteers. Lectures include topics such as community economic development, the nature of culture and its influence in value formation, the politics of community organizing, personal goal setting and a mission statement, and one-on-one interviews with Bronzeville residents.

The highlight of the work in which I am engaged with these organizer/students at the Hope Center is aimed at assisting them in reconceptualizing notions of leadership in a cultural milieu which focuses, first, upon their personal lives as *re-membered* events within contexts such as the familial, communal and the macro-sociological. I approach this work from a background rooted in cultural anthropology and critical interpretation and analysis. The dialogues that emerge culminate in each participant writing an autoethnography—telling the story of her/his life, in their own words. To say that I
approach the work from a cultural perspective means that I open discussions around issues such as the ways in which our families are sometimes differently constituted than are mainstream families; the role of personal values in decision-making, the centrality of point-of-view in problem resolution; and the influences of the larger society on the individuals who constitute that society. Self-narratives are written and read aloud on a volunteer basis. These stories of the self are incredibly powerful, so moving and instructive that it appears imperative to those of us who participate and observe this process that these articulations of the human will to overcome some of life's most potentially devastating adversities might become steppingstones for others, if read, to deeper personal understanding and encouragement toward humane thought and action. These individuals desire to serve and work with and for those who are suffering and whose rights to human dignity have been abridged; indeed, this is a most humbling experience for all that participate and bear witness.

After working with the second or third cohort at the Hope Center it became very clear from both my perspective and that of the writers of the self-narratives that a book constructed around these narratives would be a natural and useful outcome of the experience for community workers in US urban centers and elsewhere around the globe. I have moved forward with my work on the book. At present I have amassed more than fifty "autoethnographies"—far more than would be needed to compile the sizeable work that I am compiling. I have completed the first chapter of the work, which is now under consideration for publication in essay form, by several journals. (See attached chapter).

From the Fog

A selection of poems which I have authored for publication both as a short collection of verse and as single poems submitted individually to relevant journals is attached to this document. Upon completion the collection should include approximately twenty original pieces. (See attached samples)

Smoke, Fire and Liquid Blues

It is interesting to consider that the impetus to the call for essays to constitute Smoke, Fire and Liquid Blues was a proliferation of dialogues among women of color in the early to mid-1990s. These dialogues were inspired by the release of Shahrazad Ali's book, The Black Man's Guide to Understanding the Black Woman (1990). The Black Man's Guide became an immensely controversial book and its author appeared often in both print and electronic media and consistently excited hostile responses to presentations on her work from Africana women. It was also very clear then that a constituency of black women scholars had much to say about many of the gender-relational issues considered in The Black Man's Guide. It was my belief that these scholars might usefully apply their critiques in a more productive manner through a literary venue that minimized attention to Ali's claims and elevated thoughtful consideration of black women's culture. Not only might such an approach critique Ali's work, it would also perform a revisionist function as a kind of research engine through which to examine early Islam and its impact on the cultures of African women. Papers have been solicited for this volume which my co-editor and I entitled Smoke, Fire and Liquid Blues. We now have approximately 17 essays in hand that cover a variety of topics appropriate to
the broader concept of the book. Some essays have been returned to contributors for rewriting and other editorial work.

My challenge in the production of the manuscript is to co-author an Introduction to the book and to construct and weave throughout the interstices of the essays a culture-historical and literary sensitive critique of relevant passages from the work known as *The Thousand and One Nights*. Thus, we have two Shahrazades—the author of *The Black Man's Guide* and the primary interlocutor of the mythological *Nights*, Shahrazade. Shahrazade of *The Nights* is a teller of stories within stories in the central triad of this *magnam opus*. In one version of *The Nights* the triad includes Shahrazade, her sister, Dunyazade, and the mythic King Shahriyar to whom Shahrazade utters hundreds of fantastic tales which she continues *ad infinitum*, as means to keeping her head off the chopping block, for King Shahriyar habitually beheads young maidens the morning after he has seduced them. In another version of the tales King Shahriyar has a brother, Shahzaman. When the two brothers find that their wives have been unfaithful to them they seek a man who has had a similar experience. Finding one who keeps his wife captive in a chest with seven padlocks the brothers believe they have found a solution to their problem of unfaithfulness. Such a reading might be interpreted to have implications for cultural predilections such as *purdah*. *The Nights* are known in some literary circles for their bawdiness and phantasmagorias. Yet, ultimately, Shahrazad of *The Nights* might be viewed as an *empowerer* of women and one who saves her own life by dint of her fertile imagination and voice. No doubt, in its various emendations since the derivation from ancient Persian folklore to literary translation, one notices that *The Nights* contains both racist and sexist passages.

Tracing the path of *The Nights* from oral literature (as early as A.D. 947) is indeed challenging. For example, Sandra Nadaff writes,

> As with all works of popular and folk literature, one cannot locate the origins of the collection of stories we call the *1001 Nights*; indeed, once the transmission from oral to written has been made . . . one cannot even accurately speak of the *fixed text* of the 1001 Nights. One is instead confronted with a multiplicity of editions, ranging from the so-called first Calcutta edition of only the first two hundred nights (vol. 1, 1814; vol. 2, 1818); to the Breslau edition spuriously claimed to be based on a Tunisian manuscript . . . followed by the famous Bulaq edition of 1835 . . . (Arabesque 4)

Ali’s *The Black Man's Guide* does have in common with *The Nights* its origins in a cultural that for many years relied heavily on orality, as much of what Ali’s critique of ways and means to managing and controlling Africana women depends on orality and lacks any basis in research.

We are in the process of organization and writing preparatory to publication of the manuscript. Specifically I am working on intertextual critiques of tales within *The Nights* with a view toward completion of a framework for the Introduction. (See attached outline).
Bronzeville Autoethnography: Memory, Identity and Narratives of the Self

Working Outline

Chapter

1. Introduction: Memory, Identity and Narrative: The Work of Life-Writing in Community

2. Storytelling as Performance: "Event as Being"

3. Words: "Unspeakable Things Unspoken"

4. Spaces of Memory: Reflections of Home, Perils of Location

5. Burying Deep Cultural Roots

6. Revival: "Remaking Community"

After/Words
CURRICULUM VITAE
J. Gerald Steenken

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e-mail: jsteenk@luc.edu

5720 Stony Island Avenue
Chicago, IL 60637
(773) 684-2601

Education
D.Min. University of Chicago, 1987
Dissertation: "The Holy and Socio-Political Character of Early Coptic Monasticism"

M.A. Northeastern Illinois University, 1983
Inner City Studies Education

M.Div., S.T.B. Jesuit School of Theology in Chicago, 1981

B.S. Xavier University (Cincinnati), 1972
Economics

Teaching Positions
Loyola University Chicago

Other Positions and Professional Experiences
July 2007 to present Director, Black World Studies
Loyola University Chicago

April 1988 - Present Minister/Pastoral Counselor in the
Community Center International Council of Community Churches
Palos Park, IL

June 1980 - July 1988 Roman Catholic Priest: ordained
6/80, Holy Family (1982-86), St. Bernard
Chicago Province of Society of Jesus (1980-82).

Articles
"Sexual Integrity and Celibacy: Confessions of a Former Priest," Chicago Tribune (June 14, 2002), Section 1, Commentary, p. 31.


**Media Appearance**
Interviewed in three segments of the two hour video Search for a Black Christian Heritage, a documentary produced by the Black Catholic Televangelization Network, 1987:
Part 2: "The Black People's Presence in the Bible;"

**Other Services**
Member, Black World Studies Program Advisory Board, Loyola University Chicago, 1985 to present.
Faculty Advisor, Loyola Chapter NAACP, 2008 to present.

**References**

Dr. Susan Ross  
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Executive Director Community Center  
Community Center  
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Palos Park, IL 60464  
(708) 361-3650
CURRICULUM THEN AND NOW
Office Hours: Tuesdays & Thursdays
10:00 - 11:30
Other Hours By Appointment Only

Afro-American Studies Program
Department of Sociology
Loyola University of Chicago

Sociology 122
Race and Ethnic Relations

This course will examine the concepts of race, ethnicity and class. Relationships among selected ethnic and racial groups in America; patterns of immigration, assimilation and mobility; and inter-ethnic conflicts and coalitions will be explored. Contemporary issues in race and ethnic relations - i.e. population shifts in major U.S. cities, the retrenchment of the civil rights gains of the 60's, proposed reparations for Japanese-Americans, the "new" refugees - will also be analyzed.

Assigned Readings:
Majority and Minority: The Dynamics of Race and Ethnicity in American Life, Norman Yetman and C. Hoy Steele, Allyn and Bacon, 1982 (MM)
Caste, Class and Race, Oliver Cox, Doubleday, 1948

Class Attendance and Course Requirements

1. Class attendance is essential as the lectures will supplement rather than duplicate the assigned readings and students will be tested on both.

2. Classroom participation, in discussion and formal reports, is expected and will represent 10% of the final grade.

3. Completion of the following requirements will determine one's final grade:

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>2 Short Quizzes</td>
<td>25%</td>
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<tr>
<td>1 Group Project</td>
<td>25%</td>
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<tr>
<td>1 Final Paper</td>
<td>40%</td>
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<tr>
<td>Classroom Participation</td>
<td>10%</td>
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Aug. 31
Sept. 2, 7, 9 Concepts and Theories

MM Chapters 1 - 8

Assigned: Class, Caste and Race, Oliver Cox
"Ethnic Groups", Max Weber, Theories of Society, ed. Talcott Parsons, vol. 1, P. 305
Race, Class and Sex, Angela Davis
An American Dilemma, Gunnar Mydal
Sociology 122
Race and Ethnic Relations
Page Two

Sept. 14, 16 Racial Succession in the United States
21, 23
MM Chapters 9-13
This Country was Ours, Virgil Vogel
The Shaping of Black America, Leone Bennett
Blood of My Blood, The Dilemma of Italian Americans, Richard Gambino
The Irish and Irish Politicians, Edward Levine
The Mexican-American People, Leo Grebler
The Search for Jewish Identity in America, Stuart E. Rosenberg

Sept. 28, 30 Patterns of Intergroup Contact
Oct. 5, 12
MM Chapters 14-23
Suggested: Negro and Jew, Katz, Shlomo, ed.
"Wild Chicago: The Formation and Destruction of a Multiracial Community on the Midwestern Frontier, 1816-1837", Jacqueline Peterson (pass-out)
"Race and Housing: Violence and Communal Protest in Chicago, 1940-1960" (on reserve)

Oct. 14, 21, 26, 28 Models of Discrimination
MM Chapters 24-35
Suggested: Who Needs the Negro?, Sidney Wilhelm
The Choice, Samuel Yette
The Politics of Prejudice, Roger Daniels

The Ethnic Revival and the
Nov. 2, 4, 9, 11 Future of Ethnicity in America
MM Chapters 36-40
Assigned: The Rise of the Unmeltable Ethnics, Michael Novak
"Polish Chicago: Survival Through Solidarity", Edward R. Kantowicz (on reserve)

Nov. 16, 18, 23, 30 Issues in Race and Ethnic Relations
Dec. 2
Group Project Reports

Dec. 7 Race and Ethnic Relations - In Review
This course has three main objectives: 1) to introduce students to the way sociologists view human behavior, and in particular, how the sociological perspective differs from the individualistic view most people have; 2) to show how sociologists decide which ideas are true and which are false by examining empirical evidence; 3) to demonstrate how sociology is helpful to people in understanding their own behavior and the world they live in and to society in solving its problems. A wide range of concepts will be explained and illustrated with current research data and case studies.

TEXT: Sociology, a text with adopted readings by Leonard Broom, Phillip Selznick, Dorothy Darroch, 7th Ed.

Talking Sociology by Gary Fine

CLASS ATTENDANCE AND COURSE REQUIREMENTS:

1. Class attendance is essential as the lecture will supplement rather than duplicate the assigned readings and students will be tested on both.

2. Class participation, in discussion and formal reports, is expected and will represent 10% of the final grade.

3. Completion of the following requirements will determine one's final grade:

   2 short quizzes  40  (20% each)
   2 papers  50  (25% each)
   Classroom participation  10  100%

MAKE UP WORK

Reliance on make-up work is strongly discouraged!

Late papers will result in the lowering of the grade 10 points for each week the product is late.

Quizzes can only be taken late for reasons of serious emergency and must be made up within two weeks
Introducing Sociology and Sociological Methods

Aug 26
Sept 2
Read: Fine - Chapter 1
Broom Chapter 1 & 2

Sep 9
The Social Experience
Read: Broom - Chapter 3 - 4
Fine Chapter 1 & 4

Sept 16
Read: Broom Chapter 5 - 6
Fine Chapter 7

Sept 23
The Great Divides
Read: Broom Chapter 8 - 9
Fine Chapter 3

Sept 30
Read: Broom Chapter 10 - 11
Fine Chapter 2 & 5

Oct 7
Institutions Under Pressure
Read: Broom Chapter 12 - 13
Fine Chapter 11 & 8

Oct 14
Read: Broom Chapter 14 & 15
Fine Chapter 6

Oct 21
Ecology
Read: Broom Chapter 17 & 19

Oct 28
Politics in Cities
Read: Broom Chapter 16 & 18

Nov 4
Technology and Social Change
Read: Broom Chapter 19

Nov 11, 18
STUDENT PRESENTATIONS
RACE AND ETHNIC RELATIONS

SOCIOLOGY 122
Dr. Carol L. Adams
8:30 - 9:45 T/Th

RACE AND ETHNIC RELATIONS

FALL 1986
LT-413

This course will examine the concept of race, ethnicity and class. Relationships among selected ethnic and racial groups in America; patterns of immigration, assimilation, and mobility; and inter-ethnic relations -- i.e., population shifts in major U.S. cities, the retrenchment of the civil rights gains of the 60's, proposed reparations for Japanese-Americans, the "new refugees" -- will be analyzed.

REQUIRED TEXTS

Racial and Ethnic Groups, Richard Shaefer

Majority and Minority: The Dynamics of Race and Ethnicity in American Life - Norman Yetman

CLASS ATTENDANCE AND COURSE REQUIREMENTS

1. Class attendance is essential, as the lectures will supplement rather than duplicate the assigned readings and students will be tested on both.

2. Classroom participation, in discussion and formal reports, is expected and will represent 10% of the final grade.

3. Completion of the following requirements will determine one's final grade:

- 2 tests (25% each) 50%
- Final Project 40%
- (paper and oral presentation)
- class participation 10%

100%

OFFICE HOURS: Tuesday/Thursday 10:30 - 1:00
OTHER HOURS BY APPOINTMENT
Damen Hall 654-B
AUGUST 26
A. Introduction to the class
   content
   structure
   approach

B. Race and ethnicity
   definition
   significance

AUGUST 28
SEPT 2 & 4
Basic Perspectives on Race and Ethnicity

Readings:
Schaefer - Chapter 1 - 4
Yetman Part I

SEPT 9
QUIZ

SEPT 11, 16
18
The Great Immigration

Readings:
Schaefer - Chapter 5-6
Yetman - Article 16 Greeley p. 268

Reserve Materials
Irish Americans
Italian Americans
Polish Americans

SEPT 23
Native Americans

Readings:
Schaefer - Chapter 7
Yetman Article 9 - Lurie p. 136
   Article 21 - Steele p. 332

SEPT 25, 30
OCT 2
Black Americans

Readings
Schaefer - Chapter 8-9
Yetman Article 8 - Nelson p. 128
   Article 22 - Metzger p. 340

OCTOBER 7 & 9
Hispanics

A. Chicanos -- Read: Schaefer - Chapter 10
   Read: Yetman - Article 11 Estada, et al p. 162
   Article 26 Portes, p. 408
OCTOBER 7/9 cont'd
A. Puerto Ricans
Read: Shaefer - Chapter 11

C. Cubans
Read: Yetman

OCTOBER 14
NO CLASS

OCTOBER 16
MID-TERM EXAM

OCTOBER 21 & 23
ASIANS
A. Chinese Americans
Readings: Shaefer - Chapter 12
         Yetman - Article 10 - Lyman p. 150

B. Japanese Americans
Readings: Schaefer - Chapter 13

C. "New" Asian Americans
Readings: Yetman Article 18, p-290
         Pass Out

OCTOBER 28, 30
Jewish Americans
Reading: Article 17 - Steinberg, p. 278

NOVEMBER 4
QUIZ

NOVEMBER 6, 11
Race and Ethnicity in 1980's in America
Reading: Yetman, Part IV

NOVEMBER 13, 18, 20, 25
STUDENT PRESENTATIONS
" DILEMMA IN AMERICAN RACE AND ETHNIC RELATIONS "

P. 3
HISTORY 300. SECTION 607. AFRO-AMERICAN HISTORY TO 1865

Course Outline: To examine the role of the Black man in American culture and the historical traditions which gave rise to current dilemmas confronting the American community; traces history of people of African heritage from the background of African culture and slave trade as they become part of American life.


I. The Glory That Was Africa

September 22: Lecture: "The Afro-American History?"
September 29: Lecture: "The Glory That Was Africa"
October 5: Lecture: "Great Kingdoms of Sub-Saharan Africa"
Reports: 1. "Birthplace of Man"-Jane Cash
2. "Blacks in Ancient Egypt"-John Jones
2. "The Great Empires of Africa"-C. Stedman

Suggested readings for Section I.

II. Before the Mayflowers: The Diaspora

October 20-1: Beginning of Slavery in the New World-M. Gorer
2: The Beginnings of Latin America-M. Hall
October 27-1: Black Explorers in the New World-J. Magrath
2: -Tobias

Suggested Readings for Section II

III. Slavery in the English Colonies: 1619-1796

November 3-1: The Beginning of Slavery in the 13 Colonies-C. Davis
November 10-1: Old-time
November 17: Attitudes of White Toward Slavery-E. Figgis
C. McTavish
L. Haines

November 24: Slaves and Their Revolutionary Ideas-T. Cobbs
C. Chase
III. Slavery in the English Colonies (cont'd.)

Suggested Readings for Section III


IV. The Peculiar Institution 1790 - 1861

December 1 - Life Style of Blacks in the Ante-Bellum South;
W. Davis; H. Smith
Quasi-free Blacks; R. Haskell

December 8 - Slavery and The Road to War; D. Prestler; K. Jones
The Peculiar Institution; P. Shugar

Suggested Readings for Section IV


V. To Preserve the Union 1861 - 1877

December 15 - The Real Role of Lincoln; T. Brazier; H. Smith; L. O'Neill.
January 5 - The Battle Against the Confederacy; P. Baldwin; Girsley.
January 12 - Open

Suggested readings for Section V

Quarles, B.; The Negro in the Civil War; (Boston; Little, Brown, 1953) passim.
Franklin, J.H.; The Emancipation Proclamation (Garden City: Doubleday, 1963), passim.
Sociology of the Afro-American

Sociology of the Afro-American is one of several courses being offered this semester (1971-72) in the newly instituted Afro-American Studies Program at Loyola University of Chicago.

The sociological understanding of the Afro-American is an interdisciplinary undertaking in which the knowledge and insights from a number of disciplines serves to illuminate our understanding of the problems being studied.

The course is based upon certain basic scientific ideas:

a. All human beings possess the same fundamental urges and drives in the biological sense: hunger, sex, movement, constant body temperature.

b. All human beings possess the same fundamental soci-psychological drives: security, response, recognition, new experience.

c. All human beings are characterized by a high degree of plasticity and flexibility.

d. All human beings are capable of achieving a large variety of adjustments.

e. Particular human groups are often subjected to severe and harsh conditions and therefore develop behavior and cultural patterns of a radically different sort than those groups who live under normal circumstances.

f. A group's self-concept or self-image often is based upon the definition which a more dominant group gives to other group, and also upon the subordinate group's perception or understanding of the more dominant group's definition.

g. The life-style of the subordinate group is a product of all the elements which make up its condition.

h. Socialization or the life long process whereby individuals are taught their roles and expectations and are fitted into group life is crucial for understanding both majority and minority groups.

Aims of the Course

1. To achieve a better understanding of Afro-Americans through the scientific and historical study of that group's experience in American society.

2. To destroy the many myths and stereotypes which have developed by many people regarding Afro-Americans.

3. To understand the relationship of the Afro-American experience to the total American experience.

4. To help reduce the polarization so prevalent in our society by using the most reliable scientific knowledge available regarding Afro-Americans.

5. To help in promoting the reconciliation of American citizens of all races, cultures, religions and conditions.
Frame of Reference

The course has an historical frame of reference which is essential for the understanding of the vast amount of data dealing with Afro-Americans. A number of questions concerning the African background will be raised. For example, what were the characteristics of the areas of Africa from which the slaves were brought? What were the conditions of tribal and village life of the people in these areas? Are there African survivals in New World Negro culture?

A truly historical frame of reference will help us to avoid chauvinism and propaganda as we study Afro-American life and culture.

Some fundamental Questions for the Course

How do societies and cultures define their individual and group members' roles?
How do individuals and groups define their respective roles? What influence does individual and group self-concepts have upon the patterning of each one's behavior?
In what ways do roles and expectations shape individual and group life? In what ways do low expectations influence individual and minority group behavior?

Topics

I. Cultural Patterns
   A. Group Identity      Readings in Perspectives
   B. Harlem
   C. Language

II. Groups and Associations
   A. Participation
   B. Conversion      Readings in Perspectives

III. Collective Behavior
   A. The Crowd and Riots
   B. Protest Movement      Readings in Perspectives

IV. Stratification
   A. Caste and Class-Styles of Life
   B. The Negro Middle Class      Readings in Perspectives

V. Deviance
   A. Social Deviance
   B. Deviant Role: Drug Addict      Readings in Perspectives
   also
   The Vice Lords Warriors of the Streets
VI. Population Dynamics
A. Migration
B. Residential Segregation

Readings in Perspectives
also

The Consequences of Segregation
by Alan B. Wilson

VII. Family and Socialization
A. Adaptations to Discrimination
B. The Father's Perspective

Readings in Perspectives

VIII. Education
A. Ghetto Schools

Readings in Perspectives
also

Deprivation in America
by Victor B. Fisher and Herbert S. Graves

IX. Social Change
A. Deliberate Change
B. Black Power Movement
C. Non-violent action

Readings in Perspectives

X. Political Organization
A. Black Leadership

E. L. King, Congressional Black Caucus

XI. Economic System
A. The Situation

Black Capitalism, Negro independent Business Enterprises

XII. Religion
A. The Negro Church
B. Functions of Religious Belief
C. Modern Religious Movements Among American Negroes
   1. Father Divine
   2. Black Muslims
Readings

Basic Text: Perspectives on Black America

Additional Texts:
- From Plantation to Ghetto - August Meier and E. Rudwick
- Race and Races - Richard A. Goldsby
- The Vice Lords - R. Lincoln Keiser
- Deprivation in America - Victor Fisher & Herbert S. Graves
- The Consequences of Segregation - Alan B. Wilson
- Black History - Norman E. W. Hodges
Sociology 343-209
Sociology of the Afro-American Experience
Tu-Th, 12:30-1:45 p.m., LT 713

Dr. Paul Mundy
Second Semester, 1972-73

Texts:


Daily Classes and Reading Assignments

It is expected that students will complete reading assignments before class to permit the most valuable type of consideration and experience. The first part of each class will consist of a lecture or report to highlight aspects of the topic(s) treated by the author(s); the second part will be devoted to questions and discussions.

We have 28 class periods of 75 minutes each to deal with many vital topics. Your presence, involvement and contributions are essential.
Sociology 343

Examinations:

There will be two examinations, each covering one-half of the subject matter treated in the course:

1. Midterm (objective) — Tuesday, March 13, 12:30-1:45 p.m.
2. Final (essay) — Monday, May 21, 11:30 a.m.-1:30 p.m.

Term paper

Three tentative topics to be submitted Feb. 13; final topic approval on Feb. 20; up-to-date bibliography to be submitted by Feb. 27; outline due March 6; term paper due May 1.

Grading:

Class Participation, 25%
Term paper, 25%
Midterm examination, 25%
Final examination, 25%
### Class 343

<table>
<thead>
<tr>
<th>Date</th>
<th>Assignment</th>
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<tbody>
<tr>
<td>Feb. 1</td>
<td>Introduction. Overview of course.</td>
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<tr>
<td></td>
<td>(Consideration of Ann J. Lane, ed., <em>The Debate Over Slavery: Stanley Elkins</em> and His Critics (Urbana, Ill.: University of Illinois Press, 1971).)</td>
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<tr>
<td>Feb. 13</td>
<td>H.B. Submit three tentative topics for term paper.</td>
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<tr>
<td>Feb. 20</td>
<td>H.B. Final approval for term paper topic.</td>
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<td>Davis and Dollard, <em>Children of Bondage</em>, Chap. 1-6, pp. 3-155.</td>
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<td>Feb. 22</td>
<td>Davis and Dollard, <em>Children of Bondage</em> (concluded) Chaps. 6-13, pp. 156-294.</td>
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<tr>
<td>Feb. 27</td>
<td>H.B. Submit up-to-date bibliography for term paper.</td>
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<td>Clark, <em>Dark Ghetto</em>, Foreword and Introduction, pp. ix-xiv; Chap. 1-5, pp. 1-110.</td>
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<td>March 1</td>
<td>Clark, <em>Dark Ghetto</em> (concluded), Chap. 6-9, pp. 111-240.</td>
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<tr>
<td>March 6</td>
<td>H.B. Submit term paper outline.</td>
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<tr>
<td>March 13</td>
<td>Midterm Examination. Objective type.</td>
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<td>(Midterm Examinations -- March 12-16)</td>
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<td>Class</td>
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<td>22</td>
<td>April 17</td>
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<td>23</td>
<td>(Easter Vacation -- April 19-29)</td>
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<td>24</td>
<td>May 3</td>
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<td>25</td>
<td>May 8</td>
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<td>26</td>
<td>May 10</td>
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(Final Examinations -- May 18-25.)

Final examination for this course: Monday, May 21, 11:30 a.m. - 1:30 p.m. Essay type covering material from midterm examination.
Texts: Slave Community, John Blassingame  
Documentary History of Slavery, Willie Lee Rose  
Ideological Origins of Black Nationalism, Sterling Stuckey  

The main objective of this course is to ask and examine major questions about developments in the history of African people from the Atlantic slave trade to the Civil War Period. Historiography, slave narratives, questions of slave and master personalities, slave resistance, Africanisms, and slave culture will be considered in an effort to understand slavery and how the system affected American life.  

Suggested Readings:  
1. Roll Jordon Roll, Eugene Genovese  
2. Peculiar Institution, Kenneth Stampp  
3. The Destruction of Black Civilization, Chancellor Williams  
4. Life and Times of Frederick Douglass, Douglass  
5. Great Slave Narratives, (ed.), Arna Bontemps  
6. African Religions and Philosophy, John Mbiti  
7. Flight and Rebellion, Gerald Mullin  
8. Slavery, Stanley Elkins  
9. Puttin on Ole Massa, Gilbert Osofsky  
10. A Documentary History of the Negro People in the U.S., Herbert Aptheker  

Requirements:  
1. Attendance and active participation as discussant of readings (20% of grade)  
2. Mid-Term exam (take home, 20% of grade)  
3. 3-4 page critique of Blassingame or Stuckey Text; Due December 1 (20% of grade)  
4. Journal of lecture notes, readings, sources, questions and reflections due as final assignment (40% of grade).  

Lecture Topics:  
Week of Sept. 20: Introduction to course and discussion of African culture and history.  
Readings: Chap. 1 - Blassingame,  
1-10 Documents, Rose text.  
Sept. 27: The Atlantic Slave Trade and Slavery in the West Indies  
Chap. 2-3 - Blassingame  
Black Cargoes, Daniel Mannix will be critiqued in lecture.  
Oct. 4 : Historiography: Approaches to the study of Slavery  
Stanley Elkin's, Slavery will be compared to Blassingame position.  
Oct. 11 : Slave Resistance  
Stuckey text.
Week of Oct. 18: 19th Century Freedom Fighters, Stuckey text, Stuckey text, Documents 23-29 Rose

Oct. 25: The Silent Resisters
Rose Documents, 48-59
Documents, 79-93

Nov. 1: The 19th Century Free Black Community

Nov. 8: Slave Culture, African Culture, and New World Culture
Documents 94-105

Nov. 15: Focus on the Slave Narratives
Henry Bibbs Narrative
Douglass Narrative
Sojourner Truth Narrative

Nov. 22: Underground Railroad
Documents 30-36
Critiqued in Lecture: Let My People Go, Henretta Buckmaster

Nov. 29: Negro Convention Movement of 1830's-1850's.
Howard Bell Documents critiqued in lectures.

Dec. 1: The Charge of Inferiority

Dec. 8: The Civil War Crisis

Dec. 15: Black Reconstruction, DuBois "The General Strike"

Jan. 1: James McPherson's, The Negro's Civil War

Jan. 8: Review and Journals will be collected.
INTRODUCTION TO AFRO-AMERICAN STUDIES

Final Examination

Complete each question as directed. Correct answers count 1 point. Read and study each question very carefully.

1. What is Black Studies?
   a. Black people getting together to talk about their problems.
   b. The scientific study of the Black experience.
   c. Some easy courses that you take to get a good grade.
   d. Mystical beliefs about our Ancient African ancestors.

2. In Afro-American Studies, which philosophical position best supports "the approach that is founded on concrete information about the world and history..."
   a. materialism
   b. idealism

3. Which of the following is an incorrect approach to Afro-American Studies?
   a. Historical change is predetermined
   b. History is the chronological listing of facts
   c. History is mainly the record of racial conflict
   d. All of the above

4. Which of the following scholars made significant contributions to Black Studies?
   a. Carter C. Woodson
   b. E. Franklin Frazier
   c. W.E.B. DuBois
   d. All of the above

5. Africa is the largest continent in size in the world.
   a. true
   b. false

6. The cultural diversity of Africa is revealed by the fact that the number of African languages is approximately
   a. one
   b. five
   c. 100
   d. 900
7. Slavery existed in Africa before Europeans came to Africa.
   a. true
   b. false

8. The slave trade had the following impact on Africa:
   a. depopulation
   b. brought decency to Africa
   c. increased population
   d. two of the above

9. Mercantilism is a theory which
   a. placed a high value on gold and silver
   b. opposed the slave trade
   c. developed after the rise of industrial capitalism
   d. all of the above

10. Ancestor-worship, according to Walter Rodney, was part of how African
    religion led to innovation in technology and increased product on
    a. true
    b. false

11. Between 1701 and 1807 about 5% of slaves were imported into South America,
    5% into the Caribbean, and 90% into the USA.
    a. true
    b. false

12. Africa produces 20% of 10 of the world's most important minerals—77% of
    the world's diamonds, 67% of the gold, and 35% of the platinum.
    a. true
    b. false

13. Given the depopulation of Africa as a result of the slave trade, the
    population of Africa in 1975 was
    a. about 400 million, 10% of the world's population
    b. only about 100 million
    c. not possible to estimate

14. Which countries in Southern Africa are still under the rule of white settler
    colonialism?
    a. Tanzania, South Africa, Angola
    b. Mozambique, Zimbabwe, South Africa
    c. South Africa, Zimbabwe, Namibia
    d. Angola, Botswana, Zimbabwe
15. The main factor which enabled Europe to penetrate Africa was
   1. Africans were less intelligent than Europeans
   2. Africa was at a lower stage of social development though at one
      point Africa had been more advanced than Europe
   3. Africans were hospitable people who couldn't distinguish friends
      from enemies
   4. None of the above

16. While there is considerable controversy and continuing research the
    estimate by DuBois of how many Africans were taken as slaves to the
    Americans between 1701 and 1807 is 100 million.
    a. true
    b. false

Match the following for contributions to production as a result of the
triangular trade.
17. _______ Africa
    a. land
18. _______ England
    b. labor
19. _______ America
    c. capital

20. What industry financed by the profits from the slave trade benefitted
    rising capitalism to the greatest extent.
    a. rum
    b. ship building
    c. sugar processing
    d. textiles

21. The "Middle Passage" refers to
    a. when you get half way to your job
    b. when slave became too old to work
    c. crossing the Atlantic Ocean by slave ships
    d. the Ohio route of the underground railroad

22. The slave trade
    a. was very profitable
    b. required a big investment
    c. stimulated many industries to grow
    d. all of the above
    e. two of the above
23. The relationship of New England to the slave trade was
   a. of little consequence since it was mostly in Virginia
   b. of great significance because of a great need for slave labor there
   c. of great significance because of investments
   d. a and b above

24. The most basic aspect of each society is its
   a. size
   b. religion
   c. system of production
   d. music

The following "tended to weaken the slave system."

<table>
<thead>
<tr>
<th></th>
<th>TRUE</th>
<th>FALSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. hiring out</td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>26. cotton gin</td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>27. manumission</td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>28. slave revolts</td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>29. fertility of slave women</td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>30. race mixing</td>
<td>a</td>
<td>b</td>
</tr>
</tbody>
</table>

31. What white man advocated that slaves should rise up in armed attacks against the slave system?
   a. Henry Highland Garnet
   b. Abe Lincoln
   c. Andrew Johnson
   d. John Brown

32. From 1619 when the first slaves were brought into the U.S., slavery as an institution lasted for about 170 years.
   a. true
   b. false

33. The changing pattern in the demand for slave labor resulted in slaves being shipped.
   a. from the South to the North to work in textiles
   b. from Mississippi to Georgia
   c. from the upper South to the Black belt region of the lower South
   d. none of the above
34. What was the dominant rural economic experience of Black people from the 1870's through the 1930's?
   a. disenfranchisement
   b. tenancy
   c. populism
   d. welfare recipients

35. What was the most violent method used to control and repress Black people in the 1880's?
   a. segregation
   b. disenfranchisement
   c. lynching
   d. assimilation

36. How did Black people fight lynching?
   a. physical force
   b. economic force
   c. political force
   d. all of the above

37. During the 1880s a radical movement of white farmers united with Black farmers to struggle against the exploitation of all farmers. Which of the follow is not associated with the above movement
   a. populism
   b. Tom Watson
   c. Colored National Farmers Alliance
   d. None of the above

38. Peonage was
   a. a middle size farm based on acreage between 100-200
   b. a legal form of indebtedness in which one had to work off debts owed
   c. the name given to white slaves as opposed to Black slaves
   d. never legalized and was maintained by religious practices

39. There were 3 main types of tenants. Which of the following is sharecroppers?
   a. hire land for a fixed rental to be paid either in cash or equivalent in crops
   b. furnish their own equipment and animals and pay for lands at fixed % of cash crop
   c. received use of land, equipment, etc. all furnishings--for a large % of crop produced.
40. The Boll Weevil is
   a. a type of cotton
   b. a bug that eats cotton plants
   c. a Southern fairy tale
   d. the man who invented the cotton gin

41. The C.I.O. means
   a. Congress of Industrial Organization
   b. Committee for Interracial Organization
   c. Committee to Investigate Oppression
   d. Committee for Investment Opportunity

42. Why did Black people migrate to the northern industrial cities?
   a. suburbanization was the big thing
   b. double duty dollars was available
   c. boll weevil pushed them off the farms
   d. jobs were available in the cities
   e. three of the above
   f. two of the above.

43. What class of Black people are helped most by the "double duty" dollar?
   a. working class
   b. welfare class
   c. middle class
   d. all three
   e. a and b above

44. What is the main similarity or difference in the occupations of Blacks and whites?
   a. none
   b. whites are mostly middle class, while Blacks are workers
   c. whites work in factories, while Blacks work on the farms
   d. most of both groups are workers

45. Which of the following led a slave revolt?
   a. John Brown
   b. Harriet Tubman
   c. Nat Turner
   d. Henry Highland Garnett
47. The "New Negro" refers to
   a. a new born Black baby
   b. a new Black migrant to the city
   c. new social, political, and economic position taken by Blacks
   d. when an Afro-American goes to live in Africa

48. Historically, what has been the most consistent basis of prestige among Black people?
   a. income
   b. personal possessions
   c. size of income
   d. education

49. What does "Double Duty Dollar" mean?
   a. your dollar gives you what you purchased and gives a Black business a profit
   b. your dollar is less because you're Black and have to pay more for things
   c. your dollar has to support a person today and tomorrow
   d. your dollar and you have a hard way to go

50. By 1940, approximately how many Black people in the U.S. were living in urban areas?
   a. 0
   b. 10%
   c. 50%
   d. 90%

51. Unemployment rates among Black people have been ____________ that of whites since the 1950s.
   a. about the same
   b. about twice times
   c. about three times
   d. None of the above

52. What kinds of racist discrimination did Black people face in the cities?
   a. Job Ceilings
   b. Restrictive Covenants
   c. Negro Jobs
   d. All of the above
   e. None of the above
53. The largest mass-based nationalist movement among Black people developed in the World War I period. It was led by Marcus Garvey and known as
   a. American Negro Labor Congress
   b. Universal Negro Improvement Association
   c. Congress of African People
   d. Nation of Islam

54. Black Codes are
   a. laws made by Blacks during Reconstruction period
   b. laws made against Black people
   c. unofficial rules observed in the Black community
   d. rules based on African traditions

55. The Afro-American experience has developed in periods that are qualitatively different from each other. According to Introduction to Afro-American Studies, the number of periods are
   a. 2 : slavery and freedom
   b. 3 : slavery, freedom, current crisis
   c. 3 : slavery, rural, urban
   d. History is just a time sequence of events in which periods cannot be identified.
   e. None of the above

56. Your class position is determined more by
   a. how much money you make
   b. how you make your money

57. What is the material basis of racism, particularly the basis for it developing in the first place?
   a. class exploitation
   b. evil human nature of white people
   c. the cold climate of Europe
   d. Christianity

Write the correct letter in

58. tenancy
   a. indebtedness
59. slavery
   b. sharecropping
60. power
   c. biology
61. race
   d. status
62. racism
   e. disenfranchisement

(Matching continued on next page)
63. peonage  ________ f. forced labor
64. liberation ________ g. struggle
65. literacy ________ h. ideology
66. prestige ________ i. class
67. capitalism ________ j. industrial revolution

Indicate which historical period of Black peoples experience in the United States each of the following fits into best. (Use alphabet at right)

68. period before World War II ________ a. slavery
69. Black People Owning Farms ________ b. rural
70. resistance to oppression ________ c. urban
71. industrial unemployment ________ d. all periods
72. Exploitation ________
73. Racism ________
74. Populism ________
75. Consumer boycott ________
76. Manumission ________
77. Black Codes ________
78. Proletarianization ________

79. What percentage of the Black labor force is made up of industrial workers?
   o ________ less than 10%
   n ________ almost 50%
   c ________ more than 90%
   d ________ none of the above

80. The triangular trade lasted approximately
   a. 1000 years
   b. 20 years
   c. 100 years
   d. 400 years

81. Around 1900, approximately what percentage of Black men were in agriculture?
   u. 100%
   b. 10%
   c. 60%
   d. none of the above
82. A scientific analysis includes
   a. empirical investigation
   b. theoretical analysis
   c. personal opinions
   d. more than one of the above

83. What is the main objective difference between house slave and field slave?
   a. skin color
   b. production vs. service work
   c. women in the house, and men in the field
   d. standard English in the house and pidgin and/or creole in the field

84. The Black Middle Class
   a. is a product of the urban experience (professionals and business owners)
   b. is a product of the rural experience (business owners and farmers)
   c. is both A and B
   d. developed in all historical periods of the Black experience

85. What % of Male Black college graduates are employed by some government agencies?
   a. 10%
   b. 20%
   c. 35%
   d. Over 50%

86. The largest Black businesses (top 25) are as large as some of the largest white businesses (top 500).
   (a) True  (b) False

87. Blacks own approximately ____ % of the total business in the U.S. (1972)
   a. 3%
   b. 10%
   c. 15%
   d. None of the above

88. Which of the following acts as a "receptacle" to receive the disproportionate numbers of Black workers who have been displaced from the labor force and can't find productive jobs?
   a. prisons
   b. welfare system
   c. U.S. military
   d. All of the above
89. The Black Liberation movement has never questioned the capitalist system as an obstacle to the freedom of Black people and has therefore always been reformist.
   (a) True    (b) False

90. There have been NO qualitative changes in the Afro-American experience since Africans were brought into the U.S. as slaves.
   (a) True    (b) False

91. Which phrase accurately describes the Black during the historical period stated?
   a. slavery - underground (invisible) institution
   b. rural - center of social life
   c. urban - secularization
   d. more than one of the above

92. Black people have consistently fought for liberation and freedom in various ways in all periods except
   a. the slave trade
   b. slavery
   c. rural period
   d. urban period
   e. None of the above

93. The main aspect in achieving success to Black liberation struggle for freedom and justice identified in Introduction to Afro-American Studies is based on:
   a. understanding the important historical role of the Black church and making sure that all Black people are churchgoers.
   b. the struggle over wealth and power and the relationship of the masses of Black people to this process
   c. the fight against the immorality found in cities where the majority of Black people live

94. An example of a militant rank and file organization of Black workers fighting their exploitation in the 1960s was the
   a. American Negro Labor Congress
   b. DRUM
   c. CIO
   d. Radical Black Caucus
   c. none of the above

95. According to the 1970 census 75% of Black males have jobs classified as crafts, operatives, unskilled labor, and service
   (a) True    (b) False
96. The American Negro Labor Congress, formed in 1925, was for Blacks only.
   (a) True    (b) False

97. According to the 1970 census 25% of Black females have jobs classified as clerical, operative, service and domestic.
   (a) True    (b) False

98. Which term does not fit?
   a. abolitionism
   b. manumission
   c. freedmen
   d. overseer

99. During slavery, Black people
   a. were very religious and completely non-violent
   b. in groups, revolted against slavery mainly under white leadership
   c. in groups, revolted against slavery mainly under Black leadership
   d. were united on all issues

100. The term Black Belt Nation refers to which of the following?
    a. locates the present numerical majority of Black people
    b. what Black people were molded into on the basis of common land, language, territory and economic life during the rural period in the South.
    c. describes the concentration of Black people in urban areas
    d. the area of rich Black soil stretching through the lower south
Office Hours: Tuesday/Thursday Office: Lewis Towers 908
2:30 - 4:00 p.m. Tele: 312.915.8662

Course Description: The city of Chicago has a growing number of newly formed communities whose ancestors are/were Africans. Such populations include Cubans, Haytians, Nigerians, Belizeans, Jamaicans and other groups smaller in number. These neo-African communities tend to cluster in patterns that are related to available housing, ethnicity and natality. As a result of many factors, including language barriers, educational and employment disadvantage, and the prevalence of cultural ubiquity on the part of government and social service providers, the human needs of these newer populations often go unaddressed and unresolved. This course has several goals in connection with these communities: 1) to familiarize students with variations in the ways African-centeredness, ethnic identity, and cultural uniqueness is performed across communities which are generally termed, “black”; 2) to build upward and outward from the question, “what is a community?”, and thus to uncover some of the ways in which myths, stories, memories and belief systems impact expectations within and outside such communities; and, for students who choose to engage in Participatory Action Research as a Final Project; 3) to determine with community residents the social/political framework around which such communities might pursue greater access to healthcare, employment, and educational objectives.

Research will be conducted both textually—in the classroom—and contextually, within communities. Those students who wish to engage in a PAR project in lieu of a Final Term Paper are encouraged to do so. Such projects will take place in neighborhoods and areas where neo-communitarians are aggregated. Students may also work in tandem with approved Community-Based Organizations.

Primary Course Requirements:

A. Critical Essays: Two five-page paper will be written on each of two cultures or sub-cultures which will be studied within the course. Each culture group will be introduced through the primary texts, ethnography, biography/autobiography or memoir. These readings will function as portals to provide a fundamental understanding of specific cultural patterns and values within a definitive cultural context.
B. **Oral Presentation:** Each student will offer an oral presentation to the larger class exploring various dimensions of a particular cultural group. (A presentation format will be provided by the Professor).

C. **Final Research Project/Paper:** Final Research Projects should highlight in-depth research on one of the cultures focused upon in the reading materials. Methods of conducting Participatory Action Research (PAR) will be integrated throughout class meetings and studied through within assigned readings. Students are offered an option and may select either a traditional Final Research Paper or may opt for engagement in a PAR project. Final Research Papers should approximate 15 pages in length, but cannot contain fewer than ten pages (not including Bibliography and/or Notes). Students whose option is PAR will provide a paper which documents their action research experience and its outcomes.

**Additional Requirements:** Students are expected to attend all classes, participate in class discussion, and are expected to arrive on time for classes. You must also:

- Keep pace with assigned readings
- Submit assignments at due date. Late papers are unacceptable.
- Please note that plagiarism will result in a grade of “F”, in accordance with University guidelines stated in the Student Handbook.


**Special Collections and Archives in Chicago:** The Field Museum, Newberry Library, Africana Library (Northwestern University), DuSable Museum of African American History, The Art Institute of Chicago (African American Art Collection)

**Grading:** Final Grades for the course will be compiled as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Critical Essays (aggregated)</td>
<td>25%</td>
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<tr>
<td>Oral Presentation</td>
<td>30%</td>
</tr>
<tr>
<td>Final Research Project</td>
<td>45%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100%</strong></td>
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</tbody>
</table>

(Professor’s discretion will also be considered in grading)

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3 There are multiple and varied formats through which one might display research findings. If one chooses a mode of representation other than descriptive ethnography, (other choices may be film, video, recording, photo-journalism) such venues should be accompanied by an introductory narrative of 3 – 5 pages.
Schedule of Activities:

Week One (September 1)
Orientation to class; review Syllabus and expectations
Lecture/discussion “African Roots, American Cultures”

Week Two (September 8)

Week Three (September 15)

Week Four (September 22)

Week Five (September 29)
Critical Essay #1 due.

Week Six (October 6)
Readings: Inikori in Walker, Chapt. 6, “Africans and Economic Development in the Atlantic World, 1500-1870”; Sandra Molyneaux in Singh, “Expanding the Collective Memory: Charles W. Chesnutt’s The Conjure Woman Tales; Bentz, Mindful Enquiry...

Week Seven (October 13)
Readings: Wilson in Walker, Chapt. 8, “It Don’t Mean a Thing If It Ain’t Got That Swing: The Relationship Between African and African American Music”; Angelita Reyes, in Singh, “Reading Carnival as an Archaeological Site for Memory in Paule Marshall’s The Chosen Place, The Timeless People and Praisesong for the Widow. Bentz, Mindful Enquiry...

Week Eight (October 20)
Readings: Bentz, Mindful Enquiry...; Barbara Offutt Mathieson in Singh, “Memory and Mother Love; Toni Morrison’s Dyad”.

Week Nine (October 27)
Critical Essay #2 due.

4 Readings should be completed not later than dates listed in the Syllabus.
Week Ten (November 3)
Oral Reports from the Field/ Presentations

Week Eleven (November 10)
Oral Reports from the Field/ Presentations

Week Twelve (November 17)
Oral Reports from the Field/ Presentations

Week Thirteen (November 24)
No class, Thanksgiving break

Week Fourteen (December 1)
One on One Conferences/ CATCH UP

Week Fifteen (December 8)
Last Class/ Research Projects and Research Papers Due NLT 5:00 on Dec 14th. Include
the professor’s office as noted on the 16th syllabus.
A professor or a staff’s signature should be requested at the submission of the paper.
Introduction to Black World Studies (BWS 102)
Syllabus
“Cultures and Communities in the African Diaspora”
Mousumi Mukherjee: mmukher@luc.edu
Dumbach Hall 230; Tues, Thurs 1:00-2:15 PM

Office Hours: Tuesday/Thursday
11:30 - 12:30 p.m.

Office: Damen Hall 336 B
Tele: 773-508-2870

Course Description:
Introduction to Black World Studies examines several cultures of the Black world which are located in various countries and regions around the globe. We will familiarize ourselves with the impact of tradition, religion, oppression, popular culture, art, memory, and specific aspects of inter-generational practices on cultures of the Black world as well as locating Black cultures in space and time. Students will also become familiar with the ways in which geography plays upon patterns of cultural development in a global context. Prose fiction, ethnography, film, as well as scientific investigations and artistic expressions will support classroom lectures, assigned readings and occasional guest speakers. More specifically, the course will enable us:

Goals of the Course:
- to enhance our critical consciousness around issues of perception, essentialism, and aesthetic orientation resident within various cultures;
- to explore the traditions and values within specific cultural contexts;
- to examine the role of western popular culture in public opinion-making and in developing perceptions of non-Western societies;
- to interrogate our culturally received notions relative to “natural” and “normal” social rules;
- to enhance and strengthen our knowledge base concerning our own human beingness.
- To develop critical consciousness such that we recognize oppression in our everyday lives;
Learning Outcome:

- It is expected that after taking this course you will be qualified to take other Black World Studies major courses like BWS 202, 304, 397.
- You will be better informed about black people.
- You will have a balanced non-ethnocentric perspective of black people.
- You will learn to appreciate the beauty and diversity of the cultures of black people across the world.
- You will become more curious to do research and study about the black diaspora—their history, society, culture & religion.

Primary Course Requirements:

A. Critical Essays: Many black sub-cultures are studied within this course and are introduced by the course readings, novel, ethnography, or memoir. These “texts” function as portals to the acquisition of primary knowledge relative to cultural patterns. Further exploration of these cultures includes understanding the relationship between their global situatedness and their evolution. 5 three-page critical essays will be due based on your synthesis of reading materials discussed and films watched in class. (See course schedule on blackboard for due date. Format will be posted on blackboard).

B. Oral Presentation: Each student will offer an oral presentation to the larger class exploring various dimensions of a particular cultural group/book review. (A presentation format will be provided by the Professor).

C. Map Quiz: Geography plays as major a role in cultural configurations as does political economy or religious beliefs and practices and is sometimes their determinant. Many aspects of culture depend on spatial placement and its impact on food supplies and the availability of water, for example. We will identify and study specific regions and geographic relationships in preparation for the Map Quiz.

D. Final Research Paper: The Final Research Paper will provide an opportunity to students to compare and contrast two discreet cultures and to express an informed view of them. The FRP should consider selected and specific dimensions of culture (i.e., gender relations, material culture, folklore, tales, creation myths, religion, bodily adornment, jokes or riddles, etc.). This paper should demonstrate your grasp of research knowledge and make clear your ability to critically incorporate significant information into a scholarly format. An approved written Abstract of proposed research is essential. Abstracts will be presented in class to elicit peer feedback and topical cohesion.
**Additional Requirements:** Students are expected to attend all classes, participate in class discussion, and are expected to arrive on time for classes. You must also:

- Keep pace with assigned readings
- Submit assignments at due date. Late papers are unacceptable.
- Please note that plagiarism will result in a grade of “F”, in accordance with University guidelines stated in the Student Handbook.


(These texts are available on Cudahy course reserve)

Additional readings will be posted on blackboard.

**Films:**

*Imitation of Life*
*Documentary on Jefferson*
*Ethnic Notions*
*Daughters of the Dust*

**Special Collections and Archives in Chicago:** The Field Museum, Newberry Library, Africana Library (Northwestern University), DuSable Museum of African American History, The Art Institute of Chicago (African American Art Collection)

**Grading:** Final Grades for the course will be compiled as follows:

1. Class participation & attendance 10%
2. Critical Essays (aggregated) 25%
3. Oral Presentation 20%
4. Final Research Project 45%

Total 100%

**Policies:**

**Academic Honesty**

In addition to the Loyola University Chicago policy on Academic Honesty, the following rules apply for this course:

1) Students must not copy articles from the internet and present as if their own.
2) Students may not ask family or friends to complete their assignments.
3) Students may not recycle their own or other people's work.
4) Students must explicitly cite any material that has been taken from the Internet or other sources and in most cases are urged to paraphrase rather than copy and paste. Either APA or MLA styles can be followed for citation.
Failure to comply with these rules shall result in an “F” grade for the assignment.

**Attendance & Participation**

Students are expected to **attend class regularly**. Each absence will detract from a student's overall grade in this course. Attendance & Class participation counts for **10% of the final grade**.

**Blackboard**

This course will be using Blackboard. Students are required to check the Blackboard site on a regular basis and are responsible for assignments posted there. **Instructor will also assess student participation online by tracking student use of the resources posted on blackboard.**

**Email Communication**

I will do my best to reply to emails sent during business hours M-F within 10-6pm (except holidays) and on Saturday within 10-6 pm. Emails sent after 6pm will be considered received the next business day. However, you must note that I may not be able to answer emails on the weekend.

**Computer & Internet Use**

You may use laptop computers during class time for note taking in this class. However, use of the internet by individual students for personal purpose is not permitted unless specifically directed by the instructor. This includes checking of email and use of instant messengers or net surfing. The online resources for class will be used and displayed on large screen in the classroom for all.

**Cell Phone Use**

Cell phones use is not permitted during class time. This includes sending and reading of Text Messages. All cell phones brought into the classroom must be set to silent. In the case of a personal emergency, students should quietly exit the classroom.

**Food & Drink**

Drinks in sealable containers are permitted in the classroom. Food is not to be eaten during class unless required for a medical condition.

**Disabilities**

Students with documented disabilities that wish to discuss academic accommodations should contact me the first week of class, as well as the Learning Assistance Center.
AFRICAN AMERICAN RELIGIOUS EXPERIENCE
THEO 176-001 (BWS 288-001)

Instructor: Dr. Gerald Steenken
LSC Office: Crown Center 328 (773-508-2350)
Hours: Mondays 2:00-4:00 PM
WTC Office: Lewis Tower 901 (312-915-8662)
Hours: Tues & Wed 2:00-5:00 PM
E-Mail: jsteenk@luc.edu

COURSE DESCRIPTION:
This course will examine, describe, and analyze the religious experiences of the African American community as modeled and expressed by several of its most prophetic leaders (e.g., Martin Luther King, Jr., Malcolm X, Rosa Parks, Sojourner Truth, Martin Delany, W.E.B. DuBois, Frederick Douglass, Fannie Lou Hamer, Louis Farrakhan). It promotes critical thinking about and informed reflection on the historical, cultural, and psychological realities of white supremacy and on the manner in which these oppressive forces have contextualized the religious experiences of African Americans and necessitated the counter-hegemonic assertion of distinctively African American religious traditions and theological perspectives. The course relies chiefly upon the autobiographical accounts of the leaders' religious experiences and liberating visions, the historical works of black scholars, and the theological writings of James Cone.

LEARNING OBJECTIVES:
Theological and Religious Studies Knowledge: Through summarization of the content presented, students will demonstrate their knowledge of the African American religious experience, as historically and culturally contextualized by slavery, legalized segregation, and institutional racism and as expressed by the African American community's diverse spiritual traditions and faith groups, with special attention to Christians and Muslims in their divinely inspired liberation struggle to resist cultural racism, overcome social injustice, transform institutions and individuals, and create a more just and peaceful social order.

Critical Thinking Skills and Dispositions: Through critical analysis, students will compare and contrast points of similarity and points of difference between the integrationist and separatist approaches to liberation as articulated by a wide variety of black religious leaders, movements, theologies, art and literary forms, and institutional practices. Students will also evaluate the strengths and weaknesses of each approach when applied to the realities of their own life situation. Students will demonstrate these skills in their class discussions, examinations, and personal reflection paper.

Understanding Diversity, Spirituality, and Faith in Action in the World: Through class discussions and personal reflection papers, students will draw applicable and illuminating parallels that exist between their own experiences of injustice, struggle, and spiritual liberation and empowerment and the experiences of those individuals presented and discussed in class.
EXPECTATIONS:

1. Attendance: Since much of the subject matter upon which you will be tested will be presented in lectures, audio-visual presentations, and discussions in class, it is most important to attend every class faithfully, punctually, and for the duration.

2. Tests: There will be two tests - a mid-term exam (Oct 12) and a final exam (Dec 7) composed of essay, true/false and multiple choice questions.

3. Quizzes: 8 surprise quizzes will be given throughout the semester. I will average your six highest quiz scores, and drop the two lowest. There are no make-ups on missed quizzes. Quiz questions will focus on the assigned reading materials for that evening and on the material presented during the previous class.

4. Personal Reflection Papers: You are expected to write a personal reflection paper (5-6 pages, typed in double space, using MLA citation parentheses when appropriate), and submit this paper (hard copy) to me in class on Nov. 9. Do not e-mail me your paper. Late papers will be penalized a whole letter grade. No late paper will be accepted after Nov. 30. When grading your paper, I evaluate not only what you compose (content, i.e., your insightful connections and applications of the course material to your own personal experiences) but also how you compose it (expression, i.e., your sentence structure, word usage, grammar, spelling, typos, etc.). Both components (content and expression) are weighted equally. See pages 6-7 for possible topics.

5. Grading: The final grade will be determined by four things: reflection paper, mid-term exam, quiz average, and final exam. All four are of equal weight. Numeric grades and letter grades correspond as follows:
   - A = 95 -- 100
   - A- = 92 -- 94
   - B+ = 89 -- 91
   - B = 86 -- 88
   - B- = 83 -- 85
   - C+ = 80 -- 82
   - C = 77 -- 79
   - C- = 74 -- 76
   - D+ = 71 -- 73
   - D = 65 -- 70
   - D- = 62 -- 64
   - F = 0 -- 64

6. Students with Disabilities: If you have a disability and need to request accommodations, please contact me and Services for Students with Disabilities (Sullivan Center; 8-7714) as soon as possible to arrange appropriate accommodations.

7. Penalty for Dishonesty: Where there is clear evidence of dishonesty while taking a quiz or exam or while writing your paper, the corresponding quiz, exam, or paper submitted will receive an "F." Findings of dishonest academic behavior will be reported to the dean’s office where it will be entered in the official records.

8. Text: A packet of articles available in Loyola’s (LSC) bookstore.
## August - December

### Syllabus Calendar

<table>
<thead>
<tr>
<th>August</th>
<th>September</th>
<th>October</th>
<th>November</th>
<th>December</th>
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<tr>
<td><strong>First Class</strong></td>
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<td>Aug 30</td>
<td>Aug 31</td>
<td>Sept 1</td>
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<td>Sept 8</td>
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<td><strong>Labor Day</strong></td>
<td><strong>No Class</strong></td>
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- **Have read:**
  - pp.143-165
  - pp.166-194
  - NOI Rep
  - pp.195-212
  - pp.201-245
  - pp.246-255
  - pp.266-294
  - pp.295-321

- **Due Dates:**
  - Paper Due
  - Final Exam
CONTENT AND SCHEDULE

Weeks 1-7: The African American Community's Religious Experience

**objective:** to gain insights into the religious experiences of the African American community as mediated by their faith response to institutional racism and oppression in all its forms


Interview with Cornel West in *Bill Moyers: A World of Ideas* (New York: Doubleday, 1990), volume 2, pp.102-107.

"Chapters from the *Autobiography of Malcolm X*** (New York: Grove, 1964)

Week 8: Midterm Exam

Week 9: Martin and Malcolm: The Union of Opposites

**objective:** to gain insights into the different perspectives and approaches of Martin Luther King and Malcolm X and to appreciate these differences as complementary rather than contradictory


Weeks 10-11: The Religious Experiences of Sojourner Truth, Martin Delany, W.E.B. DuBois, Frederick Douglass, and Their Implications for Transforming Educational Institutions

**objective:** to gain further insights into the religious experiences of the African American community and its divinely inspired mission to creatively confront and transform the unjust policies and practices of social institutions


Excerpts from Cornell West, Race Matters (Boston: Beacon Press, 1993).

"W.E.B. DuBois’ Black Messianic Vision"


Weeks 12-15: Blackenizing the Gospel
objective: to gain familiarity with the oppressive conditions which existed in Palestine during Jesus' life and Jesus' response to them and to draw parallels between the historical situation and faith response of Jesus and that of the Black American community

James Cone, "Black Theology as an Attack on White Religion," For My People, pp. 31-52.

James Cone, "Black Theology as Liberation Theology," For My People, pp. 53-78.


Week 16: Final Exam

Writing Your Personal Reflection Papers
The following topics are meant to serve as springboards and frameworks to help direct and focus your reflections on personal experiences that are most meaningful or engaging to you:

Topic One
As reflected in our class readings and discussions, Martin's mother manifested Christ's saving presence by serving as an enlightened witness to six year old Martin when he felt painfully rejected by his two white playmates. Through her timely and informative intervention, she enabled Martin to "elevate his view" of
the wrong done to him, come to terms with his pain and outrage, and subsequently grow inwardly free and strong enough to stand up to racism. The African seer Toby did the same for the slaves who could fly, as did Elijah Muhammad for Malcolm X. Enlightened witnesses in our lives enable us to see that the reason we are mistreated or neglected is not because there is something wrong with us, but because there is something terribly wrong with those who are mistreating or neglecting us. From a Christian perspective, enlightened witnesses speak the truth that sets us free, and thereby manifest Christ's saving presence in our lives. Identify an enlightened witness in your own life who has played a significant role in "elevating your view" of painful wrongs you have suffered. Describe the specific ways that person helped you, and draw any relevant parallels that exist between your personal experience of an enlightened witness and those encountered by Martin Luther King, the slaves who could fly, and Malcolm X.

**Topic Two**
Describe a critical situation in your own life where you experienced the Paschal Mystery: a situation where you followed your conscience, stood up for what you believed was right, just, and true, and in the midst of the painful consequences you suffered, you felt spiritually centered, strengthened, and consoled. Discuss the circumstances of that situation, the courageous way you felt impelled to respond to it, the painful consequences you suffered as a result, and the spiritual benefits you derived from that experience. Draw any relevant parallels that exist between your personal experience and the experiences of Martin Luther King, Rosa Parks, Muhammad Ali, Medgar Evers, Malcolm X, etc.

**Topic Three**
In Martin Luther King's "kitchen experience," he encountered Jesus as "that Power that makes a way out of no way." When Martin felt there was "no way" he could be strong enough to continue to lead the bus boycott, that divine power made "a way out of no way" for him. By facing, admitting, and confessing out loud to God his feelings of weakness, Martin opened himself up to experience Christ's transforming power. Martin's feelings of weakness were transformed into feelings of strength. Describe an experience in your own life where you encountered God or Christ as that Power that makes a way out of no way (i.e., that makes something honorable come out of something shameful, something positive come out of something negative, something good come out of something bad, some gain come out of some loss, etc.). As you describe your personal experience, use our class material to draw applicable parallels and incorporate illustrative quotes.

**Topic Four**
Using Karen Horney's Interpretive Model for Understanding Resistance to Oppression (pp. 163-64) and our class discussions on the Deadly Manifestations of Repressed Rage (p. 165), describe a turning point in your life which parallels in some ways the "psychic conversions" experienced by Malcolm X, Sojourner Truth, or Frederick Douglass. A "psychic conversion" happens whenever we cooperate with our inner divine impulse to forge our own separate identities, become our own persons, and embrace the truth of who we really are as unique individuals. This impulse to individuate impels us to think our own thoughts, to feel our own feelings, speak our own minds, follow the dictates of our hearts, make our own decisions, and live our own lives regardless of how different and unpopular such choices may render us. Compare or contrast your experience with the religious leaders discussed in our class, incorporating into your description quotes or examples from the readings which help illuminate your personal journey from repression and self-alienation to expression and self-realization.

**Topic Five**
The Christian gospels portray Jesus as one who breaks the escalating cycle of violence and abuse which threatens to destroy our world. Although victimized by violence and abuse, Jesus did not victimize or abuse others. Because he dared to creatively process his feelings of hurt and anger and openly grieve his pain, he was able to pass through and rise from his hellish situation of being rejected without rejecting others. He was in the words of Psalm 118:22, "the stone rejected by the builders (of the old unjust and violent world order) who had become the chief cornerstone (of a new world order in which justice and peace reign)." He was the "suffering servant" who loved those who hated him, blessed those who cursed him, and prayed for those who despitefully used him. Albert Raboteau argues that, like Jesus, blacks who have long been rejected by the builders of American society share in Christ's divine destiny and messianic mission to serve as the chief cornerstone of a new society in which no one is rejected. The Kingdom of God on earth is best established by "those who were oppressed but did not oppress, those who were enslaved but did not enslave, those who were hated but did not hate." Describe a situation in your own life where you identify with the rejected stone and its struggle to creatively pass through and rise from the hellish pain of being rejected without rejecting others. Draw relevant and illuminating parallels that may exist between your experiences and those of Jesus or any of the other historical figures discussed in our class.

**Topic Six**

Robin Kelley insightfully remarks, "Race is never just a matter of how you look, it's about how people assign meaning to how you look." In other words, in American society a black person's physical features (dark skin, woolly hair, etc.) have long functioned as indelible symbols embodying a pattern of racist meanings. As symbols, these features automatically trigger unconsciously within many Americans white racist assumptions about that black person. These unconscious or tacit assumptions tend to "inferiorize" that black person's intelligence, morality, competence, reliability, trustworthiness, and skills and thus render him/her less worthy of other people's respect. Describe your own experience of white racism, its personal impact upon you while growing up, and the particular ways you have chosen to order your life, thinking, relationships, work, etc, in response to your experience. Incorporate into your personal reflections illustrative quotes that illuminate your experience and draw parallels to our class material that are relevant to your presentation.
EARLY AFRICAN CHRISTIANITY  
THEO 180 – 004 (BWS 199-004)

Instructor: Dr. Gerald Steenken  
LSC Office: Loyola Hall 312 (1110 Loyola Ave; 773-508-2344)  
Hours: Monday and Wednesday 1:00-4:00  
WTC Office: Lewis Tower 925 (312-915-8662)  
Hours: Tuesday and Thursday 2:00-5:00  
E-mail: Jsteenk@luc.edu; home phone 773-684-2601

COURSE DESCRIPTION:
This course offers theological, Egyptological, and Black World perspectives on the formative development of Christianity in Africa’s Nile Valley during the third, fourth, and fifth centuries. African Christianity’s formative development occurred within the context of Greco-Roman political oppression and under the enriching influence of ancient Egyptian religious traditions. The course will investigate the distinctly African spiritual understandings and practices of ancient Egypt that were assimilated by early Christianity, giving special attention to the religious experiences of the peasant monks of Coptic Egypt whose wisdom and discipline were widely known and revered throughout the Mediterranean world at that time. The course will also examine evidence of Egyptian influence on the biblical worlds of the Old and New Testament and, in the light of that evidence, suggest that Egypt may be rightly regarded as “the missing hyphen” in the Judeo-Christian heritage (i.e., Egypto-Judeo-Christianity). The interdisciplinary approach of the course produces knowledge about early African Christianity and its intersections with both contemporary spirituality and the liberation movements of African descended peoples.

LEARNING OBJECTIVES:
Theological and Religious Studies Knowledge: Through summarization of the content presented, students will demonstrate their knowledge of early African Christianity as experienced and expressed by Egypt’s Coptic peasant monks with attention to the ancient Egyptian religious symbols, images, metaphors, myths, and wisdom which permeate the literary accounts of the monk’s Christian experiences. Students will also demonstrate in their class discussions, quizzes, and exams their knowledge of Egyptological and Black World perspectives on Africa’s abiding presence in the biblical world and the enduring influence of its spiritual truths in the bible itself.

Critical Thinking Skills and Dispositions: Through critical analysis of the writings and paintings of the ancient Egyptians, Coptic Christians, modern day artists, biblical commentators, spiritual theologians, and scholars of Egyptology and Black World Studies, students will demonstrate in their class discussions and examinations the remarkable knowledge produced by the creative intersection of different points of view of the various disciplines (e.g., spiritual theology, biblical theology, Egyptology, and Black World Studies).

Understanding Spirituality or Faith in Action in the World: Through class discussions and personal reflection papers, students will draw applicable and illuminating parallels that exist between their own personal experiences and the experiences of those individuals presented and discussed in class who are portrayed in the literature of ancient Egypt and Coptic Christianity.
EXPECTATIONS:

1. **Attendance:** Because much of the subject matter of the course will be presented in lectures, audio-visual presentations, and discussions in class, it is most important to attend all of the classes from beginning to end.

2. **Exams:** There will be a mid-term exam (Feb 25) and a final exam (April 29). Exams will be composed of both essay and objective questions (true/false; multiple choice; maps, time-lines).

3. **Quizzes:** 8 surprise quizzes will be given throughout the semester. The quiz questions will focus on the assigned reading materials for that evening and on the material presented from the previous class. I will average your six highest quiz scores, and drop the two lowest quiz scores. There are no make ups of missed quizzes.

4. **Personal Reflection & Synthesis Paper:** You are expected to write a short paper (5-6 pages, typed in double space) and submit that paper (hard copy) to me in class on March 18. Do not email your paper to me. Printing them out is a personal expense I cannot afford. Late papers will be penalized a letter grade. No late papers will be accepted after April 22. Your paper should focus on the "creative principles" presented in the course which inform ancient African spirituality. Apply the "creative principles" to your own life. See page 9 of this packet for details and carefully review Chapter 2 of our textbook and the "Creative Principles" PowerPoint presentations on Blackboard (Course Documents, Week 1).

5. **Grading:** The final grade will be determined by four things: reflection paper, mid-term exam, quiz average, and final exam. All four are of equal weight. Numeric grades and letter grades correspond as follows:

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6. **Students with Disabilities:** If you have a disability and need to request accommodations, please contact me and Services for Students with Disabilities (Sullivan Center Suite 260) as soon as possible to arrange appropriate accommodations.

7. **Penalty for Dishonesty:** Where there is clear evidence of dishonesty while taking a quiz or exam or while writing your paper, the corresponding quiz, exam, or paper submitted will be deemed unacceptable and will receive an "F." Findings of dishonest academic behavior will be reported to the dean’s office where they are entered into official records.

8. **Text:** The instructor’s textbook available in Loyola’s (LSC) bookstore.
# Syllabus Calendar

**January — April 2009**

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CONTENT AND SCHEDULE:

Weeks 1 - 2: Locating Early Christianity in Africa Spatially and Temporally

**objective:** to gain familiarity with the geographical and temporal context and African character of Egyptian civilization and the manner in which the natural yet spiritually animated landscape of the Nile valley helped shape the religious traditions of the valley's inhabitants.

**readings:**
Chapters 1 and 2 of Steenken's Textbook.

Week 3: The Flow of Deeply Felt Human Experiences

**objective:** to show connections between the Nile river's annual inundation and the flood of human emotions - both forces are initially chaotic and dangerously destructive but once they are creatively channeled they are transformed into life-giving and order-promoting forces. To illustrate with examples the divine power present in our most negative experiences that makes something positive come out of them.

**readings:**
Chapter 3 or Steenken's Textbook

Weeks 4 - 6: Ancient Egyptian Religion and Early Egyptian Christianity

**objective:** to gain familiarity with myths, stories, and wisdom writings which reflect in ancient Egypt an implicitly Christo-centric world view and which set the stage for the widespread acceptance of Christianity by Egyptian peasants

**readings:**
Chapters 4, 5, and 6 of Steenken's Textbook

Week 7: MID-TERM EXAM

Week 8: Spring Break - No Class

Weeks 9 - 10: The Impact of the Ancient Egyptian Religion on the Development of Early Christianity

**objective:** to gain familiarity with the parallels that exist between the wisdom and religious practices of the ancient Egyptians and those of the early Christians; and explore the possible ways in which the the Jews in Egypt and the devotees of Isis and Osiris throughout the Mediterranean world transmitted Egyptian teachings and practices to the early Christians during the most formative stages of Christianity's development as a world religion. Christianity's openness and receptivity to and assimilation of Egyptian teachings and practices enriched its unique identity as a world religion, enabling it to more fully actualize its potential as a powerful vehicle of God's self-revelation.

**readings:**
Chapters 7, 8, and 9 of Steenken's Textbook

Weeks 11-14: Black Scholars Challenge Academic Racism in Ancient African Studies

**objective:** to gain familiarity with the historical development of Egyptology and the black scholarly interest in ancient Egypt as a black African civilization. 19th century abolitionists and 20th and 21st century
liberation leaders have consistently ridden the waves of Egyptomania sweeping over Europe and America. By highlighting the African character of the ancient Nile Valley civilizations, they have used the historical information produced by Egyptologists to assign positive meanings to people of African descent, countering all the racist claims made by white scholars to legitimate the systematic subjugation of African peoples in the West and boost within European peoples a false sense of superiority.

**readings:**
Chapters 10, 11, and 12 of Steenken's *Textbook;*

**Week 16: FINAL EXAM**

A handful of wheat, five thousand years old, was found in the tomb of one of the kings of ancient Egypt. Someone planted the grains and, to the amazement of all, the grains came to life."

*Anthony de Mello, The Song of the Bird (1982), p. 47*

"...To understand ancient Egypt, we must abandon the idea of finding in it our own [European] culture and our own trends; we must accept this exclusion and not delude ourselves with the apparent similarities. The Egyptian lived in a world very different from ours -- an African world; thus the dreams of Ogotommeli, or the "Bantu Philosophy," carry precious elements which help us to understand better certain aspects of Egyptian religious thought."

*Serge Sauneron, The Priests of Ancient Egypt (1969), p.6*

"There is no denying that Egypt is part of Africa... that life in a Nilotic or Bantu village is in many ways closer to ancient Egypt than life in Milton Keynes. African archaeologists and anthropologists will almost certainly produce insights into the ancient world which modern Europeans cannot."

*John Ray, TLS (Oct 18, 1991) pp. 3-4*

"The oneness of Egyptian and Black culture could not be stated more clearly. Because of this essential identity of genius, culture, and race, today all Negroes can legitimately trace their culture to ancient Egypt and build a modern culture on that foundation."


"Far from being a diversion centered around the past, a look toward ancient Egypt is the best way to conceive and to build our cultural future. Egypt will play the same role in the rethinking and renewing of African culture that ancient Greece and Rome plays in the culture of the West."

*Cheikh Anta Diop, Great African Thinkers: Cheikh Anta Diop (1986), pp. 163-64*

"Egyptology and modern Western imperialism grew up together. Napoleon's soldiers accidentally dug up the Rosetta Stone, and his scholars produced the famous Description de l'Egypte. French imperialism 'opened up' Egypt, ancient and modern, more widely to Western investigation than she had ever been before..."

"To claim that ancient Egyptian culture is an 'African culture,' not only geographically but also in essence and spirit, and that the Greek (and also the Judeo-Christian) intellectual heritage all originated in Egypt means claiming links and ownership, i.e., claiming that the Egyptian and Greek Canons are part and parcel of a living and vital African heritage. The Egyptian Book of the Dead, the Hermetic literature, Homer and Aesop, Plato and Aristotle, Moses and Jesus, all of them derived their ideas and wisdom from ancient Egypt."


"The Greek world at large, and after it the Roman, was firmly persuaded... to accept the idea that the land of Egypt was intrinsically holy. The priesthood... enjoyed a reputation among men of Greek and Latin culture usually accorded only to the sages... Even the wisest representatives of other traditions -- Moses among the Jews, Solon, Pythagoras and Plato among the Greeks -- were acknowledged to have sat at the feet of Egyptian priests. In the imperial Roman period men continued to believe sufficiently in the wisdom of Egypt to travel there and seek out its far-famed temple-dwellers."


"Ancient Egypt was a part of Africa. The earliest communities that we can trace in Egypt were African communities, of African origin, and it was early African social customs and religious beliefs that were the root and foundation of the Egyptian way of life... in spite of time and all external influences, fundamentally and essentially Egyptian culture was African, and those African foundations endured."


"... the ripe social and moral development of mankind in the Nile Valley, which is three thousand years older than that of the Hebrews, contributed essentially to the formation of the Hebrew literature which we call the Old Testament. Our moral heritage therefore derives from a wider human past enormously older than the Hebrews, and it has come to us rather through the Hebrews than from them."


"[When] the Jews went out from Egypt... they carried with them in the person of their great leader 'all the wisdom of the Egyptians.' This is shown by their architecture, their religious customs and vestments, and their persistent kindred traditions... The thinking and the living of all mankind have been molded by the influences of Moses and Jesus; and both were of the race whose early lessons were received [in Egypt]."

Francis Underwood, "Introduction" to Henry Brugsch, Exodus of Israel (1880), pp. 15-16.

"The evidence is overwhelming that Israel drank deeply at the wells of Egypt. In a very real sense the Hebrews were "a people come out of Egypt" (Num 22: 5, 11).


"Egypt is especially close to God and chosen by Him to play an important role in the salvation drama... [for] the salvation drama is prepared in Egypt. Jesus spent his early formative years in Egypt. An often quoted Biblical verse connected with
these traditions is Hosea 11:1: 'Out of Egypt I called my son.' There is also a
tradition that Jesus went to school in Egypt . . . [and] that God prepared his
salvation already through the ancient Egyptians. The impressive and rich religious
forms of the latter, and their deep thought, constituted a pre-stage to that which
was to come.

R. B. Finnestad, "In the Footsteps of the Egyptian Gods: The Holy

"Ancient Egyptian mythology, strangely enough, prepared the way for the spread of
the new gospel. The basic ideas in the Christian faith had parallels in Egyptian
beliefs . . . and paved the way for the acceptance of the new faith. The flight of
the Holy Family to Egypt also played a role. Jesus who came as a mere infant
returned to Palestine a young boy whose mind must have been exposed to the wisdom of
the Egyptians."


"At the present time the quest for the 'Hidden Years' of the life of Christ arouses
keen speculation. How much would we not give to know about what happened during the
formative years of [Jesus'] childhood! . . . [The flight into Egypt] was a major
episode in the sum total of our Lord's thirty three years, on the principle that the
Child is Father of the Man."


"The time has come for Christian churches to acknowledge that the roots of [their]
religion were abundantly watered not just by the Jordan but also by the Nile."


Major parallelisms between the old and the new paved the way to a speedy spread of
the teaching of Christ in Egypt. First, the idea of the oneness of godhead was not
novel to the mind of the Egyptian . . . The divinity and humanity of Jesus had their
equivalent in the person of Osiris, who was both god and man. In reality, all
pharaohs were deified humans. The conception of the Trinity in the new faith must
have seemed to the Egyptian a mere duplication of his own triads . . . The
resurrection of Osiris was similar to the rise of Jesus after his passion and
entombment. Isis and Horus also recalled the position of the Mother and Child. In
fact, the early representation of a Coptic Madonna is a true reproduction of Isis
suckling the baby Horus . . . The story of the Annunciation, the Holy Ghost and the
miraculous birth of Jesus from the Virgin Mary was not new to the Egyptian mind . . .
The question of life after death, which is an integral part of Christian teaching,
was the kernel of Egyptian thought and indeed a vital factor in the development of
Egyptian civilization."

PRIMARY SOURCES

Ancient Egyptian Literature


Coptic Christian Literature


Writing Your Personal Reflection and Synthesis Paper

Discuss one or several of the following creative principles of ancient Egypt and Egyptian Christianity as they connect to your own personal experiences of life:

1. Principle of Autogenesis
2. Principle of Individuation
3. Principle of Reflective Speech
4. Principle of Complementarity
5. Principle of Renewal.

Describe the ways in which one or more of these principles illuminate for you major experiences you have gone through which have been personally growthful and life-giving, or major experiences you are presently going through which are potentially growthful and life-giving.

You may focus on one principle and one significant personal experience if there is enough content with which to work and write a 5-6 page paper. If not, apply two or three of the principles to several significant experiences. The idea is to let your deepest experiences of life creatively interact and synthesize with the wisdom of ancient Egypt and early African Christianity, so that the connections you make between your personal experiences and those of the ancient Egyptians are mutually illuminating.

Incorporate into your reflection paper a brief description of the creative principle you are applying (e.g., renewal) and show how your personal experience of that principle parallels that of one or two of the mythic figures (e.g., Isis) or leaders (e.g., Pachomius) discussed in class. You might find it helpful to read Chapter 2 of the textbook a couple of times and review the “Creative Principles” PowerPoint presentation in Course Documents (Week 1) of Blackboard.

The quality time you put into personal reflection and synthesis and the skills you apply to your writing will determine the quality of your paper. A paper that is poorly organized, superficial, fragmented, and sloppy is hardly qualitative. The grade I give will reflect what I perceive to be the quality of time, personal reflection, creative synthesis, and writing skill you applied to the creative process.
Major, Double-Major, or Minor in

BLACK WORLD STUDIES

Preparing people to live with extraordinary dignity and respect in our diverse world and to serve skillfully and passionately as agents of personal and social transformation.

Black World Studies
Loyola University Chicago
111 E. Pearson Ave.
Lewis Tower 901
Chicago, IL 60611-2196

Director: Gerald Steenken
E-mail: jsteenk@luc.edu
Phone: (312) 915-8662

Preparing people to lead extraordinary lives
Major or Double-Major in Black World Studies

To major or double-major in Black World Studies complete 11 of the following courses:

1. Take all 4 of the following Foundation courses:
   **BWS Foundation Courses**
   - BWS 102: Introduction to Black World Studies
   - BWS 202: Culture, Identity and Performance
   - BWS 304: Research Methods in Black World Studies
   - BWS 397: Capstone (Internship/Experiential Learning)

2. Take 4 courses from one of the following Concentrations. Of the four courses taken from a given concentration, at least two of them need to be 200 level or higher and at least one further course needs to be 300 level or higher.

   **History Concentration**
   - BWS 111 (HIST 109): Survey of Islamic History
   - BWS 300 (HIST 300): History of Islam in Africa
   - BWS 302 (HIST 380A): Islam in the African American Experience
   - BWS 363 (HIST 363): Civil War and Reconstruction
   - BWS 371 (HIST 371): American Social History: Race and Ethnicity
   - BWS 374 (HIST 374): Black Politics
   - BWS 379 (HIST 379): African American History to 1865
   - BWS 380 (HIST 380): African American History Since 1865
   - BWS 386 (HIST 350): African History to 1600
   - BWS 387 (HIST 351): African History Since 1600
   - BWS 388 (HIST 381): US History: Rebels and Reformers

   **Literature & the Arts Concentration**
   - BWS 109 (MUSC 109): Jazz Band
   - BWS 156 (MUSC 156): Introduction to Jazz
   - BWS 158 (MUSC 158): Introduction to Gospel Music
   - BWS 251 (FNAR 251): African American Art
   - BWS 254 (MUSC 250): History of African American Music
   - BWS 280 (LITR 280): Francophone Literature: Africa and the Caribbean
   - BWS 282 (ENGL 282): African American Literature
   - BWS 316 (ENGL 316): Carribean Literature in English
   - BWS 334 (ENGL 314): African Literature in English
   - BWS 389 (ENGL 389): Advanced Study of African American Literature
   - BWS 396 (THTR 396): African American Theatre

   **Social Sciences Concentration**
   - BWS 110 (PLSC 102): International Relations
   - BWS 122 (SOCL 122): Race and Ethnic Relations
   - BWS 213 (ANTH 213): Contemporary African Cultures
   - BWS 214 (ANTH 214): African American Anthropology
   - BWS 218 (PLSC 218): African American Politics
   - BWS 228 (SOCL 228): Sociology of African American Experience
   - BWS 250 (SOCL 250): Inequality in Society
   - BWS 340 (PLSC 340): International Relations of Africa
   - BWS 342 (PLSC 342): African Political Systems
   - BWS 361 (ANTH 361): Anthropology of Race and Ethnicity
   - BWS 372 (CRJ 272): Crime, Race, and Violence
   - BWS 398 (PSYC 398): Stereotyping, Prejudice, and Discrimination

3. Take 3 Elective BWS courses (BWS 103-201, BWS 203-303, BWS 305-396, BWS 399-499) that have not been taken from your Concentration. Of the three Elective courses selected, at least one of them needs to be 200 level or higher and at least one further course needs to be 300 level or higher. Elective BWS courses include:

   **Electives**
   - BWS 104 (MUSC 104): Gospel Chair
   - BWS 114 (THEO 114): Introduction to the Quran
   - BWS 199 (THEO 192): Moral Problems: Poverty/Age of Globalization
   - BWS 199 (THEO 192): Moral Problems: Racism
   - BWS 199 (THEO 192): Moral Problems: HIV/AIDS in Global Perspective
   - BWS 219 (CMUN 218): Intercultural Communication
   - BWS 271 (ANTH 271): World Cultures (selected sections)
   - BWS 297 (ANTH 271): Globalization and Local Cultures (selected sections)
   - BWS 277 (THEO 177): World Religions
   - BWS 279 (THEO 176B): Early African Christianity
   - BWS 385 (PHIL 285): Action and Value: Race and Gender
   - BWS 388 (THEO 176): African American Religious Experience
   - BWS 397 (CMUN 260): African American Cinema
   - BWS 393 (CIEP 333): Education of the Urban Child
   - BWS 397 (ANTH 271): American Black Men
   - BWS 397 (ANTH 271): African American THeology
   - BWS 397 (ANTH 271): Multiculturalism
   - BWS 395 (SOCL 370): Comparative Race Relations
   - BWS 395 (THEO 312) African American Psychology
   - BWS 435 (CPSY 435): African-Centered Psychology
## Minor in Black World Studies

To minor in Black World Studies (BWS), complete 5 courses:
(1 BWS Foundation course and 4 courses cross-listed as BWS)

### Take 1 of the following Foundation courses:

#### BWS Foundation Courses

- **BWS 102:** Introduction to Black World Studies
- **BWS 202:** Culture, Identity and Performance

### Take 4 courses from the following departments (at least 2 of these 4 courses need to be chosen from a single department; at least one of these 4 courses needs to be 200 level or higher and at least one further course needs to be 300 level or higher):

<table>
<thead>
<tr>
<th>Department</th>
<th>Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Anthropology</strong></td>
<td><strong>BWS 213 (ANTH 213):</strong> Contemporary African Cultures&lt;br&gt;<strong>BWS 214 (ANTH 214):</strong> African American Anthropology&lt;br&gt;<strong>BWS 271 (ANTH 271):</strong> World Cultures (selected sections)&lt;br&gt;<strong>BWS 297 (ANTH 271):</strong> Globalization and Local Cultures (selected sections)&lt;br&gt;<strong>BWS 361 (ANTH 361):</strong> Anthropology of Race and Ethnicity</td>
</tr>
<tr>
<td><strong>Communication</strong></td>
<td><strong>BWS 219 (CMUN 218):</strong> Intercultural Communication&lt;br&gt;<strong>BWS 297 (CMUN 260):</strong> African American Cinema</td>
</tr>
<tr>
<td><strong>English</strong></td>
<td><strong>BWS 282 (ENGL 282):</strong> African American Literature&lt;br&gt;<strong>BWS 389 (ENGL 389):</strong> Advanced Study of African American Literature</td>
</tr>
<tr>
<td><strong>Fine and Performing Arts</strong></td>
<td><strong>BWS 104 (MUSC 104):</strong> Gospel Choir&lt;br&gt;<strong>BWS 109 (MUSC 109):</strong> Jazz Band (1 credit hour)&lt;br&gt;<strong>BWS 156 (MUSC 156):</strong>&lt;br&gt; - Music to Jazz&lt;br&gt; - Music to Gospel Music&lt;br&gt; - Music to African American Art&lt;br&gt; - African American Music&lt;br&gt; - Art of the African American Experience&lt;br&gt;</td>
</tr>
<tr>
<td><strong>History</strong></td>
<td><strong>HIST 111 (HIST 109):</strong> Survey of African History&lt;br&gt;<strong>HIST 300 (HIST 300):</strong> History of Islam in Africa</td>
</tr>
</tbody>
</table>

### Social Work

- **BWS 361 (SOWK 361):** American Black Men<br>**BWS 369 (SOWK 370):** Cultural Diversity

### Sociology

- **BWS 122 (SOCL 122):** Race and Ethnic Relations<br>**BWS 228 (SOCL 228):** Sociology of African American Experience<br>**BWS 250 (SOCL 250):** Inequality in Society<br>**BWS 297 (SOCL 280):** Sociology of Literature<br>**BWS 395 (SOCL 370):** Comparative Race Relations

### Theatre

- **BWS 396 (THTR 396):** African American Theatre

### Other BWS Courses

- **BWS 333 (CIEP 333):** Education of the Urban Child<br>**BWS 372 (CRMJ 372):** Crime, Race, and Violence
BWS and the CORE CURRICULUM

The following BWS courses also satisfy the required Knowledge Area and Values Area of Loyola's Core Curriculum. A single course like BWS 111, BWS 114, BWS 122, BWS 279, BWS 271, BWS 277, BWS 279, BWS 282, BWS 288 count for both a Knowledge Area and Values Area.

Knowledge Area

Artistic Knowledge or Experience (1 course; 3 credits)
BWS 109 (MUSC 109): Jazz Band (1 credit hour)

Historical Knowledge (2 courses; 6 credits)
BWS 111 (HIST 109): Survey of Islamic History

Literary Knowledge or Experience (2 courses; 6 credits)
BWS 282 (ENGL 282): African American Literature

Societal and Cultural Knowledge (2 courses; 6 credits)
BWS 110 (PLSC 102): International Relations
BWS 122 (SOCL 122): Race and Ethnic Relations
BWS 271 (ANTH 271): World Cultures (selected sections)

Theological and Religious Studies Knowledge (2 courses; 6 credits)
BWS 114 (THEO 114): Introduction to the Qur'an
BWS 199 (THEO 192): Moral Problems (selected sections)
BWS 277 (THEO 177): World Religions
BWS 279 (THEO 180): Early African Christianity
BWS 288 (THEO 176): African American Religious Experience

Ethics (1 course; 3 credits)
BWS 199 (THEO 192): Moral Problems (selected sections)

Values Area

Understanding Diversity in the U.S. or the World (1 course; 3 credits)
BWS 111 (HIST 109): Survey of Islamic History
BWS 114 (THEO 114): Introduction to the Qur'an
BWS 122 (SOCL 122): Race and Ethnic Relations
BWS 271 (ANTH 271): World Cultures (selected sections)
BWS 277 (THEO 177): World Religions
BWS 282 (ENGL 282): African American Literature
BWS 288 (THEO 176): African American Religious Experience

Understanding Spirituality or Faith in Action in the World (1 course; 3 credits)
BWS 114 (THEO 114): Introduction to the Qur'an
BWS 199 (THEO 192): Moral Problems (selected sections)
BWS 277 (THEO 177): World Religions
BWS 279 (THEO 180): Early African Christianity
BWS 288 (THEO 176): African American Religious Experience

Understanding and Promoting Justice (1 course; 3 credits)
BWS 199 (THEO 192): Moral Problems (selected sections)
Loyola University Chicago’s College of Arts and Sciences (CAS) offers undergraduates a comprehensive liberal arts education that introduces them to various disciplines and viewpoints in the natural sciences, social sciences, and humanities. CAS students develop valuable career and life skills, including critical thinking, strong verbal and writing abilities, comprehensive general knowledge, social awareness, and research competencies. As the largest of Loyola’s 10 schools, CAS has extensive resources, providing students with modern labs and electronic classrooms, opportunities to participate actively in research, and a distinguished faculty of teacher-scholars.

Recent growth and renovation at both Loyola’s Lake Shore and Water Tower Campuses have enhanced living and learning for students. Some of the additions include the state-of-the-art Quinlan Life Sciences Education and Research Center, two residence halls, the Loyola University Museum of Art, and the Sullivan Center for Student Services, which consolidates more than a dozen campus offices into one convenient location. The Information Commons, a high-tech, environmentally-designed library, study space, and instructional center, opened in early 2008.

For more information about what’s new at Loyola, visit LUC.edu/undergrad/whatsnew.

At top right: Information Commons, a new four-story lakeside research facility, opened at the Lake Shore Campus in early 2008.

THE MAJOR

BA in Black World Studies

Loyola’s Black World Studies (BWS) major allows students to become informed and knowledgeable in dialogues concerning the historical, sociological, literary, cultural, and spiritual dimensions of Black life in the U.S. and in specific African contexts. Inaugurated in 1971 as a minor, Black World Studies was the first interdisciplinary program in Loyola’s College of Arts and Sciences. The current Black World Studies major educates individuals working in social and public service organizations who seek to enhance their awareness of racial, cultural, and ethnic differences.

Although the continent of Africa has a vast history and rich culture, it faces significant challenges, including a shortage of clean water, dwindling food supplies, famine, war, and disease. Black World Studies provides students with an understanding of these global issues confronting African people and their descendants. Graduates will be prepared to address these and other human environmental crises.

(Continued)
THE MAJOR [CONTINUED]

Students pursuing the Black World Studies major develop an understanding of the history of enslavement of Africans in the Western Hemisphere as this history relates to current issues of race and racism in America and elsewhere. During the course of their studies, students conduct research and share their knowledge with groups that are nationally, ethnically, and politically diverse. Students are also encouraged to participate in internships, service-learning experiences, and study abroad opportunities. These educational activities prepare students for life in a complex, diverse world where good citizenship is highly valued.

Black World Studies is also useful to students planning to work in social and political service organizations. Students in this major learn to:

- Appreciate the contributions of the Black world to religion, literature, performance, and the arts.
- Master the research methods traditionally used to study Africa and her scattered people and their cultures.
- Understand the impact and politics of language and culture and its use in various settings, both formal and informal.
- Examine the implications for poor and disenfranchised populations who are often the victims of a disingenuous research agenda.
- Develop critical thinking and writing skills in the discourses comprising the discipline.
- Apply the disciplinary knowledge acquired in the service of people of color and become aware of employment opportunities based on acquired disciplinary specialization.
- Recognize the significant achievements of people of color in the United States and in global contexts.
- Become sensitive to and tolerant of differences with regard to race, class, gender, sexual orientation, age, ethnicity, and religion.
- Apply research methods acquired in the BWS course sequence.
- Associate with a social service or community organization or other internship opportunity.
- Demonstrate proficiency in writing through construction of a paper based on the acquired research methodology and hands-on field study or internship experience.
- Build the capacity to become social change agents.

MAJOR REQUIREMENTS

The Black World Studies major requires 11 courses (33 credit hours):

- Four foundation courses (12 credit hours)
- Four courses (12 credit hours) from one area of concentration (history, literature and the arts, or social science)
- Three elective courses (nine credit hours)

Foundation Courses (Complete all four)
BWS 102 Introduction to Black World Studies
BWS 202 Culture, Identity, and Performance
BWS 304 Research Methods in Black World Studies
BWS 397 Capstone Requirement

One Area of Concentration (Complete four courses in any one of the following three concentrations; at least two of these courses need to be 200 level or higher and at least one additional course needs to be 300 level or higher.)

History Concentration
Choose four courses:
BWS 111 Survey of Islamic History (History, HIST 109)
BWS 300 History of Islam in Africa (HIST 300)
BWS 302 Islam in the African American Experience (HIST 380A)
BWS 363 Civil War and Reconstruction (HIST 363)
BWS 371 American Social History: Race and Ethnicity (HIST 371)
BWS 374 Black Politics (HIST 374)
BWS 379 African American History to 1865 (HIST 379)
BWS 380 African American History Since 1865 (HIST 380)
BWS 386 African History to 1600 (HIST 350)
BWS 387 African History Since 1600 (HIST 351)
BWS 388 U.S. History: Rebels and Reformers (HIST 381)

Literature and the Arts Concentration
Choose four courses:
BWS 109 Jazz Band (Music, MUSC 109)
BWS 158 Introduction to Gospel Music (MUSC 158)
BWS 159 Introduction to Jazz (MUSC 156)
BWS 251 African American Art (Fine Arts, FNAR 251)
BWS 254 History of African American Music (MUSC 250)
BWS 280 Francophone Literature: Africa and the Caribbean (Literature in Translation, LITR 280)
BWS 282 African American Literature (English, ENGL 282)
BWS 316 Caribbean Literature in English (ENGL 316)
BWS 384 African Literature in English (ENGL 314)
BWS 389 Advanced Study of African American Literature (ENGL 389)
BWS 396 African American Theatre (Theatre, THTR 396)

Social Sciences Concentration
Choose four courses:
BWS 110 International Relations (Political Science, PLSC 102)
BWS 122 Race and Ethnic Relations (Sociology, SOCL 122)
BWS 213 Contemporary African Cultures (Anthropology, ANTH 213)
BWS 214 African American Anthropology (ANTH 214)
BWS 218 African American Politics (Political Science, PLSC 218)
BWS 228 Sociology of African American Experience (SOCL 228)
BWS 250 Inequality in Society (SOCL 250)
BWS 340 International Relations of Africa (PLSC 340)
BWS 342 African Political Systems (PLSC 342)
BWS 361 Anthropology of Race and Ethnicity (ANTH 361)
BWS 372 Crime, Race, and Violence (Criminal Justice, CRMJ 372)
BWS 398 Psychology Seminar and Topic: Stereotyping, Prejudice, and Discrimination (Psychology, PSYC 398)

Electives
Choose three additional courses (BWS 103–201, BWS 203–303, BWS 305–396, BWS 399–499) that have not been taken from your concentration. Of the three elective courses taken, at least one of them needs to be 200 level or higher and at least one additional course needs to be 300 level or higher.

BWS 104 Gospel Choir (MUSC 104)
BWS 114 Introduction to the Qur’an (Theology, THEO 114)
BWS 199 Early African Christianity (THEO 176B)
BWS 199 Moral Problems: Poverty/Age of Globalization (THEO 192)
BWS 199 Moral Problems: Racism (THEO 192)
BWS 199 Moral Problems: HIV/AIDS in Global Perspective (THEO 192)
BWS 219 Intercultural Communication (Communication, CMUN 218)
BWS 271 World Cultures (ANTH 271)
BWS 277 World Religions (THEO 177)
BWS 285 Action and Value: Race and Gender (Philosophy, PHIL 285)
BWS 288 African American Religious Experience (THEO 176)
BWS 297 African American Cinema (CMUN 260)
BWS 297 Globalization and Local Cultures (selected sections) (ANTH 271)
BWS 355 Art of Africa (FNAR 355)
BWS 361 American Black Men (Social Work, SOWK 361)
BWS 385 Multiculturalism (PHIL 389)
BWS 395 Comparative Race Relations (SOCL 370)
BWS 435 African-Centered Psychology (Counseling Psychology, CPSY 435)

Other elective courses may be available with the director’s consultation and permission.

MINOR REQUIREMENTS
The Black World Studies minor requires five courses (15 credit hours), including one foundational course (BWS 102 or BWS 202) and four BWS electives, two of which must be chosen from a single department. At least one of the four electives needs to be 200 level or higher and at least one additional elective course needs to be 300 level or higher.

CORE CURRICULUM
- Focuses on desired knowledge, skills, and values in addition to academic disciplines.
- Includes 45 credit hours of coursework, developing important skills through 10 required areas of knowledge:
  - Important skills include communication, critical thinking, ethical awareness, information literacy, quantitative and qualitative analysis, research methods, and technological literacy.
  - Required areas include college writing seminar(s), artistic knowledge and experience, historical knowledge, literary knowledge, scientific literacy, societal and cultural knowledge, philosophical knowledge, theological and religious studies, and ethics.
- “Values Across the Curriculum” requirements:
  - 12 credit hours completed through the Core, major, or electives, focusing on:
    - Understanding and promoting justice
    - Understanding diversity in the United States and the world
    - Understanding spirituality or faith in action in the world
    - Promoting civic engagement or leadership-
Makes up about one-third of a student's Loyola academic experience, complemented by the major and electives.

Incorporates great flexibility with myriad courses from which to choose for each required area. Courses may be completed at any time during a student's Loyola education.

For more information, please visit LUC.edu/core.

BLACK WORLD STUDIES AND THE CORE CURRICULUM

Of the 11 courses required for a BWS major and of the five courses required for a BWS minor, the following BWS courses count for both a Knowledge Area and Values Area of Loyola's Core Curriculum.

Knowledge Area
Artistic Knowledge or Experience (one course, three credit hours)
BWS 109 (MUSC 109) Jazz Band (one credit hour)

Historical Knowledge (two courses, six credit hours)
BWS 111 (HIST 109) Survey of Islamic History

Literary Knowledge or Experience (two courses, six credit hours)
BWS 282 (ENGL 282) African American Literature

Societal and Cultural Knowledge (two courses, six credit hours)
BWS 110 (PLSC 102) International Politics
BWS 122 (SOCL 122) Race and Ethnic Relations
BWS 271 (ANTH 271) World Cultures

Theological and Religious Studies Knowledge (two courses, six credit hours)
BWS 114 (THEO 114) Introduction to the Qur'an
BWS 199 (THEO 176B) Early African Christianity
BWS 277 (THEO 177) World Religions
BWS 288 (THEO 176) African American Religious Experience

Ethics (one course, three credit hours)
BWS 199 (THEO 192) Moral Problems: Poverty/Age of Globalization
BWS 199 (THEO 192) Moral Problems: Immigration
BWS 199 (THEO 192) Moral Problems: HIV/AIDS in Global Perspective

Values Area
Understanding Diversity in the U.S. or the World (one course, three credit hours)
BWS 122 (SOCL 122) Race and Ethnic Relations
BWS 271 (ANTH 271) World Cultures
BWS 277 (THEO 177) World Religions
BWS 282 (ENGL 282) African American Literature
BWS 288 (THEO 176) African American Religious Experience

Understanding Spirituality or Faith in Action in the World (one course, three credit hours)
BWS 199 (THEO 176B) Early African Christianity
BWS 199 (THEO 192) Moral Problems: Poverty/Age of Globalization
BWS 199 (THEO 192) Moral Problems: Racism
BWS 199 (THEO 192) Moral Problems: HIV/AIDS in Global Perspective
BWS 277 (THEO 177) World Religions
BWS 288 (THEO 176) African American Religious Experience

Understanding and Promoting Justice (one course, three credit hours)
BWS 199 (THEO 192) Moral Problems: Poverty/Age of Globalization
BWS 199 (THEO 192) Moral Problems: Racism
BWS 199 (THEO 192) Moral Problems: HIV/AIDS in Global Perspective

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Web site: LUC.edu/undergrad

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Web site: LUC.edu/blackworld

To access this and other undergraduate program brochures—and any updated information—please visit LUC.edu/undergrad/academics.

Loyola is an equal opportunity educator and employer. Information in this brochure is correct as of 7/09.
STUDENT PROFILE
Afro-American Anthropology 361 (in 1972-73)
23 students: Afro-Americans 3

Afro-American Anthropology 361 (in 1973-74)
15 students: Afro-Americans 11

Peoples of Africa 300 (in 1972-73)
17 students: Afro-Americans 3

Peoples of Africa 300 (1973-74)
13 students: Afro-Americans 5
A Survey of Black Undergraduates
by
Milton A. Gordon
Director
Afro-American Studies Program
Loyola University of Chicago
August 1, 1974
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8. Survey and Answers ......................................... 14
INTRODUCTION

In January, 1974 I sent a questionnaire to 686 Black students. This report contains the results of that survey. Eleven of the questionnaires were returned because the students were no longer at the given addresses, and 137 students completed and returned the questionnaire. Hence, the results contained in this report are based upon a 20% response to the survey. In writing this report I have attempted to maintain the actual language of the students. My reason for doing this is to make the reader feel as though he were talking directly to the students.

In the first part of the report I will discuss those responses and results which clearly stood out in the returned questionnaires. I will conclude the first part of the report with suggestions on the possible use of results in this report.

The second part of the report will contain most of the questions in the survey with complete answers for these questions. Those questions that I feel will have meaning only for members of the Loyola University Afro-American Student Association (LUASA), will be discussed with LUASA and other staff members who work directly with LUASA.

This report is the result of a joint effort by many individuals at Loyola and I would like to take this opportunity to thank some of them.
First, I would like to thank Lee Owens, Assistant Dean of Students, for not only his moral support but also for supplying the names and addresses of our students. Next, I want to thank the officers of LUASA for assisting in the development of the questions used in the survey. Also, a special thanks goes to Dr. John Edwards, Assistant Professor of Psychology, for his assistance in establishing a format for the survey. Finally, I want to express my thanks to Dr. Ronald Walker, Dean of the College of Arts and Sciences, for his advice and counsel, for assisting with additional funds, and for granting me the time necessary to complete this report.
As you examine the responses to the questions you will notice that the number of responses to a given question will vary from 29 to 194. What I have attempted to do is to examine all of these responses and see what results can be drawn from them.

Description of Respondents

First, I would like to describe the students who responded to the survey. 73% of the respondents were female. To the best of my knowledge, the population from which the respondents came is approximately 60% female. These figures are in agreement with national results which show that the largest group of minority college students is that of Black females. The respondents were young. The median age was 19, the mode was 18 and 33% were less than or equal to 18. Also, 47% were in their first year at Loyola. The vast majority, i.e., 85% listed Chicago as their home. The campus distribution provides an interesting result: 56% stated they were students at Lake Shore Campus, 34% were students at Lewis Towers and 10% were on both campuses. This implies that 34% to 44% of the respondents spend all or part of their time at the Lewis Towers Campus. The declared majors were: Psychology (19%), Education (9%), Nursing (9%), Political Science (9%), Biology (7%), Undeclared (7%), Sociology (6%), Business Administration (5%), and others (29%).
In terms of a professional choice we would get the following: Psychology (19%), Medicine (18%), Business (12%), Education (9%), Political Science (9%), and Sociology (6%). Hence, the typical respondent to our survey was a 19 year old Black female who lives in Chicago and is a Psychology major on the Lake Shore Campus.

Why Black Student Choose Loyola

The question that received the largest number of responses was number 27. The number of responses to this question was 194. This question asked the students why they chose Loyola. This is a very important question, especially when you consider the cost of attending Loyola and the distance that many of these students must travel in order to get to Loyola. There were four reasons that accounted for 82% of the answers given to the question of why Loyola was chosen. First, and the most obvious answer, was the quality of the academic program at Loyola. This answer accounted for 52% of all answers to this question. This reason was expressed in many different ways. Most students simply stated that "I came to Loyola because I knew my degree would mean something once I received it," or "My reason for attending Loyola is the School of Nursing," etc. The second most popular reason given was the location of Loyola, i.e., in Chicago. Approximately 12% of the respondents stated this as their reason.
The next reason given was that of financial aid. 9% gave this as their answer. Not only was the amount of financial aid important but also how quickly they received this aid. Students expressed this fact by stating that they received financial aid from Loyola prior to receiving offers from other schools and they accepted it. The matter of financial aid is a vital issue to Black students as can be seen from a national study conducted in 1971. The results of the study were reported in "The Black College Freshmen: Characteristics and Recent Trends" by Alan E. Bayer in 1972. It was found that 25% of potential Black college students as compared to 10% of non-Black college students said they had major concern about finances. The fourth reason given was recommendations from alumni, friends, high school counselors and high school teachers. This reason was also given by 9% of the respondents.

Racial Consideration

The next topic that I will discuss is that of racial prejudice at Loyola. Along with the answers given on the survey to this question, I will give my personal comments because this has been a dominant topic for students who have talked with me over the many years I have been at Loyola. The topic of prejudice is a very delicate subject, and I would like to develop a realistic and accurate appraisal of what Black students feel about the matter.
Let us begin by examining the answers to the question "Would you recommend Loyola for Black students?" The result is that 35% of the responses to this question were no, i.e., one out of three students who answered this question said they would not. Also, some of the students who answered affirmatively qualified their answers with the provision "only if the student was interested exclusively in an education." I think the point these students were trying to make was that many of the other aspects associated with a college education would not be available to Black students at Loyola. This point was brought out in the following comments: "Blacks have no place in campus life;" "Blacks have a feeling of not belonging at Loyola;" "There is no social life for Black students at Loyola."

As far as the respondents to the survey were concerned no segment of the Loyola community was spared from being prejudiced. This can be noted from the following comments made by our students: "racist priests," "develop a course for racist white students," "racist counselors," "I am sick and tired of white teachers telling Black students they are inferior," "some teachers at Loyola have said that Black students should not be in the regular 4 year college program but in a 5 or 6 year program." These are some of the comments made by the students. You can find these and others in the survey.
Some students made reference to teachers implying racial inferiority. If these implications are true, it is my opinion that these teachers are not only doing a disservice to Loyola but also to the teaching profession.

In order to try and identify possible trouble spots at Loyola let us again examine question 28, i.e., "Would you recommend Loyola for Black students." I will examine those students who answered no to this question. As far as sex is concerned 81% of the students who answered no were females. The campus distribution was 73% LSC, 15% LT and 12% on both campuses. This means that between 73% to 85% of students who said no spend all or part of their time at LSC. The majors of these students were: Psychology (20%), Nursing (17%), Political Science (15%), Biology (9%), Urban Ethnic Studies (7%), Pre-Med (4%), Sociology (1%) and others (27%). Of these students who said no it seems as if 30% have a professional choice of medicine. We had a total of 13 respondents to our questionnaire who stated Nursing as their major, 8 of these students stated they would not recommend Loyola, i.e., 62% of the Nursing students would not recommend Loyola to other Black students. A similar analysis can be made for Political Science majors, the result is that 54% would not recommend Loyola.

As I have already stated, the subject of racial prejudice at Loyola requires us to develop a balanced picture.
While we have made improvement in this area there is still much that needs to be done. I hope the answers given to questions 28, 29, 30 and 32 will provide insight into action that should be taken.

Afro-American Studies Program

Next, I will consider the response of the students to the Afro-American Studies Program. The strongest result evidenced in the survey was in response to the question "Would you like to see the AASP continued at Loyola?" The result was that 99% of the students said yes. During the past year there has been a great deal of discussion and many articles throughout the country concerning the continued development of Afro-American Studies Programs. I think this very strong positive response is indicative of the way Black students at Loyola have always felt about our program. I would like to relate this response, i.e., continuing the AASP at Loyola, to their response to the question concerning students taking courses offered by AASP in the future. The response to the question, "Do you plan to take courses offered by AASP" was that 72% of the students said they would be taking our courses. While this is a strong positive response it is not as strong as the 99% response to the question on the continuation of AASP. My explanation for the differences in the responses to these questions is something that I have long stated, and that is the fact that the AASP brings many benefits to the students other than the courses offered in the program.
Concerning ways to improve the program there were two main categories. The predominant response was the desire to see more published information concerning the Afro-American Studies Program. This answer was given by 55% of the respondents. The second major response was a wish for expansion of the program. This answer was given by 20% of the respondents. As far as the ways they wanted the program to expand the suggestions varied: "place some of the courses in the Afro-American Studies Program in the core curriculum," "put another office on Lewis Towers Campus," "allow freshmen to take courses offered by AASP," and "offer more courses on Lewis Towers Campus." All of the suggestions for expanding the program are given in question 17.

I will conclude the discussion of the AASP with those questions concerning information, counseling and our special collection of reading material contained in our office, i.e., questions 13, 14 and 15. Questions 13 and 15 illustrate that the students have received very little information concerning our program. In question 15 the response was that 97% of the students have received no information or counseling concerning AASP. Also, in question 13 it is to be noted that 87% of the students were not aware of the special services offered by AASP. However, in question 14, 98% responded that they will use these services since becoming aware of them.
Loyola University Afro-American Student Association

Next, let us examine responses to three questions concerning the Loyola University Afro-American Student Association (LUASA). The questions are 20, 22, 24 and 25. In general the responses concerning LUASA were strong and positive. In response to question 20, i.e., "Are you aware of the existence of LUASA?" 76% of the students responded in the affirmative. This percentage was maintained for future participation in LUASA, i.e., "Do you plan to participate in LUASA?" The result again was 76% said yes. There was a much stronger response concerning the continued existence of LUASA. To question 25 the result was that 98% expressed a desire for LUASA to continue. Hence, we conclude from these questions that there is a strong desire for LUASA to continue providing services to students at Loyola.

The students made many comments concerning the relationship of LUASA with the LT-Campus. This fact was most noted in answers to question 24. Their comments were: "hold more meetings at LT," "establish a Black student organization at LT," "put more notices on LT-Campus," "bring Black students from LT and LSC together," and "separate LSC and LT units of LUASA."
RECOMMENDATIONS

I would now like to make a few recommendations based upon the results contained in the survey.

1. Recruitment Program for Minority Students

We should establish a vigorous recruitment program with a specific goal of bringing into Loyola more minority students. This recruitment program must be a coordinated effort in order to provide financial aid and supportive services to those students who will need these services. This effort may necessitate the creation of services that are not presently provided.

2. Additional Minority Staff

The concern for more Black faculty and counselors was apparent from reading the questionnaires. There should be a special effort made in those offices which have frequent contact with students. With this concern in mind I would urge the hiring of, as soon as possible, minority counselors in the School of Business and the School of Nursing. It is important for students to see members of their ethnic group in responsible positions throughout the university structure.

3. Analyze Racial Prejudice at Loyola

The first goal of this program would be to measure the amount of existing prejudice at Loyola. I realize that this would be a tough assignment but it can and must be done.
The importance of this goal cannot be overemphasized, because it is possible that the comments in the survey may be inaccurate or they may be the result of a misinterpretation on the part of the student. Once we have a measure of our prejudice, hopefully, we can then establish methods to correct the situation. One final comment on this subject; the analysis must be conducted in all areas of the university, i.e., faculty, administrative and clerical staff, and the student body. Otherwise we would have an incomplete analysis of the problem.

4. The Lewis Towers Campus

One of the few surprises from the survey was the large number of responses concerning our LT Campus. I got the impression there was a disproportionate number of comments and suggestions concerning LT. This is especially important when one considers the fact that the majority of Black students are at LSC. This indicates a great concern for conditions at LT. Most of the comments expressed a desire to improve conditions on this campus. I suggest a careful analysis be made of responses concerning LT and appropriate action taken as a result of the analysis.

5. Publicize Existing Minority Programs

It is apparent from several comments in the survey that many students are not aware of existing programs for minority students.
For instance, we do have a minority counselor in Financial Aid, we do have a minority counselor in the office of Student Personnel, and the academic year 1974-75 will be the third year of our "Minority Speakers Bureau." This is a program to bring members of the minority community on campus. Hence, we must not be getting this information to our students. A first step in disseminating this information would be a greater distribution of our brochure "Building Bridges." This brochure contains most of the information mentioned in our survey, and we are considering revising "Building Bridges" in order to make it current.

This concludes my analysis of the returned questionnaires, further data analysis shall continue. It is my hope that the suggestions and ideas that have been raised will be discussed and considered. From these considerations we can develop programs which will make Loyola an institution where minority students can obtain a quality education in their chosen profession and feel accepted and welcomed at the same time.
A Survey of Black Undergraduates

In the following pages you will find the question and answers from the survey. The symbol N stands for the number of responses to a given question. I have separated the questions into particular areas of interest. It should be noted that many of the comments made in the survey may have been stated by a single student. For those questions that received more than one response, the responses are listed according to their frequency.

Descriptive information about the students who returned the survey.

1. Sex: 73% were female; N-137.
2. Age: Median - 19; Mean - 22; Mode - 18; 33% were less than or equal to 18; N-135.
3. Residents: 85% stated Chicago as their home; N-133.
4. Number of semesters at Loyola: the number of semesters varied from 1 to 15; the mean number of semesters was equal to 3.3; 47% were in their first year; N-131.
5. Campus: 56% were students at LSC; 34% were students at LT; 10% were students at both LSC and LT; N-133.
6. Major:
   A. Psychology - 19%
   B. Medicine (Biology, Nursing, Pre-Med, Pharmacy) - 18%
   C. Business (Business Administration, Accounting, Business Law, Economics, Marketing) - 12%
D. Education - 9%
E. Political Science - 9%
r. undecided - 7%
G. Sociology - 6%
N-148.

Afro-American Studies Program


8. If your answer to the previous question is yes, how did you find out about AASP?
   A. 48% through students and friends,
   B. 43% through printed matter.

N-90.

9. List the courses offered by the AASP that you have taken.
   The number of courses taken varied from none to seven.
   The age of the respondents and the number of semesters at Loyola had a great effect on this question, i.e., 47% were in their first year and most courses in AASP cannot be taken without prerequisites. The breakdown was as follows: none - 72%, 1 - 25%, 2 - 4%, 3 - 1%, 4 - 1%, 7-1%.

N-115.

10. If the answer to the previous statement is none, explain.
    A. Lack of knowledge of AASP - 52%
    B. Complete required courses first - 33%

N-86.
11. Do you plan to take any courses offered by the AASP?
   Yes - 72% N-114.

12. If your answer to the previous question is no, explain.
   A. 62% will not be able to take any courses offered by AASP because they are in their last semester, graduating or they cannot take any more electives.
   B. Other reasons given:
      1. no interest
      2. nursing students can't take AASP courses
      3. as a nursing student I am unaware of AASP courses
      4. offer AASP courses on LT Campus
      5. part-time student
      6. didn't know AASP existed
      7. no need for the hours

N-29.

13. In the office of the AASP there are books, magazines, information about scholarships and grants, and other current information about Blacks. Did you know these services were available to you?
   No - 87% N-135.

14. Now that you are aware of these services will you use them in the future?
   Yes - 98% N-127.
15. Have you received any information or counseling, either from your department or any other source within the university, concerning AASP?

No - 97%    N-136.

17. What changes would you like to see made in the AASP so that it would serve you better?

A. Publish more information about the program - 55%
B. Not aware of AASP - 22%
C. Expand the AASP in the following ways - 20%
   1. develop more courses in AASP
   2. allow freshmen to take courses offered by AASP
   3. put another office on LT Campus
   4. place some of the courses in the AASP in the core curriculum
   5. offer courses in more time periods
   6. offer more courses on LT Campus
   7. offer more courses at night
   8. offer more courses during the summer.
D. Other reasons given:
   1. counselors should provide information about AASP
   2. there should be counseling during freshmen week about AASP
   3. there should be more backing by staff
   4. AASP should help students adjust to Loyola
   5. AASP should provide a list of student organizations
6. AASP should recruit students
7. create a committee of students to advise AASP, i.e., students from Nursing, Education, etc.

N-100.

18. Do you feel that the AASP should be continued at Loyola if the changes that you have recommended are incorporated into the program?
   Yes - 99% N-94.

Loyola University Afro-American Student Association

20. Are you aware of the existence of the Loyola University Afro-American Student Association (LUASA)?
   Yes - 76% N-135.

22. Now that you are aware of LUASA, do you plan to participate in this organization?
   Yes - 76% N-108.

25. Do you feel LUASA should be continued at Loyola if the changes that you have recommended are incorporated into the organization?
   Yes - 98% N-95.

General Information

27. Why did you choose to attend Loyola?
   A. Quality of the Academic Program - 52%
      1. high quality of the academic programs at Loyola
      2. School of Nursing

18
3. recognition of graduating from Loyola
4. offered desired curriculum
5. Psychology Department
6. School of Business
7. excellent science department
8. Law School
9. only university in the city that offered a particular program
10. Department of Biology
11. Stritch School of Medicine
12. Dental Hygiene Program
13. easier to get a job after graduation
14. School of Education
15. Political Science Department
16. Department of Sociology

B. Located in Chicago - 12%
C. Amount of financial aid received - 9%
D. Advised by alumni, friends, high school counselor and teacher - 9%
E. Other reasons given - 18%
   1. teacher student ratio is small
   2. Loyola is a Catholic University
   3. campus housing
   4. forced to attend
   5. Loyola is a private college
6. Upward Bound Program
7. Educational Opportunity Program
8. Rome Center
9. convenience to LT-Campus
10. Loyola Seminary
11. first school to accept me
12. accepted my transfer credits
13. only school with admission still open
14. Black students are friendly
15. get away from home
16. work for Loyola
17. don't know
18. because of the challenge Loyola offered
19. Loyola was the only school that interested me
20. Loyola is not too big.

N-194.

28. Would you recommend Loyola for Black students?
   Yes - 65%  N-124

This means that one out of three Black students would not recommend Loyola to other Black students.

29. If the answer to the previous question is no, explain.
   A. Racial Considerations - 62%
      1. racial prejudice in general
      2. racist teachers
3. Black students have a feeling of not belonging at Loyola
4. racist priests
5. racist counselors
6. Black students have no place in campus life
7. there is no social life for Black students
8. Loyola is not sensitive to the needs of Black students
9. Loyola does not help Black students feel they can achieve
10. some teachers at Loyola have said that Black students should not be in the regular 4 year program but in a 5 or 6 year college program
11. Loyola does not respect Black students
12. there is a great amount of tension at Loyola for Black students
13. there are too many white students at Loyola
14. Loyola has a cold, unfriendly attitude toward Black students.

B. Other reasons given:

1. Blacks should come to Loyola only if their primary objective is an education
2. Blacks divide into cliques
3. only academically gifted Black students should attend Loyola
4. students at Loyola are unresponsive, especially Black students
5. students need a great amount of money to attend Loyola
6. Loyola has developed negative feelings in me about learning
7. most Black students who attend Loyola give up
8. Loyola offers nothing to Black students that will help the Black community.

N-50.

30. What could Loyola offer you in relation to programs, courses, tutoring, etc., that it is not offering at the present time?

A. tutoring programs - 33%
   1. tutoring programs to develop better study habits
   2. tutoring programs in the sciences
   3. tutoring in mathematics
   4. tutoring in grammar, writing skills and vocabulary
   5. tutoring on LT-Campus
   6. tutoring in accounting

B. Faculty and Course Recommendations - 30%
   1. more Black faculty
   2. special education courses
   3. more Afro-American Literature courses
4. more Afro-American and ethnic courses  
5. better Fine Arts Department  
6. more Afro-American courses on LT-Campus  
7. a course titled "How to Survive at Loyola"  
8. better teachers  
9. School of Journalism  
10. more speech courses  
11. more variety of courses  
12. fewer required hours  
13. counselor for course problems  
14. allow students to take more hours during the summer  
15. allow full-time employees to take classes starting at 4:30.

C. Social Concerns - 17%  
1. more Black recreational programs  
2. more Black counselors to discuss my problems  
3. all Black dormitory and rooms  
4. more understanding of students  
5. stronger cohesion among Black students

D. Financial Aid - 10%  
1. more financial aid  
2. financial aid to live on campus  
3. counselor to help with financial aid
E. A Program to Help Black Students Succeed at Loyola - 3%

N-63.

32. Please make additional comments about Loyola that are not mentioned in this survey.

A. Racial Considerations - 80%

1. hire more Black faculty
2. the racial prejudice is unbearable
3. help Blacks stick together
4. create a greater recruitment effort to get more Black students to come to Loyola
5. there is racial prejudice among the students
6. get more Blacks on SAB
7. Loyola promotes segregation
8. create a Black student union
9. I am sick and tired of white teachers telling Black students they are inferior
10. develop a Black business course
11. bring more Black speakers on campus
12. Black students should be able to substitute Afro-American History for Western Civilization
13. hire a Black counselor in the School of Nursing
14. all white students should be required to take two courses about Blacks, especially those students in Education and Sociology
15. develop a course for racist white students
16. I have noticed a considerable and favorable change in race relations at Loyola since 1965
17. white people have a "taboo" about Black people
18. develop more communication among poor Black students

B. Other suggestions:
1. Loyola has no interest in the individual
2. change the calendar for out of state students, i.e., have the first semester end at Christmas
3. more financial aid
4. more service for commuter students
5. reduce hours needed for graduation
6. I like the warm friendly atmosphere at Loyola
7. the student body is apathetic
8. all I want to do is graduate and leave
9. improve the relationship between part-time and evening students with full-time day students
10. eliminate all courses except those in your major
11. it is impossible to communicate with the Dean of University College
12. have a free breakfast program at LT
13. offer courses on Saturday and Sunday

N-40.
FACULTY AND ADMINISTRATION
Sub-committee Members of the Afro-American Studies Program Advisory Committee

Curriculum

Dr. Paul Breidenbach
Anthropology
DH Room 226
Ext. 422

Mr. Sloan Letman
Criminal Justice
LT Room 109
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University Chaplain, Campus Ministry
Jesuit Residence
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Ms. Cassandra Mitchell-Shorter
Res., Hall Dir.
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Mr. Jonathan Wilson
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Margo Crawford, Lecturer
History Department

William Davis, Director
Upward Bound Program

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Assistant Professor, Theatre Department

Sandra Lee, Ph.D.
Lecturer, English Department

Maxine Lowe, Lecturer
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Paul Mundy, Ph.D.
Professor, Sociology Department

Roderick Pugh, Ph.D.
Professor, Psychology Department
BLACK FACULTY AT
LOYOLA UNIVERSITY

Mr. Ralph Arnold
Ms. Barbara A. Bacon
Dr. Lawrence Blanchette
Ms. Vicki Chambers
Ms. Margo Crawford
Mr. William Davis
Mr. Frank Gardner
Dr. Milton Gordon
Dr. Norman Kerr
Ms. Betty Latham
Dr. Sandra Lee
Ms. Maxine Lowe
Mr. Roderick Pugh
Mr. Tillman Terry
Ms. Gwendolyn Trotter
Mr. Jonathan Wilson
Ms. Dorothy C. Woods

[Handwritten notes:]
Ms. Norma Ann Barrett
Louise P. Sherman
Sloan
Roderick Wellington Pugh

Clinical psychologist Roderick Wellington Pugh was born on June 1, 1919 in Richmond, Kentucky. Pugh moved with his family to Dayton, Ohio when he was eleven years old. There, his father was one of several black doctors who lived in and served Dayton's Westside community. Pugh graduated from Dayton's integrated Steele High School in 1936. He attended Fisk University and graduated cum laude in 1940. Pugh went on to earn his masters degree in psychology from the Ohio State University in 1941. Pugh taught briefly at Albany State College in Georgia. He then enlisted in the U.S. military and attained the rank of 2nd Lieutenant under General George S. Patton. He served in Germany before returning to the United States. Back home, Pugh studied psychology under Dr. Carl Rogers at the University of Chicago, where he made the Honor Society in psychology. Pugh obtained his Ph.D. in 1949.

Pugh worked for a time as chief of psychological services at Hines VA Medical Center. Pugh also served as a professor of psychology at Chicago's Loyola University from the 1960s until his retirement. Pugh has written extensively on African American issues in psychology and psychotherapy. His articles have been featured in several publications, the majority of them dedicated to African American issues in psychology and psychotherapy. Pugh's most recognized work is his Psychology and the Black Experience, published in 1972, which was widely used in college classrooms.

A member of the American Psychological Association and the Illinois Psychological Association, Pugh also served as a diplomat for the American Board of Professional Psychologists. An esteemed international orator, Pugh has given numerous speeches internationally in a variety of places, including Chung Chi College in Hong Kong, Fisk University in Tennessee and the University of Ibadan in Nigeria. He is a longtime resident of Chicago's Hyde Park Community, but often returns to Dayton's Wayman A.M.E Church to visit friends and family.

Pugh was interviewed by The HistoryMakers on December 16, 2005.
STAFF MEMBERS

Carol Jamieson
Admissions Office

Walter Harper, Assistant Director
Financial Aids

Lee Owens
Black Student Counselor

Tillman Terry, Director
Educational Opportunity Program

STUDENT ORGANIZATIONS

Loyola University Afro-American Student Organization

Black Cultural Center

Sister of Ekwefi

Gama Phi Psi
**PARTIAL LIST OF COURSES**

<table>
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<tr>
<th>Course</th>
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<tr>
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<td>People of Africa</td>
<td>(AASP-380)</td>
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<td>Art of India, Africa, and Oceania</td>
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<tr>
<td>Race and Ethnic Relations in the Military</td>
<td>(AASP-306, URES-306)</td>
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1982
BLACK ADMINISTRATORS
OF
LOYOLA UNIVERSITY OF CHICAGO

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HALL DIRECTOR - STEBLING, CHAMBERLAIN
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ASSISTANT DIRECTOR FINANCIAL AIDS  
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WOODS, DOROTHY  
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Prepared by: Charles A. Taylor  
Black Student Advisor

Revised by: Cyndee Bishop, Secretary AASP
Mousumi Mukherjee

Degree: Pursuing M.A., Cultural and Educational Policy Studies
Major: Comparative and International Education
E-mail: mmukher@luc.edu

Working Title of Thesis:
Study Abroad and the Making of Global Citizens: Comparison of Student Attitudes before and after Study Abroad

Education:
M.A. candidate, 2007, Cultural and Educational Policy Studies
Loyola University Chicago, Chicago, IL
M.Phil, 2002, English (Comparative Literature)
Calcutta University, Kolkata, India
M.A., 1999, English
Calcutta University, Kolkata, India
B.A., 1997, with English (Hons.), Education & Political Science
Women's College, Calcutta University, Kolkata, India

Professional Experience:
2008-2009, Member, Academic Affairs University Policy Committee, Loyola University Chicago
Fall 2008 & Spring 2009, Instructor, BWS 102 Introduction to Black World Studies, Loyola University Chicago
Summer 2008, Instructor, Indian Film: an assessment of the link between culture and nationalism in modern South Asia (IFMS, INTS, LTR 244), Loyola University Chicago
Spring 2008, Graduate Assistant, Center for Comparative Education, Loyola University Chicago
Spring 2007, Graduate Assistant, Black World Studies Program.
Aug, 28 2006-till date, Faculty and Foreign Language Proficiency Evaluator in Hindi, Urdu and Bengali, Loyola University Chicago
Aug2005-May2006, Fulbright Foreign Language Teaching Assistant in Hindi-Urdu, Loyola University Chicago
May 2002-May 2003, Fulbright Research Assistantship for a literary AIA project: "Representations of Family in contemporary American and Indian Writings"
Aug. 2001-Aug 2006, Lecturer in English & Coordinator of Communicative English Language Program, Department of Commerce, Shri Shikshayatan College, Calcutta University
2001-2003, Course designer, examiner and writer in American Literature for distance Education, Netaji Subhas Open University, India

Research Interests:
I am currently researching on the impact of a "Study Abroad" program in the formation of Global civic mindedness. My scholarly and research interests are in the educational and cultural aspects of Globalization; politics of education policy; language teaching and language of instruction in post-colonial English speaking countries in South Asia, Africa, the Caribbean, and in the U.S.; educational transfer in the developing countries, peace education and human rights education.

Publications:

Partners in Mission: Teaching for Social Justice and Global Citizenship accepted for publication as 2008


Presentations:


Paper Presentation: Partners in Mission: Teaching for Social Justice and Global Citizenship; Panel Title: The Classroom as a site for Globalization; Global Studies Association of North America Annual Conference, Pace University, New York, June 6-8, 2008

Conference Organizing Committee Member: Loyola University Chicago Graduate School Interdisciplinary Research Symposium, Theme: Urban Environment and Public Health, April 12, 2008


Chair of Presentation & Panel Committee: Mid-West CIES Conference, Loyola University Chicago, November 2 & 3, 2007.


International Experience:
Program coordinator and host for distance learning programs, Gyanvani, FM, Indira Gandhi National Open University& Netaji Subhas Open University, India; Aug2004-July 2005, Teacher of English Language and Literature, Julien Day High school, Calcutta; July 2002- Aug 2003, P.T. Lecturer in English, Department of English, South Calcutta Girls College, Calcutta University; Lecturer in English and French, Subhas Bose Institute of Hotel Management, Kolkata, India

Languages:
High Proficiency: English, Bengali, Hindi
Basic Proficiency: Urdu, French

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FINDING AIDE
African-American Studies Program Records

Creator: African-American Studies Program
Extent: 2.5 linear feet
Level of description: Folder
Processor & date: M. Lynette Jackson, October 7, 1992

Administration Information
Access Conditions: None
Usage Conditions: Copyright is owned by Loyola University Chicago.
Citation: Loyola University Chicago. Archives and Special Collections. College of Arts and Sciences, African-American Studies Program. Box #, folder #.
Provenance: Records were transferred from the African-American Studies program to the University Archives on January 22, 1981; December 13, 1983; December 16, 1983; May 8, 1984; and November 20, 1989, respectively.
Separations: Duplicate and extraneous materials were removed and disposed of.
See Also:

Administrative History
The Afro-American Program (AASP) was formally started in March 1971 through the work of the AASP Committee and Dr. Milton A. Gordon, who was named the first director. The Afro-American Studies program was introduced to add the possibility of studying Black history and culture into the Loyola curriculum. In 1990 the name of the Afro-American Studies Program was changed to African-American Studies Program and later changed to Black World Studies. In 2006, a major in Black World Studies was established at Loyola University Chicago.

Directors and acting directors who have served to date:
- Dr. Milton A. Gordon, Director, March 1971-1977 (Chairman of the AASP Committee from 1968-1971.)
- Dr. Cheryl Johnson-Odim, Director, 1978-1980
- Beverly Bulter Walker, Acting Director, 1980-81
- Dr. Carol Adams, Director, 9-1-81 to 8-31-87
- Ralph Arnold, Acting Director, 1988-1989
- Dr. Robin Jarrett, Director, 10-01-89 to 8-15-91 (Dr. Jarrett was on leave of absence during academic year 1991-92.)
- Waldo Johnson, Acting Director, 8-15-91 to 7-15-92
- Dr. Ayana Karanja, Director, 1992-

Scope and Content
These records combine five accession numbers – UA1981.03, 1983.58, 1983.60, 1984.13, and 1989.42 - and are organized into one alphabetic series arranged chronologically within each folder. The records reflect the administrations of four people- Dr. Milton Gordon, Dr. Cheryl Johnson-Odim, Beverly Bulter Walker, and Dr. Carol Adams – and contain correspondence, reports, syllabi, and articles.
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Accession No.: UA1981.03

Creator: African-American Studies Program

Box-Folder Title-Date
1-1 AASP 1971, 1972
1-3 Academic Affairs Conference of Midwestern Universities (AACMU), March 15, 1975
1-4 Activities; BCC / LUASA 1977
1-5 African Association for Black Studies 1971-72
1-6 African Association for Black Studies 1972-75
1-7 African Heritage Studies Association (ASHA) 1971
1-8 African Scientists and Technologists; Paper
1-9 African Studies Association (ASA) 1974-75
1-10 Africana Research Institute
1-11 Afro-American Family and Community Services (AFCS) 1972, 1974, and 1977
1-12 American Association of Higher Education (AAHE) 1975-76
1-13 American Institute for Decision Sciences (AIDS) 1975-76
1-14 American Statistical Association 1975
1-15 Anthropology; AASP 1971-77
1-16 Art 1954, 1971-72, and 1975
1-17 Article: An African in Harlem-the Black myths-Atlas 1968
1-18 Articles 1977-78
1-19 Articles; Miscellaneous 1970-71 and 1973
1-20 Association of African and African-American Folklorists 1977
1-21 Association of Afro-American Educators (A.A.A.E.) 1970
1-22 Association of Social and Behavioral Scientists, Inc. (ASBS) 1973-77
1-23 Banquet; Black Student Recognition, May 15, 1977
1-24 Bell, Cornell E., School of Management; Purdue University, 1976
1-25 Black Community Education Research and Development 1977
1-26 Black Experience in Prints 1972-73
1-27 Black Faculty and Staff
1-28 Black History Month 1981
1-29 Black Women and The Corporate Milieu 1982-86
1-30 Blacks in Higher Education 1976
1-31 Board of Conciliation 1972-75
1-32 Booklists 1971-72
1-33 Booklists and Syllabi; AASP 1972-73
1-34 Breakthrough to Nursing 1974
1-35 Breidenbach, Paul Anthropology Department 1975
1-36 Brochure; AASP 1976
1-37 Brochure; Minority Relations Programs 1971-73
1-38 Brown, Charles, Fayetteville State University, 1976
1-39 BUILDING BRIDGES: A survey of minorities studies and services at Loyola University 1972-73, 1974-75
1-40 Bulletin Board Material 1975-76
2-1 Charles, Ohio, Writer
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Creator: African-American Studies Program

2-2 Chicago Black Profile 1972
2-3 Chicago Consortium of Colleges and Universities 1974-75
2-4 Commission on Undergraduate Admissions 1973
2-5 Committee, Advisory-AASP 1978-79
2-6 Committee, Afro-American Studies Advisory Board-Inactive 1980-81
2-7 Committee on Assistance to Developing Colleges (CADC)
2-8 Committee; Afro-American Studies Faculty 1982, 1985-86
2-9 Communication, Political Science-Inter-Office 1976
2-10 Conception (Letter) of AASP 1971
2-11 Conference on African and African-American Studies (CAAS) 1973
2-12 Conference on African Studies 1971
2-13 Conferences and Meetings 1975-77
2-14 Congressional Black Caucus 1972
2-15 Conventions 1973-75
2-16 Correspondence, Departmental-Incoming 1975-76
2-17 Correspondence, Departmental-Incoming 1977
2-18 Correspondence, Generalized-Outgoing 1976-77
2-19 Correspondence, Inactive-Miscellaneous 1975-76
2-20 Correspondence, Incoming 1975-76
2-21 Correspondence, Incoming 1976-78
2-22 Correspondence, Inter-office 1970-72
2-23 Correspondence, Inter-Office-Incoming 1975-76
2-24 Correspondence, Inter-office-Outgoing 1973-74
2-25 Correspondence, Inter-Office-Outgoing 1975
2-26 Correspondence, Inter-Office-Outgoing 1976
2-27 Correspondence, Inter-Office-Outgoing 1976-77
2-28 Correspondence, Milton A. Gordon 1971-74
2-29 Correspondence, Milton A. Gordon 1977
2-30 Correspondence, Milton A. Gordon; Miscellaneous-AASP 1975-76
2-31 Correspondence, Minorities 1975
2-32 Correspondence, Outgoing 1975-76
2-33 Correspondence, Theatre-AASP 1976-77
2-34 Correspondence, Tougaloo College 1971
2-35 Correspondence, Xavier University 1970-71
2-36 Council for Community Services of Metropolitan Chicago 1974
2-37 Courses, AASP-Crosslisted 1977
3-1 Cultural Study Center 1969-73
3-2 Cunningham, Donald M., S.J., Asst. to the V.P. & Dean of Faculties, 1975
3-3 Davis, Arthur P., Paper: Harlem During The New Negro Renaissance
3-4 Dessimoz, Michael, Admissions Counseling Office, 1971
3-5 Director Search for AASP 1970
3-6 Directory and Handbook; Black Student
3-7 Duke, William; Malcolm X College-Co-Director of Student Activities
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3-8 Education 1940, 1969-71, 1976
3-9 Education, General 1969-70
3-10 Education, Office of Internal 1974
3-11 Educational Research and Minority Concerns, April 1976
3-12 English; AASP 1972-76
3-13 Enrollment Data for Afro and Spanish American Students 1968-74
3-14 Equal Opportunity Program (E.O.P.) 1976
3-15 Ethnic Studies; Correspondence 1970-71
3-16 Ethnic Studies; Minutes 1970
3-17 Ethnic Studies; Reports (to) 1969-70
3-18 Evaluation; Black Studies Program 1971
3-19 Events; Special 1973, 1976, 1981-85
3-20 Fine Arts; AASP 1972, 1975-77
3-21 Geography 1969-70
3-22 Gordon, Milton A., Conversation with Dean Ronald Walker, June 28, 1976
3-23 Gordon, Milton A., Meeting Notations 1976
3-26 Gordon, Milton A., Reports 1976
3-27 Gordon, Milton A., Three Year Plan for AASP, October 15, 1976
3-28 Gray, Hazel (Mrs.) Center for Inner City Studies
3-29 Hart, Charles W., Assoc. Dean, College of Arts and Sciences, 1974
3-30 Haypoint Material by Milton Gordon 1976
3-31 Hill, Edward S., Assistant Professor-Theatre Department 1975-76
3-32 History 1976
3-33 History AASP 1971
3-34 History of AASP 1972-74
3-35 Hogan S.J., Thomas L., Freshman Dean, 1975
3-36 Howard University: Annual Research Workshop 1974
3-37 Illinois Minority Bicentennial Symposium 1976
3-38 Inroads, Inc. 1971
3-39 Interview by Milton A. Gordon (Rough Draft)
3-40 Johnson, Cheryl E., AASP Director, 1979-80
3-41 Johnson, John Bookstore 1975
3-42 Johnson, John Mrs., Vice-President of Johnson Publications, 1973
3-43 Kentucky State College 1971
3-44 King, Martin Luther, Jr. Center 1976
3-45 Langdon, John Vice-President 1974
3-46 Latin American Student Association (L.A.S.O.)
3-47 Layng, Anthony Anthropology Department 1971-72
4-1 Leaders; Black Student 1976
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4-2 Letters 1969-71
4-3 Lowe, Maxine Fine Arts Department
4-4 Loyola Mellon Grant 1985-87
4-5 Loyola University Afro-American Studies Association (LUASA)
4-6 LUASA / Black Cultural Center (BCC) 1974
4-7 Luncheon, Faculty-AASP 1976
4-8 Malcolm X College; Editorial Board of "Fundisha" 1972-73
4-9 McDaniel, Maurine Fine Arts 1975
4-10 McIver, Isaiah Education 1969-70
4-11 Meeting, Faculty-AASP, September 25, 1978
4-12 Mellon Foundation Proposals 1973-74
4-13 Membership Brochures / Conference Booklets 1971, 1973-74
4-14 Memo; AASP, February 13, 1973
4-15 Memos; Director & Acting Director-AASP to Lawrence Biondi, S.J., Dean, College of Arts & Sciences 1980-81
4-16 Menges, Richard Asst. to the President 1974
4-17 Merrick, Elva Malcolm X College
4-18 Midwestern Program For Minorities In Engineering (MPFMIE) 1976
4-19 Military Science 1973
4-20 Minor, Introduction-AASP 1981
4-21 Minutes, AASP Advisory Board Committee 1982-83, 1986-87
4-22 Minutes, AASP Faculty 1975-76
4-23 Minutes and Notes; Social Sciences Chairmen's Meeting 1973
4-24 Mundelein College 1971
4-25 Music / Drama 1971
4-26 NABE Executive Committee Meeting, April 1976
4-27 National Alliance of Black School Educators 1973-74
4-28 National Association of Black Psychologists, August 1975
4-29 National Association of Black Urban and Ethnic Directors 1972
4-30 National Black Feminist Organization 1975
4-31 National Congress on Multi-Ethnic Studies 1974
4-32 National Consortium for Black Professional Development 1977
4-33 National Council for Black Studies (NCBS) 1976-77
4-34 National Ethnic Studies Association (NESA) 1975
4-35 National Scholarship Service and Fund for Negro Students (NSSFNS), February 1976
4-36 National Technical Association, Inc. (NTA) 1976
4-37 National Urban Symposium on Racial Harmony, April 19-22, 1979
4-38 Newsletter Material 1977
4-39 Newspaper Clippings / Articles 1971-77
4-40 Niles College of Loyola University 1978
4-41 O'Donnell, Charles P., Development Office, 1971 and 1974

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Creator: African-American Studies Program
5-1 Petition; History 379
5-2 Platt, Harold L., History Department 1978
5-3 Population; Negro 1960-1970
5-4 Programs, Afro-Studies 1970-74
5-5 Programs and Events; Miscellaneous 1976
5-6 Programs, Dental 1971
5-7 Programs, Federal 1972
5-8 Project 75 1971
5-9 Project One; The National Jesuit Leadership Conference 1975
5-10 Proposals (submitted to various committees) 1982-83
5-11 Psychology; AASP 1971
5-12 Public Relations 1971 and 1977
5-13 Publicity; AASP
5-14 PUSH
5-15 Questionnaire; AASP 1977-78
5-17 Recruitment; Student 1978-80
5-18 Report; Minority 1974
5-19 Salley, Columbus Lecturer
5-20 Schedule, Monthly Activities 1977
5-21 Schedule; Summer-AASP 1972
5-22 Scholarship Commission 1972
5-23 Scholarships; Undergraduate 1971
5-24 School Board; Archdiocesan, Correspondence-Outgoing 1976-77
5-25 School Board; Archdiocesan, Executive Committee 1977
5-26 School Board; Archdiocesan, Material 1975-77
5-27 School Board; Archdiocesan, Nominating Committee 1977
5-28 Semmes, Clovis, Sociology Department 1976
5-29 Smotherman, Harry E., Former President of LUASA 1971
5-30 Sociology; AASP 1973-75
5-31 Southern Poverty Law Center 1976
5-32 Speakers 1969
5-33 Speakers Possible 1972-74
5-34 Speakers Program; AASP 1973, 1975-76
5-35 Stevens, Charles, Sociology 1972
5-36 Student Organization for Black Unity (SOBU) 1970
5-37 Survey; Latino
5-38 Syllabi, Spring 1987-AASP 201 and Sociology 101
5-39 Syllabi; AASP 1971-72
5-40 Talks, Lectures, and Discussions 1971
5-41 Taylor, Charles, Assistant Dean of Students / Black Student Advisor 1976
5-42 Tests; Mathematics 1974
5-43 Theatre; AASP 1976 and 1978

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Accession No.: UA1981.03
Creator: African-American Studies Program

5-44 Travel Information 1975
5-45 Tyler, Robert, Music and Theatre 1974-75
5-46 United Negro College Fund (UNCF); Rap Session 1972
5-47 United Negro College Fund Member Colleges
5-48 University of Maryland: 1st National Think Tank on Blacks in Predominantly White Colleges and Universities, September 1976
5-49 Upward Bound 1971-72, 1974
5-50 Urban Ethnic Studies Program 1973-74
5-51 Urban-Ethnic and Afro-American Studies, Internship Program-Proposal (Draft)
5-52 Walker, Ronald E., Dean of College of Arts and Sciences 1976
5-53 Welcome Letter; AASP 1979
5-54 West, Betty Mrs., WMAQ T.V., 1973
5-55 Williams, C. Jeff Sociology 1976
5-56 Wilson, Jonathan, Theatre Department, 1976
5-57 Workshop; Black Student Leadership 1978-79
5-58 Workshop; The African Experience October 15, 1977

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African-American Studies Page 9

UA1989.38

African-American Studies Program Records

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Extent: 2.0 linear feet
Level of description: Folder
Processor & date: M. Lynette Jackson, October 7, 1992

Administration Information
Access Conditions: None
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Citation: Loyola University Chicago. Archives and Special Collections. College of Arts and Sciences, African-American Studies Program. Box #, folder #.
Provenance: Records were transferred from the African-American Studies program to the University Archives on September 26, 1989.
Separations: Duplicate and extraneous materials were removed and disposed of.

Administrative History
The Afro-American Program (AASP) was formally started in March 1971 through the work of the AASP Committee and Dr. Milton A. Gordon, who was named the first director. The Afro-American Studies program was introduced to add the possibility of studying Black history and culture into the Loyola curriculum. In 1990 the name of the Afro-American Studies Program was changed to African-American Studies Program and later changed to Black World Studies. In 2006, a major in Black World Studies was established at Loyola University Chicago.

Directors and acting directors who have served to date:
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Ralph Arnold, Acting Director, 1988-1989
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Waldo Johnson, Acting Director, 8-15-91 to 7-15-92
Dr. Ayana Karanja, Director, 1992-

**Scope and Content**

The records have been organized into one alphabetic series arranged chronologically within each folder. The records primarily reflect the administrations of Beverly Butler Walker, Dr. Carol Adams, William R. Davis, and Ralph Arnold, and contain correspondence, reports, syllabi, minutes, and publications.

*Loyola University Chicago ~ Archives and Special Collections*

African-American Studies Page 10

**Accession No.: UA1989.38**

**Creator:** African-American Studies Program

**Box-Folder Title-Date**

1-1 Academic Priorities Committee: 1980 - 1981
1-2 Administrative Information: 1985 - 1987
1-3 Admitted Freshman: 1984 Semester
1-4 Applicants Committee A Meeting, 1983 (3/29)
1-5 Barry, James, Vice President and Assistant to the President: 1981 and 1983
1-7 Beacon Neighborhood House, 1983
1-8 Biondi, Lawrence, S.J., Dean of College of Arts & Sciences, Correspondence: 1982 - 1984
1-9 Biondi, Lawrence, S.J., Dean of College of Arts & Sciences, Correspondence: 1984 - 1987
1-10 Biondi, Lawrence, S.J., Dean of College of Arts & Sciences, Meetings: 1981, 1985 - 1986
1-11 Bishop Correspondence: 1982 - 1984
1-12 Black Alumni: 1983 - 1986
1-14 Black College Quiz, 1981
1-15 Black Communications
1-16 Black Congressional Caucus: 1982 - 1984
1-17 Black Cultural Center: 1985 - 1987
1-18 Black Cultural Center Correspondence: 1982 - 1983
1-19 Black Cultural Center Protest, 1986 (Spring Semester)
1-20 Black Cultural Center Protest, 1986 (Spring Semester)
1-21 Black Family Conference; University of Louisville (KY): 1986 - 1987
1-22 Black History: 1982 - 1986
1-23 Black History Month: 1984 - 1985
1-24 Black Journals and Periodicals, 1985
1-25 Black Lecture Series at Northwestern University, 1985
1-26 Black Psychology: 1982 - 1984
1-27 Black Student Advisor’s (Charles Taylor) Memos, 1986
1-28 Black Student Council: 1983 - 1986
1-29 Black Student Leadership, 1985
1-30 Class Schedule: 1988 - 1989
1-31 Course Evaluations: 1982 - 1984
1-32 Course Evaluations: 1984 - 1987
1-33 Course Evaluations: 1986 - 1987
1-34 EOP/LEAP Form, 1984
1-35 Examinations, Typed
1-36 Examinations, Typed: 1982 - 1986
1-37 Giovanni, Nikki: 1982 - 1983
1-38 Gospel Performance: May 1, 1987
1-39 Hayes, Dr. Alice: 1981 - 1983

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African-American Studies Page 11

Accession No.: UA1989.38

Creator: African-American Studies Program

2-1 I.Q.; The Intelligence Question, 1980
2-5 Images . . . 1982
2-6 Images . . . 1982
2-7 Joseph Holmes Dancers, 1983
2-8 Loyola University - New Releases ; Publicity Department: 1984, 1986 - 1987
2-9 Marcus Garvey Centennial; Jamaica Study Tour, 1987
2-10 McClerkin, Corkey
2-11 McCourt, Kathleen; Chairman of Sociology/Anthropology, Correspondence, 1982
2-12 Meeting Place In Harlem: 1983 - 1984
2-13 Mellon Grant: 1979 - 1983
2-14 Mellon Grant Proposal: 1982 - 1985
2-16 Memorandums: 1981 - 1983
2-17 Memorandums: 1983 - 1984
2-18 Men's Educational Network Project: MEN
2-19 Minorities Committee, 1982
2-20 Minority Business Management Programs, 1982
2-23 Multicultural Women's Summer Institute, 1983
2-25 National Afro-American Museum and Cultural Center Project, 1985
2-26 National Black Child Development Institute, 1984
2-27 National Black Consortium, 1985
2-28 National Black Organizations
2-31 National Hook-up of Black Women, Inc.: 1984 - 1986
2-32 National Research Council Fellowships, 1985
2-33 National Science Foundation: 1981 - 1982
2-34 NBC Host Committee, 1982
2-35 New Course, 1983
2-36 Newhouse, Senator Richard
3-1 Newsletter Material for the Composition of AASP Newsletters: 1980 - 1981
3-4 Northeastern Illinois University, 1983
3-5 Northwestern University ; African Studies: 1984 - 1985
3-6 Ohio State University ; Department of Black Studies: 1982
3-7 Okoro, Martin Umanci: 1983, 1986
3-8 Old Brochures, 1981
3-9 Operation Crossroads Africa, Inc.: 1983 and 1985
3-10 Orrington Hotel (used for ICBS) 1984 - 1985
3-11 Pan-African Tourist Bureau, 1982
3-12 People's Convention Oakland California: July 13 - 16 (1984)
3-13 Philosophy Department: 1981 and 1983
3-14 Pictures of Previous Brochures
3-15 Poems
3-16 Political Science: 1983 - 1984
3-17 Polygamy, 1983
3-19 Posted Information: 1983 - 1985
3-20 Posted Information: 1985 - 1987
3-21 Pre-Health Professions, 1981
3-23 Printing Originals: 1983 - 1984
3-25 Pro and Con Screening Board, 1981
3-26 Programs and Performances: 1981, 1984 - 1985
3-28 Psychology/Inter-office Memos: 1980 - 1984
3-31 Publications of Carol Adams, 1983
3-32 Publications of Carol Adams, 1984
3-33 Publications of Carol Adams, 1987
3-34 Pugh, Rod, 1989
3-35 Purdue University; Black Cultural Center, 1983
3-36 Purnell, Silas; Ada S. McKinley Community Center
3-37 PUSH, 1981
3-38 Quest for Peace; Project Student Organization, 1984
3-40 Race and Ethic Relations: 1984 - 1985
3-41 Radio Free Chicago, 1983
3-42 Recruitment: 1979 - 1981
3-43 Registration and Records; Inter-office Memorandums: 1980 - 1984
3-44 Resident Assistant Positions, 1982
3-45 Riddim (musical innervisions), 1984
3-46 Roosevelt University Correspondence, 1982
4-1 Sacred Heart; Dr. P. Walshe, 1985
4-2 Schedule Worksheets: 1984 - 1985

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African-American Studies Page 13
AUTOBIOGRAPHY
After a first career as a professional musician followed by many successful years in the corporate world, I retired in 1996 and enrolled in the History and Secondary Education programs at the University of Cincinnati. I earned my BA 1999 and MA in History in 2001 from the University of Cincinnati. My PhD work was interrupted when I took a position at the University of California at Santa Cruz to teach the Freshman Seminars at both Stevenson College and College Nine at the UCSC from 2002 to 2007. I was honored to receive the Excellence in Teaching Award at the University of California Santa Cruz in 2006.

I am currently the Associate Director of the College of Liberal Arts and Sciences Learning Community Program and have resumed my PhD work as a doctoral student in African American Studies at the University of Illinois Urbana Champaign. My career goals are now simple; retire, complete the dissertation and toast that piece of paper on my wall with a fine glass of Cabernet.
APPENDIX I
APPENDIX I

Inter-campus and inter-department Communications

All documents cited are from the African American Studies File, Loyola University of Chicago Archives

1. Race Relations Abstract, fall 1935.
2. Statement of Reason and Goals of the Afro-American Studies program no date.
6. 3 year plan for Afro-American Studies Program.
8. Carol Adams to Advisory Board October 13, 1981.
10. Introducing a minor sequence, Pamphlet, fall 1981.
11. IMAGES: A black Film Series announcement by Dr. Carol Adams, September 1981.
13. Alice B. Hayes to Dr. Carol Adams funding awarded for “Black Gods of the Metropolis: Revisited”, March 16, 1982
15. Carol Adams to Fr. Biondi, Strategies for Improvement.
17. Mission of African American Studies program and requirements for a minor, Pamphlet.
22. Meeting Minutes Academic Affairs University Policy Committee, April 18, 2006.
24. Gerald Steenken to Frank Fennell Chairperson’s Application for a Change of a Minor, March 12, 2009
We shall define Race Relations as "all relations of economic, cultural and biological change which characteristically take place when peoples of different race and culture come together in a common area". (1)

The study of race relations has had a history: (a) The ancient Greeks looked upon all other peoples as barbarians and made no attempt at more precise distinctions. (b) The Christian notion of the brotherhood of man precluded any inquiry into the differences between races. Christians constituted the in-group; infidels and heathens were outside the pale. (c) The increasing interest in scientific methods has stressed taxonomy and the study of racial traits and differences. (d) More recently the anthropologists have pointed out that the more important traits and differences are cultural rather than biological and are modifiable. (e) The approach which is gradually emerging represents a shift from race traits whether biological or cultural- to race relations and to a consideration of the intergroup attitudes which are involved in such relations. (2)

When two diverse peoples come into contact race relations begin. The early contacts are fundamentally economic but inevitably in the course of economic adjustment the whole social organization is affected. The group possessing the more efficient economic system attains a superordinate position of prestige. The subordinate group loses interest in its own values and becomes disorganized. This process of disorganization may be thought of as a conflict between the two cultures, a conflict which is vividly reflected in the lives of detached individuals who as biological hybrids participate in both cultures. In the new social order which is evolved those marginal individuals achieve a status higher than that of the folk but lower than that of the bearers of the superior culture.

Concomitant with the struggle to achieve or maintain status, race consciousness and race prejudice arise. Race consciousness is a sense of solidarity which the members of an ethnic group feel when the distinguishing racial mark becomes a barrier to their aspirations for improved status. It is a "collective sentiment in which race becomes an object of loyalty and idealization". (3) Race prejudice on the other hand, is a device employed by the members of the superordinate group to preserve the status quo. It is an attitude of hostility and repression directed toward the members of an ethnic group who manifest an unwillingness to accept a subordinate place in the social order.

In considering race relations in cross-section the following factors should be recognized:

1. Ecological organization, (numbers - geographical distribution, etc.)
2. Degree of biological difference and extent of miscegenation, (role of the mixed blood)
3. Occupational distribution (economic competition and cooperation)
4. Political status (legal discriminations, administrative policies, etc.)
5. Traditional attitudes.
6. Primary contacts, personal relations, etc.
7. Movements and organizations of protest or intergroup adjustment.
8. Stratification within the ethnic groups.

(1) Redfield: Lecture notes

(2) House: "View points and methods in the Study of Race Relations" in American Journal of Sociology Vol. XL no. 4.

Examine the following terms: race - folk - nationality - nation - caste - class - proletariat - minority group - ethnic community - preliterate - Negro - "sociological Negro" - mulatto.

Analyze each of these terms with reference to its significance in race relations. Organize this material into a paper of sufficient length to include excerpts from the sources indicated below along with your own interpretation of the materials cited.

Suggestive questions:

What is a race? Are the Jews a race? Why do anthropologists say that race is a fiction? What is a "sociological race"? What are the characteristics of a folk? What are the differences between race and folk? Between folk and proletariat? Compare with other group concepts. What is a Negro? How does Herskovits classify the American Negro? What are the limits in the variation of legal definitions of Negro in the U.S.? Do any of these legal definitions coincide with the anthropological definition? What is the sociological significance of the question: "Is he a Negro"? What is a "sociological" Negro? What is the importance of color in determining who is a Negro? In what sense can a person choose his own race?

Select Bibliography: (Please amplify this list and secure complete information about the books you may consult.)

Benedict - Race: Science and Politics.

Encyclopedia of the Social Sciences.

Herskovits - The Anthropometry of the American Negro.

Klineberg - Characteristics of the Negro.

Klineberg - Race Differences.

Negro Year Book (What is a Negro?)

Park and Burgess - An Introduction to the Science of Sociology.

Reuter - The American Race Problem.

Reuter - Race and Culture Contacts.
RACE AND CULTURE CONTACTS (Unit #2)

THE IMPACT OF WESTERN CIVILIZATION UPON NATIVE CULTURES
(Illustrative of race relations cycle — See 3rd paragraph of Abstract.)

Become familiar with the chief facts concerning the contacts of Europeans with natives in at least five areas throughout the world, exclusive of English colonization in North America. Select any one of these areas for more intensive study. Trace the development of the relationship between Europeans and natives from the period of first contacts to the establishment of a stable society.

Suggestive Questions:
What purposes have motivated European invasion of new areas? What sorts of people have led the European invasions? What is a colony? What is a frontier? How are colony and frontier related? In what sense are all frontiers the same? Indicate the influence of explorers, traders, missionaries and settlers in the contacts of Europeans and natives. What in general have been the effects of European contacts upon the "morale" of natives? Under what circumstances does miscegenation take place between Europeans and natives? What is the status of the mixed-blood? What role does it play in the frontier situation?

Characterize and describe the following terms as they have bearing upon the discussion of race and culture contacts: prestige; prejudice; tabu; detached individual; cultural hybrid; marginal man; social distance; myth.

Select Bibliography:

<table>
<thead>
<tr>
<th>Author</th>
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<tr>
<td>Buell</td>
<td>The New World</td>
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<td>When Peoples Meet</td>
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<td>Malinowski</td>
<td>Dynamics of Culture Change</td>
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<td>Moon</td>
<td>Imperialism and World Politics</td>
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<td>Reuter</td>
<td>Race and Culture Contacts</td>
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</table>

See articles in the Encyclopedia of the Social Sciences:

Backward Countries; Colonial Administration; Colonial Economic Policy; Europeanization; Far Eastern Problem; Forced Labor; Frontier; Government: British Empire (New Zealand, Union of South Africa); Imperialism: Intermarriage; Miscegenation; Native Policy; Philippine Problems; Race Mixture.
I. (Unit #3) The Origin of Slavery in the United States

Questions:
What is Nieboer's definition of slavery? Under what circumstances did the first Negroes enter the Virginia colony? By what practices and laws did slavery become established? What date may be given as the upper limit of Negro servitude for a number of years? Distinguish between a land of open resources and one of closed resources. Why did slavery make little headway in Pennsylvania? Why did Negroes make better slaves than the Indians?

References:
Dubois: The Suppression of the African Slave Trade
Journal of Negro History: Vol. I, No. 1; Vol. III
Park and Burgess: An Introduction to the Science of Sociology
Phillips: American Negro Slavery
Russell: The Free Negro in Virginia
Turner: Slavery in Pennsylvania
Weatherford and Johnson: Race Relations
Woodson: The Negro in Our History

II. (Unit #4) The Age of Enlightenment

Questions:
What is an age of enlightenment? In what ways did the Age of Enlightenment menace the slave regime? Who were the Negro prodigies of this period? Why were their achievements considered remarkable? In general, what were the effects of the Age of Enlightenment on Negro-white relations?

References:
Bassett: Slavery in the State of North Carolina.
Bruce: Economic History of Virginia in the Seventh Century.
Woodson: The Education of the Negro Prior to 1861.
NOTE: See References for preceding section.

III. (Unit #5) Revolution

Questions:
What differences do you note between slavery as it existed in the U.S. and slavery in Santo Domingo? What were the numbers, distribution and hierarchical arrangement of social classes in Santo Domingo prior to the Revolution? Sketch briefly the history of the Revolution. Who were the leaders? What were their individual characteristics? How did these men get the idea of revolution? To what extent did they have a "sense of mission"? Is a "sense of mission" necessary to successful leadership? What was the effect of the Revolution in the United States?

References:
Davis: Black Democracy
Elliott and Merrill: Social Disorganization (Stages of revol.)
Vandercook: Black Majesty
Woodson: The Negro in Our History
RACE AND CULTURE CONTACTS
The Negro in America

IV. (Unit #6) The Free Negro
Questions:
What were the sources of the growth of the free Negro class?
What problems did the presence of free Negroes create?
What were the important statutes which attempted to solve
these problems? Why is the year 1830 important in the his-
tory of the Free Negro class? What was the composition, dis-
tribution and status of this group in 1830? What was the signif-
icance of miscegenation in determining the composition
of this class? Why did so many free Negroes live in cities?
References:
Brawley: A Social History of the American Negro
Journal of Negro History Vol. III, pp. 335-353
Negro Year Book 1925-26
Reuter: The American Race Problem
Woodson: Free Negro Heads of Families in 1830

V. (Unit #7) Crisis
Questions:
What is a crisis? What effect do insurrections have on a
slave regime? Describe the Vesey and Turner insurrections.
Compare the leaders of the two movements as to status, educa-
tion, color, attitudes, methods. Who were the lesser leaders?
Who betrayed Vesey's plans to the white people?
References:
Brawley: A Social History of the American Negro
Drewry: The Southampton Affair
Negro Year Book 1921-22
Woodson: The Negro in Our History

VI. (Unit #8) The Negro Freedman
Questions:
What happened on the plantation when the news of freedom
came? What was the Freedman's conception of freedom? What
was the nature of the Freedman's attachment to his former
master? Distinguish the following: Field hand; house servant;
free issue; quality folks; Yankee; scalawag, carpet bagger.
What did the emancipated slaves do during the reconstruction
period? In what states did "Nigger domination" occur? What
were the consequences of this temporary rule? What were the
Black Codes"? What occasioned their passage? What would have
been the effect upon race relations of a gradual rather than
a sudden emancipation of the slaves?
References:
Eaton and Mason: Grant, Lincoln, and the Freedmen.
Dubois: Black Reconstruction
Journal of Negro History Vol. XII pp. 13-21
Taylor: The Negro in S.C. During the Reconstruction
Washington: The Story of the Negro
Woodson: A Century of Negro Migration
The Negro in America

VII. (Unit #9) Public Opinion, Racial Parties and Policies

Questions:
What two antithetical policies of racial salvation had come to the fore by 1900? Sketch the life histories of Booker T. Washington and W.E.B. DuBois. To what extent may the antithesis between them be explained by saying that one had the point of view of the Free Negro and the other that of the Freedman? What has been the outcome of this controversy? What has become of the "race leader"? Name two outstanding Negroes of the present time. How do they compare with the so called "race leaders" of a generation ago?

References:
Detweiler: The Negro Press of the United States
DuBois: "Education and Work" Crissis August 1930
DuBois: Darkwater; The Souls of Black Folk; Blk, Reconst.
Miller: The Everlasting Stain
Washington: Up From Slavery

VIII. (Unit #10) Negro Literature and Race Consciousness

Questions
What is meant by race consciousness? "Oppression psychosis"?
What is the relationship between the literature of a people and its consciousness of itself as a group? What does literacy have to do with self-consciousness? Characterize briefly the stages in the development of Negro literature. Compare "spirituals"; "Blues"; "Jazz"; "Swing"; "Boogie";
Characterize the "New Negro" type that developed after World War I. Is this type still in the ascendency?

References:
Annals Amer. Acad. Pol. and Soc. Sc. 1928
Johnson: The Second Book of Negro Spirituals
Kerlin: Negro Poets and Their Poems
Krehbias: Afro-American Folksongs
Locke: The New Negro
Miller: Races, Nations and Classes

IX. (Unit #11) Recent Development and Present Status

Questions
What Changes have taken place since 1920 in the number and distribution of the Negro population in the U.S.? In general, what have been the results of the continued migration of Negroes to the cities? Compare the race riots which came after World War I with the Detroit riot of a few years ago.
Compare Marcus Garvey with Father Divine. Is race consciousness increasing or decreasing? What are the contrasting points of view associated with gradualism and militancy in race relations between Negroes and whites? List and describe all the movements and organizations that have regional or national significance in Negro-white relations. Is the South's attitude toward the Negro changing? If so, in what direction? What indices would you use to gauge these changes? What role does color play within the Negro group? What is the basis for Negro class structure? Are Negroes ready for integration?

References:
Bibliography to be worked up by the student.
A STATEMENT ON THE REASONS, GOALS, AND PHILOSOPHY UNDERLYING
THE AFRO-AMERICAN STUDIES PROGRAM
OF
LOYOLA UNIVERSITY

There are several central justifications for a vital program
of Afro-American studies in this university. The realities on
which these "reasons for being" rest are largely cultural and his-
torical areas of interest (both by Black people themselves and a
more general community of scholars) in the situations in which
Afro-Americans have found themselves, in their own expressed aspi-
ration, and finally, in those characterizations by the white ma-
jority of Afro-American distinctiveness, many of which have been
distorted by a confusion of "race" with culture and spurious no-
tions concerning levels of cultural development.

The first historical era of interest in the distinctive life
ways of Afro-Americans came from a small segment of the academic
community who were simply interested in human diversity in the
1930's and 1940's. However, this interest and formal study was
often directed in the light of the implicit terms, axioms, and
norms of the Anglo-majority. Inquiry tended to focus on "pro-
blems" created by distinctive behavior which did not fit "white"
expectations. Sometimes inquiry of this tradition even "explained"
typical patterns of Afro-American custom, culture, and expression,
as "pathological" deviancy. Black people and even black scholars
had little to say in the development of the studies that were the
outcome of this research.

This narrow and ethnocentric viewpoint and tradition of re-
search was gradually undermined in the 1960's through the growing
realizations (and activities) of Black Americans themselves that
participation in a democracy need not be offset by subservience
and submission to perverted applications of democratic ideals.
The major force behind this realization was a proud acceptance of
black identity, the realization that the stigma of blackness was
the white man's creation through which subservient behavior was
perpetuated. A segment of the black population continued to focus
on self-identity and awareness to the point of radically question-
ing the very usefulness of participation in a system that was
loaded against them. This radical viewpoint served the purpose of
shaking many white Americans back into reality. Many (unfortunate-
ly not all) white Americans began rethinking the American "ideal" of a pluralistic society. Afro-American self-consciousness now became a matter of public concern which ranged from empathy to fear on the part of the Anglo-majority.

With the coming of the 70's Black identity is still an issue, but black people themselves are now concentrating their efforts toward a fuller and real participation in all aspects of the life and running of this country. A concurrent research in the historical part that Afro-Americans have had in shaping the character of this nation is beginning to uncover the facts that many of the things that are most typical of America have come from the hearts, minds, and hands of Afro-Americans. This distinctive stream of culture remains as something to be proud of and is worth considering in its own right as well as a part of a larger whole.

In the light of this brief sketch we can now focus on how AASP can draw from all of these areas to formulate its direction and guiding principles.

1. There needs to be a continuing component of AASP which concerns itself with issues of Black identity in pluralistic society.

This will benefit Black students by eroding any vestiges of self-contempt that may be the remnants of their past and present confrontation with racist attitudes and behavior. It will benefit White students if it can expose the fact that systems of values and norms need not be completely uniform in the building of a Democracy or in its effective functioning.

2. AASP should communicate the diversity within the Afro-American community itself.

The dual development of attitudes that favored assimilationist thinking on the part of some blacks (for some areas of their life anyway) and separatist thinking on the part of others in the 1960's, is an indicator that all blacks, like any other people, do not think alike. This should be made clear to white students who like to engage in facile stereotypes (some of which are rooted in earlier myths about Black people). It should stimulate black students to discuss reasons for these differences which are related to earlier traditions (some of which go back to slavery).
3. The strength of the AASP must be derived from keeping in sight the long tradition of development of black distinctiveness in this country but at the same time consider how this distinctiveness molds and articulates with institutions that are now considered "American."

This will help both Black and White students toward realization of those aspects of cultural contribution by Afro-Americans which have been for so long covered up and glossed over, or never investigated.

Loyola University can, in many regards, be seen as a kind of micro-cosm of the larger society. AASP must therefore, be rooted in the macro-cosm that exists outside if it is to prosper. It is with this in mind that the ideas stated above are expressed in terms of the development of consciousness as it proceeds in the events of history.
To: Department Chairman  
From: Robert J. McNamara, S.J.  
Dean, College of Arts and Sciences  
Date: March 29, 1971  
Subject: Afro-American Studies Program

As you know, Professor Milton Gordon of the Mathematics Department has recently been appointed to the post of Director of the Afro-American Studies Program at Loyola.

Dr. Gordon will work in cooperation with all the departments of the College to build up a solid program of Afro-American studies. For the time being at least, all the AAS courses will also be departmental courses, cross-listed under AAS and the particular department.

No program like this one can possibly succeed without the cooperation of all the departments, but especially Anthropology, English, Fine Arts, History, Political Science, Psychology and Sociology.

At this stage of the game, cooperation for the departments means faculty recruiting and encouraging present faculty to develop courses suitable for the Afro-American area.

I think we have an excellent opportunity to develop a sound academic program because Dr. Gordon has had the experience needed for the job, and because he enjoys the respect of his faculty colleagues, as well as the trust of the students. As we all know, such has not always been the case when programs like this one have been started in other universities. So please give Dr. Gordon all possible help.

Next year—or possibly even this year—we shall be looking for faculty qualified to hold joint appointments (AAS and a department). This means that a candidate must have his doctorate in one of the regular disciplines and be interested in teaching an Afro-American topic within the discipline. The presumption is that one-third or one-half of the courses to be offered by such a faculty member would be listed under AAS as well as under his department.

Our immediate problem is to schedule a number of good courses suitable for AAS for the 1971-72 academic year, and to obtain part-time faculty for them if we have no full-time person available to teach them. But we want to rely on part-timers as infrequently as possible.

Dr. Gordon has spoken to many of you already, particularly the chairman of the departments I listed above. But if any of you have any suggestions for him, or any ideas that you could give him from the perspective of your own disciplines, he will be glad to hear from you.
Dear Administrator:

During the Spring of 1971, Loyola University created its Afro-American Studies Program. The goals of this program are: (1) to make known the many contributions of Black people in all aspects of American life; (2) to develop and carry out meaningful research into some of the current problems confronting Afro-Americans; (3) to participate in community action programs.

At the present time our program offers the following courses: The Peoples of Africa and Afro-Americans (both of these courses are offered by the Anthropology Department), Black Authors Since 1914 (English Department), Afro-American History to 1865 and Afro-American History Since 1865 (History Department), Sociology of the Afro-Americans (Sociology Department). For all of these courses a student will receive three credit hours. The courses are offered at both the Lake Shore and Lewis Towers campus and in the evening from the University College.

If you or any of your students have any questions concerning our program I would be happy to discuss them with you.

Sincerely yours,

Dr. Milton A. Gordon
Director
Afro-American Studies Program
FACULTY MEMBERS
Milton A. Gordon, Ph.D.
Director
Afro-American Studies Program
Ralph Arnold, Chairman
Fine Arts Department
Paul Briedenbach, Ph.D.
Assistant Professor, Anthropology Department
Margo Crawford, Lecturer
History Department
William Davis, Director
Upward Bound Program
Jonathan Wilson
Instructor, Theatre Department
Sandra Lee, Ph.D.
Lecturer, English Department
Maxine Lowe, Lecturer
Fine Arts Department
Paul Mundy, Ph.D.
Professor, Sociology Department
Roderick Pugh, Ph.D.
Professor, Psychology Department

STAFF MEMBERS
Brenda Foster
Admissions Office
Walter Harper, Assistant Director
Financial Aids
Charles Taylor
Black Student Advisor
Tillman Terry, Director
Educational Opportunity Program

PARTIAL LIST OF COURSES
Afro-American Anthropology — (AASP-381)
People of Africa — (AASP-380)
Afro-American Art I — (AASP-250)
Afro-American Art II — (AASP-251)
Afro-American History to 1865 —
(AASP-379, URES-379)
Afro-American History Since 1865 —
(AASP-380, URES-380)
Art of India, Africa, and Oceania — (AASP-315)
Studies In Ethnicity: Modern Black Authors —
(AASP-223)
Sociology of the Afro-American Experience —
(AASP-343)
Afro-American Theatre — (AASP-395)
Afro-American Workshop — (AASP-323, Thtr-323)
Race and Ethnic Relations in the Military —
(AASP-306, URES-306)

STUDENT ORGANIZATIONS
Loyola University Afro-American Student Organization
Black Cultural Center
Sisters of Ekwefi
For additional information
contact the office of Afro-American Studies
274-3000 Ex. 488
There are several important reasons for a program of Afro-American Studies at Loyola University of Chicago. These reasons include: (1) the situation of Afro-Americans and the historical and cultural aspects of this situation, (2) the expressed aspirations of Afro-Americans and a survey of these goals, and (3) dispelling confusion over "race", "culture", and "cultural development".

The background to the first reason cited above begins in the Twentieth Century when the distinctive life of Afro-Americans was of interest to a small segment of the academic community interested in human diversity. This interest and the resulting formal studies were often manifest through the implicit terms, axioms, and norms of the white majority. Inquiry tended to focus on "problems" which the white majority saw as a creation of the "distinctive" behavior of Afro-Americans. This behavior mostly did not meet with majority approval or expectations. Sometimes inquiries into Afro-American life were used to explain so-called "typical" patterns of Afro-American custom, culture, and expression regarded as "pathological" deviancy. Black people and even black scholars had little input into the development of the studies or their results.

This narrow, ethnocentric viewpoint and tradition of research were gradually undermined in the 1960's through the growing realization and activities of black Americans themselves who demonstrated that participation in a democracy need not be offset by the perpetuation of subservience and submission to the perverted application of democratic ideals. This realization produced a proud acceptance of black identity and the recognition that the stigma of blackness was created by the white man. A segment of the black population continued to focus on self-identity and awareness to the point of radically questioning the very usefulness of participation in a system which still discriminated against them. This radical viewpoint has helped many white Americans face reality and rethink the American "ideal" of a pluralistic society. Afro-American self-consciousness has now become a matter of public concern.

In the 1970's, black identity is still an issue, but black people are now concentrating their efforts toward a fuller and more real participation in all aspects of the life and direction of the United States.

Concurrent research into the historical part Afro-Americans played in shaping the character of the United States continues to reveal the fact that many features of American life emanate from the hearts, minds, and hands of Afro-Americans. This distinctive stream of culture remains as something to be proud of and to be valued in its own right as well as in its relationship to American society as a whole.

In the light of this brief sketch we can now focus on how AASP can draw from all of these areas to formulate its direction and guiding principles including:

(1) The need for a continuing component of AASP which concerns itself with issues of black identity in a pluralistic society.

This component will benefit black students by eroding any vestiges of self-contempt and presenting a front against racist attitudes and behavior. Further, it will benefit white students by exposing them to the fact that systems of values and norms need not be completely uniform in the building of a democracy or in its effective functioning.

(2) The need for AASP to communicate the diversity within the Afro-American community itself.

The dual development of attitudes that favored assimilationist thinking on the part of some blacks (for some areas of their life anyway) and separatist thinking on the part of others in the 1960's is an indicator that all blacks, like any other people, do not think alike. This should be made clear to white students who tend to be influenced by facile stereotypes. It should stimulate black students to discuss reasons for these differences which are related to traditions dating from slavery to the present.

(3) The need to strengthen the AASP as the result of keeping in focus the long tradition of development of black distinctiveness in this country while at the same time considering how this distinctiveness blends with institutions that are now considered "American".

This will help both black and white students in the understanding of those aspects of Afro-American cultural contributions which have been covered up, glossed over, or never investigated over a long period.

Loyola University can be seen as a kind of microcosm of the larger society. Therefore, if it is to prosper, the AASP must be rooted in the macrocosm that exists outside. Consequently, the ideas stated above are expressed in terms of the development and raising of consciousness as it relates to the events of history.

Loyola University of Chicago is an Equal Opportunity Educator and Employer.
New programs and departments have been added to the roster at Loyola University of Chicago in an effort to help students keep abreast of our quickly changing society. One of the newest and fastest growing of these is the Afro-American Studies Program, now in its second year of existence. When the program was officially announced in March, 1971, it was the culmination of nearly three years of discussion and investigation.

Headed by Dr. Milton Gordon, an assistant professor in Loyola's Department of Mathematics, the Afro-American Studies Program now offers over 14 courses, last semester filling 27 sections. Six courses in the basic curriculum have at least 150 students - 40% of them white.

Dr. Gordon credits the growth of the Afro-American Studies Program at Loyola to student interest and faculty cooperation. "Our program depends in large part, on the willingness of other departments to set up suggested courses. The curriculum draws from fine arts, urban-ethnic studies, education, history, anthropology, sociology, English and political science. I hope to add courses from at least two more departments by next September.

The Afro-American Studies Program does not offer a major, and although Dr. Gordon foresees this as a possibility, he does not view it as a necessity. "I want to see Black students go into areas in which they are personally interested. I would not like to see all students taking Black studies exclusively. It is not the only thing they should do. The country needs well-trained Blacks in all aspects of life, but as they go through Loyola, they should have the option to learn about their own history and the cultural patterns of their own people."

The request for Afro-American Studies programs came at that point in the history of the United States when a major shift of Black students away from the traditional Black colleges was occurring. In 1964, the Black colleges had 51.3% of all Black college students, whereas in 1970 the percentage was down to 27.6%. During this same period, the percentage of Black college students increased from 5% in 1964 to 6.6% in 1969.

There have been several important outgrowths of Afro-American Studies Programs, according to Dr. Gordon.

First, the tremendous interest that has been shown in the concept of ethnicity is the result of the enthusiasm Blacks have shown in their heritage.

In general, urban-ethnic programs are patterned after Afro-American studies programs, the difference being that they are concerned with a wider spectrum of ethnic groups, i.e., Irish, Polish, Spanish-speaking, Jewish, etc., according to Dr. Gordon.

MORE
AFRO-AMERICAN STUDIES
A NEW AND GROWING COURSE AT LOYOLA UNIVERSITY

ADD ONE

The creation of urban-ethnic or ethnic studies programs on college campuses has been much quieter than for Afro-American studies programs. During the past two years, these programs have emerged at a significant rate.

As an example of this development, nearly 200 campuses now are offering accredited courses in Judaic studies. During the past two years, these particular studies have been increasing at about 12% a year.

Second, is the assistance that some Afro-American studies programs have provided in improving race relations. As noted earlier, most class in the Afro-American Studies Program at Loyola are comprised of non-Black students who constitute a significant percentage of the enrollment. Dr. Gordon believes that this should not be surprising. He adds, "Because of the living patterns at the present time, Black and White students are essentially raised in a separated society, hence a Black Studies program may be the first opportunity students will have to learn about and having meaningful interaction with members of other races."

Thirdly, the research and community involvement initiated and carried out by Afro-American studies programs results from questions asked about the entire Black experience.

There is now meaningful on-going research into all aspects of the Afro-American people. In many cases, this research is conducted by scholars, both Black and White. Concerning employment, it means that there are new job opportunities for these individuals.

Many programs are involved in seeking solutions to problems in the Black communities. Such programs have brought students into these communities to conduct oral histories, raise funds and to work to educate, tutor and clean up the physical surroundings.

Frequently, program organizers have developed proposals and obtained the necessary investigative funds through cooperation with community leaders.

Dr. Gordon's commitment to Afro-American studies goes farther than just the classroom. In one section of his office stands a bookcase filled with books and magazines on Black America, available to all faculty and students. Through his efforts, the Chicago Daily Defender is now received regularly in Cudahy Library, and he has plans to set up a minority speakers program.

Besides all of this work as Director of Loyola's Afro-American Studies Program, Dr. Gordon still maintains his mathematics teaching responsibilities. You can sense by his enthusiasm, though, that he does not mind holding down both jobs. "Looking back to the years when
AFRO-AMERICAN STUDIES

ADD TWO

I was a student, I realize that I was totally ignorant of the history and culture of my people. We are trying to make it different for Loyola students. We are providing the opportunity for Black and White students alike, to learn more about this often forgotten aspect of American heritage.
THREE YEAR PLAN FOR AFRO-AMERICAN STUDIES PROGRAM

Introduction

Before I state my recommendations for the Afro-American Studies Program for the next three years, I would like to briefly explain the process that was used to solicit ideas concerning AASP and to go over the history of the program.

In order to obtain as broad a range of thinking about the future of AASP as possible, we sent a memo requesting certain information from a select list of faculty, chairpersons, administrators, and students. This memo is attached to the end of this report. We received responses from the following individuals: Dr. Paul Breidenbach, Assistant Professor in Anthropology and Afro-American Studies; Mr. William Davis, Director of the Upward Bound Program; Rev. T. Gannon, Chairman of Sociology; Rev. F. Grollig, Chairman of Anthropology; Dr. Sandra Lee, Lecturer in English; Dr. Paul Mundy, Professor of Sociology; Dr. S. Sarkesian, Chairman of Political Science; Mr. Tillman Terry, Director of Educational Opportunity Program; Mr. Jonathan Wilson, Instructor in Afro-American Studies and Theatre. I want to thank these individuals for their response and where possible I have attempted to incorporate their thinking in this plan.

Purpose

The Afro-American Studies Program is an inter-disciplinary program which has the following objectivities: to develop and introduce into the universities' curriculum courses which make known the many contributions of Black people in all aspects of American life; to develop and carry out meaningful research into some of the current problems confronting Afro-Americans, and to participate into community action programs.

History and Current Status

After several years of deliberations concerning the possibilities of developing AASP, it was created in March of 1971. Those of us who were involved in the development of this program had hoped that there was sufficient university support, i.e. administration, faculty, staff, and student interest so that the program would grow and prosper at Loyola. After almost six years of existence for AASP it is obvious that it has not grown into what we had hoped it would become. During the current semester
we have two faculty members with joint appointments, and two part-time faculty members. While we do not have exact enrollment figures for our courses, we can state that there is no significant segment of our student body that has a primary interest in courses listed under Afro-American Studies. The difficulty in trying to evaluate student interest in AASP is the contradiction that while the students are not enrolling in our courses in any significant numbers, in a survey that we conducted in 1974 over 9 out of 10 of our students stated that they wanted AASP to stay in existence and our courses to be continued. Along with the seemingly lack of real student interest is a lack of full-time staff members dedicated to developing the program. While we have been fairly successful in tapping the support of other faculty and staff members of the university, they simply do not have the time to devote to the program that is needed. There is no cadre of staff that can be called upon to assist in those things that would be necessary for a successful program.

Activities Of The Director's Office

During the almost six years of existence of AASP, the program has produced many positive results at Loyola and it is my recommendation that there continue in existence, certainly through 1980, an office like AASP in order to carry out the following functions:

1. **Focal Point For Black Activity Within The University**
   The Director's office serves as a focal point for all Black oriented activity within the college and other parts of the University. It serves as an obvious and constant reminder of the University's commitment to Black students.

2. **Connecting Link To Other Offices**
   The office serves as a connecting link to other offices and organizations at the University, i.e., Upward Bound, Educational Opportunity Program, Black Student Advisor, Affirmative Action, Student Organizations, and many faculty and staff members.

3. **Assists In Locating Minority Staff Members**
   The office assists academic departments and other offices within the University to locate and hire minority staff members.

4. **Representating Loyola University**
   Over the years, the Director of AASP has taken the name of Loyola to many organizations, conferences, meetings, etc., at which there would not be any other representatives from the University. This is a valuable function served by the office.
5. **Minority Speakers Bureau**
   Over the past few years we have brought some excellent speakers on campus, and we have assisted other organizations to bring in speakers.

6. **Black Theatre Workshop**
   During 1975-76 AASP and the Theatre department created the Black Theatre Workshop. It was highly successful during its first year of existence and I have great expectations for this workshop.

7. **Publishing Black Oriented Material**
   Several years ago AASP created and published the first edition of Building Bridges. This brochure is now in its second edition and is considered to be a very useful publication.

   At the present time, we are in the process of publishing a brochure describing the rationale and objectives of AASP. This brochure will be completed within a month.

   The most frequent complaint made to AASP is the lack of communication with Black students. In order to lessen this problem we produced the first two editions of a newsletter to Black students during 1975-76. The intentions are to publish at least three editions of this newsletter during 1976-77 and see how valuable it will prove to be.

**Recommendations For The Next Three Years**

1. The most important recommendation that I can make is to bring the description of the program in line with those goals that seems feasible and that have some chance of being accomplished. With this thought in mind, I would like for us to consider the following facts:

   (i) students (Black or White) are not enrolling in courses listed under AASP,

   (ii) with the exception of two joint appointments and two part-time faculty members, there are no other faculty or staff members with the interest or time to devote to the development of AASP,

   (iii) at the present time we do not have sufficient funds to hire the necessary faculty for AASP.

   As a result of these facts, I recommend that matters pertaining to courses and scheduling be handled by the individ-
ual departments. Additional faculty will be added as funds and positions become available. The program will continue to play a role of encouraging new courses and additional faculty, but the direct responsibility of handling and scheduling courses will be the responsibility of the departments.

I want to clearly state that I am not recommending the elimination of AASP, but we must recognize the reality of our situation and concentrate on those matters that can be achieved by our office.

2. If recommendation one is not carried out, i.e., AASP continues under its present structure. It is vitally important that additional faculty and staff are hired who will have sole responsibility to the program, i.e., no joint appointment or part-time appointment but their entire obligations will be to AASP.

3. I am recommending the hiring of more full-time Black faculty. I would like to see as a minimal goal for 1980 to have full-time Black faculty in English, History, Political Science and Sociology.

4. I am recommending that we continue our effort to develop communication with Black students. In this regard I would like to see the AASP Newsletter under its own budget in 1977-78.

I consider these recommendations as minimal requirements to move the program from its present status of confusion and uncertainty about what it is and where it should be going.
August 1979

Dear Student,

Welcome back! May Fall Semester 1979 be a good semester for all of you.

Many of you have already participated in events sponsored by the Afro-American Studies Program - and we hope to see many more of you at events this fall.

The Afro-American Studies Program at Loyola came into being because both black students and the university recognized the need to offer courses which systematically study the impact of black people on American society and vice versa. The need to present this material neither began nor ended with the sixties: the Bakke and Weber cases decided by the U.S. Supreme Court, the astronomical unemployment rate among black youth etc. all make it very clear that black people have not as yet "melted" into America.

Some misunderstandings exist, even on the part of black students, about black studies.

1. Why take a black studies course? I live with black people everyday.

Black studies courses provide concrete information we are not exposed to simply by congregating together. They teach us how blacks have fared in America, examining strategies and analyzing behavior that has been both successful and unsuccessful. Part of the reason for the disunity in the black community is that we do not understand that whether we are college students or bus drivers, there are commonalities to our existence.

2. What will a black studies course do for me?

As a people, we are often ignorant of self, ignorant of our experiences as a people. As long as we are ignorant of self we are lacking in our ability to properly channel our knowledge of other things. Where have we and do we as a people stand in American society? Yes, we are in-
dividuals. But we have not only suffered from discrimina-
tion as individuals, but because of our identification
with a group: black people.

Black studies courses will provide you with credit, just
as other courses do. There is no major or minor yet, but
if we can increase enrollments in the courses there will
be justification to petition for a minor, and perhaps a
major. Afro-American courses provide a good preparation
for graduate and professional study, especially in such
fields as history, social work, education, anthropology,
and law. Whatever your major, the courses add to and
clarify a general body of knowledge which often gives
scant attention to blacks or neglects them altogether.

Fall Semester 1979 there are six courses cross-listed be-
tween Afro-American Studies and departments:

Lake Shore

Peoples of Africa (Anthropology 380)
Afro-Amer. History to 1865 (History 379)
Education of The Urban Child (Curr. 332)
Seminar Afro-Amer. Theatre I (Theatre 395)
Art of Africa and Oceania (FNAR 355)

Water Tower

French Black Literature (French 311)

If you have not already registered for one of these courses
it is easy enough to go through change of registration and
add one.

In the spring (1980) several more courses will be offered:

Lake Shore

Afro-American Anthropology (Anthropology 381)
History of Africa (History 380)
Afro-American History Since 1865 (History 380)
African Political Systems (Political Science 342)
Seminar Afro-American Theatre II (Theatre 396)

It is my hope that all black students will take one or more
of these courses during their tenure at Loyola. Black studies
is not just for black students, but it is of them.
Three other short announcements:

I. The black student newsletter *The Underground Express* (so named after the underground railroad) will commence publishing again in October. If you are interested in being on the staff please leave your name, number, and address at the Afro-American Studies Program 274-3000 ext. 488 or 489, Damen Hall Room 201.

II. February is Black History Month. Last year we had a number of excellent activities. If you are interested in serving on the committee for this year please contact the Afro-American Studies Program.

III. The Black Women's Group was very successful last year. If you are interested in coming to meetings this year please contact the Afro-American Studies Program or Casi Shorter in the Housing Office.

Do drop by the Program with your ideas and comments. I hope to see all of you at least once this year.

Best,

Cheryl Johnson, Ph.D.
Director, Afro-American Studies
Assistant Professor, History
To Members of Advisory Board  
Afro-American Studies  

From Carol L. Adams  
Afro-American Studies  

Date October 13, 1981  
Subject Afro-American Studies Program  

Afro-American Studies Program  
Advisory Council Meeting  
Tuesday-October 13, 1981  
Damen Hall 147  
BYOL*  

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Agenda  
1. Report on Biondi Meeting  
2. AASP - Preliminary Report  
3. Radio Program  
4. Coming Events  
5. New Business  

*Bring your own lunch  

Black college. Query  
Copy of newsletter  
Blt no Comm.
The Afro-American Studies Program of
Loyola University of Chicago
Some Preliminary Thoughts and Observations

October, 1981

Carol L. Adams, PhD.
Director
Afro-American Studies Program
After careful study and on-going evaluation on the state of the Afro-American Studies Program here at Loyola, I would like to report on my observations and make some preliminary recommendations. This brief listing should by no means be seen as exhaustive, but I felt our pending discussion could be more directed if I set down some of my ideas for your review.

VISIBILITY

The Afro-American Studies Program has very little real presence at Loyola. It surprised me to learn that many students and faculty did not know of its existence. It appears as though promotion has been minimal and that intra-university communication has been confined to arrangements for cross-listing, for the most part. The printed materials, though adequate, are not outstanding and do little to enhance the marketability of the AASP.

From the standpoint of Black student visibility, I find the AASP offices inadequate. There is no space for the display of materials, small student meetings, student use of materials, nor the books and reference materials belonging to the Director. Students themselves complain about the accommodations and interpret them as evidence of the program's "fall from grace". (This view seems to be shared by a number of faculty members as well.) If we are to stimulate revived student interest, it is imperative that the students see the program as being a priority with the University.

SOLUTIONS/RECOMMENDATIONS:

a. I have developed a newsletter for the AASP called "DrumBeat" which will circulate to the Loyola family, in general, and the Black students, in particular. It will include news of interest to Black students, announcements, conferences, etc. and accept articles from students and interested faculty. It is meant to increase visibility... let people know we're here.

b. Am considering putting together a radio program which would air weekly on the Loyola station and deal with Afro-American issues.

c. Plan to sponsor lectures and forums throughout the year rather than just in February.

d. Plan to set up a display at Spring registration.

e. Would like to explore space possibilities with you and consider several relocation options, i.e. enlarged space in Damen Hall (do not favor the acquisition of the third office next to the two we now occupy, as has been previously suggested), location in or near the buildings that house other programs that relate to Afro-American students, space with expansion possibilities in a third location.

f. Would like to work with curator of Loyola's gallery to plan an exhibit by a major Afro-American artist and have the AASP sponsor a lecture and/or reception.
RELEVANCE

The Afro-American Studies Program of the 80's must do more than teach students about events and people of yesteryear. It must be a program that relates to the here and now. It must be a program that explores the questions of values and ethics confronting today's student. It must be a program willing to extend its focus beyond the establishment of courses to the recruitment of minority students, the graduation of minority students and issues effecting Afro-Americans in the surrounding community. Toward that end, I am directing my attention to the following:

a. The design of new courses in association with departmental chairpersons and other faculty in departments that seem to be attracting a growing number of minority students (for example, Business and Communications)

b. The sponsorship of forums that bring in successful Black people from various fields to talk with the students about careers as well as deal with issues of current importance to the Black community

c. The co-sponsorship of symposia and institutes about issues which are of inter-disciplinary concern, i.e. Blacks and Cable TV (co-sponsored with Communications), or the question of the ratification of the Voting Rights Amendment, the demise of Affirmative Action, etc. and their effects on minorities (co-sponsored with the Law School).

OUTREACH

The problems that minority communities face in the 80's are more acute than ever -- unemployment, lack of housing subsidy for the poor, and even hunger. A responsible education for the Afro-American student must stress the importance of concern for his fellow man. It must emphasize collective progress moreso than individual success. Thus, it is imperative that we seek to engender in our students now, a tradition of social involvement that will stay with them when they enter the working world and result in a "caring" professional and a citizen with a sense of civic and community pride. Pursuant to this end, I see the AASP engaging in some community outreach -- sponsoring school-community forums, visiting nearby schools to talk with the students about college, in general, and Loyola, in particular, serving internships and doing volunteer work at nearby community organizations, etc.

The Afro-American Studies Program outreach should be internal as well as external. That is, AASP should provide support services for Loyola's Black students; not activities which would overlap with those of Charles Taylor, Black student advisor, or the Upward Bound or EOP programs, but would complement their work, such as: participation in Open House activities for Black students, liason
activities with Black parents, activities that increase the cultural awareness of white and Black students, co-sponsorship of programs with the aforementioned special programs and offices.

**FUTURE GROWTH**

It is clear that the Afro-American Studies Program needs a more clearly defined thrust. Its survival is contingent upon the development of a focus that is of relevance to the Black students at Loyola and to the University as a whole. The sponsorship of courses, while central to that focus, is not in itself sufficient. I propose the eventual expansion and revision of the current program to become the Afro-American Studies and Research Center (AASRC). The Center would:

a. Initiate courses rather than concentrate solely on cross-listing

b. Sponsor forums and lectures as outlined previously and work with the Media Services Dept. to videotape these activities, thereby developing audio-visual resources that could be utilized by faculty in courses, etc.

c. Develop a repository for audio tapes, video tapes, speeches and special materials about Afro-Americans for use by student and faculty researchers, and the like.

d. Work with all elements of Loyola University to increase the Black presence on campus through the sponsorship of special events such as: the acquisition of a creditable Afro-American Studies collection at Loyola University libraries, the exhibit of the works of Black artists at the Loyola University galleries, etc.

e. The co-sponsorship of special credit producing institutes with other departments in areas of interest to the Black community, such as a Community Mental Health Institute with the department of Psychology, or Health Needs in the Inner City with the Medical School

f. Seek grant monies to underwrite original research on the Afro-American experience

g. Pursue the possibility of having visiting professors in Afro-American Studies

h. Subscribe to major publications re: Afro-Americans (list attached)

i. Publish a regular newsletter

j. Develop study tours to Africa and the Caribbean
I do not wish to go through every budget line, but just felt it important to illustrate the dilemma in which I find myself. It is very much akin to a self-fulfilling prophecy or the old Catch-22. If Afro-American Studies revitalizes and regains its popularity, it can get more money, but without more money, at this critical juncture, the strategies and programs which can be developed to effect that revitalization are severely limited.

I would like to bring to Loyola, the very best in Afro-American Studies---in scholarship, in research, in social action and policy. A University with the prestige and resources of Loyola deserves no less. It would be an insult to the institution and to the students to be satisfied with a program that is little more than "window-dressing". I realize that these observations come quite early in my tenure with the University, but I am excited about the possibilities, full of ideas and need your endorsement if I am to begin.
The most pressing immediate need is for a budget that reflects interest in developing a serious Afro-American Studies Program. Analysis of the budget over the lifespan of the Program reflects a steady decline in all areas, even those areas where the allotment has remained the same represent an actual decline since our inflationary spiral has resulted in increased prices and reduced spending power.

**Speakers and Retreatmasters**

$900

There is no way to attract topflight speakers with this kind of money. Research into typical fees reveals the following information: Dick Gregory ($2700), Jesse Jackson ($2000), Vernon Jarrett ($1000), etc. If I go with the kind of speakers I can afford, I either spend my entire budget for one event or I get speakers who will not draw a crowd.

**Travel**

$900

It is important that the Director of the AASP attend significant professional meetings, present papers, etc. The sum of $900 does not allow that to any large degree. For example, last weekend, I attended the Illinois Council on Black Studies meeting in Champaign-Urbana. With transportation, registration, lodging, and meals, my expenses came to $225.00, over ¼ of my travel budget! A trip to any of the larger and more distant major conference cities (Washington D.C., New York, Los Angeles) would come close to wiping me out altogether.

**PRINTING**

$800

With the amount of program, I intend to offer, this budget line must also be increased. Brochures, posters, fliers, etc. are essential to the marketing effort I envision. The newsletter will consume a great deal of this amount and I hope to re-design the AASP brochures.

**Salaries PT Teaching**

$0

One of the primary deterrents to the introduction of new courses is often the unavailability of a qualified teacher within a given department, or the inability of the department in question to be able to pay a part-time instructor. It would be extremely helpful is the AASP was in a position to meet some or all of the expenses when a PT teacher is required.

**Entertainment.**

$100

This figure has been the same throughout the life of AASP. Not only have prices soared but I intend to sponsor a great deal more special events and hope that in those instances where a reception is appropriate, such an event could be conducted in as elegant a manner as possible.
INTRODUCING
A MINOR SEQUENCE
IN
AFRO-AMERICAN STUDIES (AAS)

Loyola University                         Effective: Fall, 1981
How Do I Minor in AAS?

Students must take 5 courses in AAS: one required and four electives, two of which must be selected from one department.

1. AAS 201--Afro-American Studies Colloquium
   This seminar is required of all minors and may be taken at any point during the minor sequence.

2. 4 elective courses in AAS--to be chosen from the following cross-listed courses.
   - SOCL 227 Race and Ethnic Relations
   - SOCL 258

Where Can I Get More Information?

The Director of Afro-American Studies will serve as an advisor to all minors. The program's office is located in Damen Hall, 654 B and C, 274-3000 ext. 488,489.
Why Minor in AAS?

The Loyola University program of Afro-American Studies coordinates those courses, from various disciplines in the social sciences and humanities, which deal directly and explicitly with the heritage and experience of black Americans. America's cultural identity and historical perspective has been shaped profoundly by the destiny of Afro-Americans. Consequently, all students--black, white and brown--are served by the program's curriculum. Interdisciplinary in scope and content, Afro-American Studies invites the student to press for questions and answers outside the boundaries of only one particular subject: The historian is forced to be sociological; the artist is compelled to be historical. Like many cross-disciplinary university programs (i.e., Women's Studies, Urban Studies, Ethnic Studies), Afro-American Studies attempts to break down barriers which perpetuate narrow academic perspectives. In doing so, students develop broad-based intellects that can be used in a world still entrapped by rigidly ethnocentric and blatantly racist ideas and institutions.

The Minor Sequence is designed to allow students with varying degrees and types of interest in the black experience to structure an organized series of courses around that interest. Students may use the sequence to think analytically and practically about the relationship between their principal course of study and Afro-American Studies.

**REQUIREMENTS**

**5 courses in Afro-American Studies**

Afro-American Studies 201--Afro-American Studies Colloquium (Required for all minors)

Four elective courses in Afro-American Studies—to be chosen from the following cross-listed courses:

This seminar is required of all minors and may be taken at any pt. during the minor sequence. Organized typically, the course will consider questions (see description) (Stop at 1)

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257
Introducing

A MINOR SEQUENCE IN
AFRO-AMERICAN STUDIES (AASP)

Loyola University

EFFECTIVE: FALL, 1981
Why Minor in Afro-American Studies?

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Students must take five courses in AAS: one required and four electives, two of which must be selected from one department.

1. AAS 201 - Afro-American Studies Colloquim
   This seminar is required of all minors and may be taken at any point during the minor sequence.

2. Four elective courses in AAS - to be chosen from courses cross-listed in the following departments:
   - ANTHROPOLOGY
   - EDUCATION
   - ENGLISH
   - FINE ARTS
   - FRENCH
   - HISTORY
   - POLITICAL SCIENCE
   - RELIGION
   - SOCIOLOGY
IMAGES

A Black Film Series

Submitted by

Carol L. Adams, PhD.

Director

Afro-American Studies Program

Loyola University

September, 1981
IMAGES: A Black Film Series

Summary

IMAGES is a series of Black films which will be screened at Loyola University's Finnegan Auditorium in an effort to focus not only on the portrayal of Blacks in film but on value issues of significance to the contemporary college student. The target audience for these films is actually the entire university and surrounding community. It is hoped that this series will not only stimulate provocative discussion about society values but rekindle an interest in Afro-American Studies at this critical juncture in race relations in America.

The films are a mix of independent and commercial feature length productions. Each screening will be followed by a discussion period facilitated by a well known speaker appropriate to the respective films.
The Afro-American Studies Program at Loyola University grew out of the yearnings of Black students of the 60's to define themselves, study the history of their people and celebrate a rich cultural heritage. The response to the program in its early years was enthusiastic as Black students eagerly availed themselves of courses which legitimized and validated the contributions Black people have made to America and analyzed the impact of the Black presence in this country.

Since the sixties, however Afro-American Studies programs have been under siege across the United States. Lack of student interest, emphasis on more "generic" ethnic studies programs and lack of funds for special programs are the most oft-cited reasons for their demise. The strong social consciousness and activism that characterized the students -White and Black- of the 60's and early 70's is now dormant. The student of the 80's is a product of the "me" generation and tends to approach his matriculation with a singleness of purpose that focuses more on individual success than collective progress.

Loyola University is to be commended for its strong social and ethical thrust and its commitment to maintaining its Afro-American Studies Program despite recent declining enrollments. It is the intent of the proposal submitted here to stimulate and revitalize an interest in Black Studies on the part of the entire Loyola family. This will be the first of a series of carefully planned activities designed to market, if you will, a Program that has yet to realize its great potential.

Using the film medium, various aspects of Black life will be depicted and analyzed not only from the standpoint of the portrayal of Blacks in film but as a technique to encourage the discussion of values of vital importance to the total development of today's student. The films to be screened have broad appeal, relate to many major fields of study at Loyola and should attract a multi-ethnic and multi-disciplinary audience. This is essential if programs such as Afro-American Studies are to be seen as legitimate subjects of academic inquiry rather than isolationist and/or pacification programs.

The Black Film Series has the following objectives...

- To explore the image of Blacks in selected films
- To discuss values as portrayed in these films
- To analyze film as a reflection of society values
The series format will consist of: (1) the film screening (2) analysis by an expert discussant (3) Question and answer/commentary period. The attached list (see Appendix A) includes a tentative list of films and discussants (subject to availability) and identifies the value to be highlighted in each discussion.

So as to attract the widest range of participants possible, the Black Film Series will be marketed aggressively. (Potential audience for each film is identified in Appendix A). For example, prior to the screening of The Education of Sonny Carson, a film which deals with a gifted young man who goes astray and becomes involved with the criminal justice system, special letters describing the film and identifying possible assignments that may relate to it will be sent to faculty in the Departments of Education, Sociology, Psychology, Social Work and Criminal Justice. In addition, press releases will be sent to the university newspaper, Phoenix, and surrounding community newspapers; public service announcements will be sent to local radio and television stations; posters and fliers will be distributed throughout the university and surrounding community.

IMAGES will be a monthly series and will be evaluated continuously. The evaluative model will focus on the quantitative – how many people attended from within and without the university, which film had the largest audience, etc. – and qualitative issues – why a given film was enjoyed or not, whether the discussants were effective, reactions to the format, etc. A draft of the instrument which will be distributed at every screening can be seen in Appendix B.

It is anticipated that the entire series will reach approximately 2500 people. People who will not only be entertained but informed; people who will not be merely spectators but participants; people who will confront their own values and lifestyles and perhaps engage in a process of self-assessment and re-examination catalyzed by the IMAGES series.
BLACK GODS OF THE METROPOLIS: REVISITED

AN EXAMINATION OF NON-TRADITIONAL RELIGIOUS GROUPS IN BLACK CHICAGO

SUBMITTED BY THE

AFRICA-AMERICAN STUDIES PROGRAM

FEBRUARY, 1982
Traditionally, religious expression has been the central facet in Black core culture. It has been sustenance and social outlet, inspiration and activism—the glue that kept an often fragmented community together. The importance of the church began during slavery (when it was the only time Africans were allowed to come together) heightened in the South after slavery (as the social institution that transmitted values, belief systems, rites of passage and continued in the tradition of religious activism during the civil rights struggle of the 60's.

Slaves tended to see "the god of their fathers" as that worshipped by their masters. Fundamentalism, the work ethic and the belief that things would get better "on the other side" sustained the stolen Africans. With the mass exodus of Blacks from the South to the North, we see a continuation of the church's position in Black society but we also see the emergence of new religious forms.

These non-traditional religious groups, often referred to as sects or cults, began to flourish in urban areas of the North as Blacks sought redefinition and reveled in the freedoms and anonymity of the big city.

Several major religious alternatives arose during that period among them the conversion of Blacks to Islam, Judaism and the Moorish Science Temple of America as well as movements centered around single charismatic leaders the likes of Daddy Grace and Prophet Jones.

Today, many of these groups have survived in various degrees, from the steadily dwindling, elderly membership of the Moorish Science Temple of America to the rapidly growing Black
Hebrew movement. A number of them originated and/or developed their strongest membership, in Chicago. What is the theological basis for these religions? What answers do they provide for Black people? Are they bona fide religions or cults? What relevance do they have to the life experiences and freedom quests of Blacks?

To explore these and other questions, a lecture series is proposed: Black Gods of the Metropolis Revisited: An Examination of Non-Traditional Religious Groups in Chicago. This series would feature an introductory lecture which would provide an overview of the Black Church and its role in the Black community. Subsequent presentations would focus on a particular group with a lecture being given by a major spokesperson from the group followed by reaction and group discussion. The following lecture series is proposed:

The Role of The Black Church—Past and Present
Rev. Jeremiah Wright
Trinity

The Moorish Science Temple of America
TBA

The Nation of Islam A.K.A the Black Muslims
Minister Louis Farrakhan

The New Metaphysics
Rev. T.L. Barrett
Universal Life Awareness Church

A House of Prayer for all People - The Legacy of Daddy Grace
TBA

Buddhism in the Black Community
Carolyn Ford
Because this configuration of philosophies and personalities is a rare occasion indeed. It is hoped that this series can be shared and preserved in several special ways:

1. The series could be offered as a course through the university college.

2. The series will be videotaped and made a part of the Afro-American Studies Archives, thus it will be available for classes and research.

3. The papers presented along with an introduction by Dr. Carol L. Adams would be published in a monograph.
Black Gods Evaluation

The "Black Gods" series will undergo a bi-focal evaluation process:

a. Assessment of effort
b. Assessment of effect

Assessment of effort - is a quantitative measure that would take into account the number of participants, the number of people registered for the course through Learning for Living, the amount of publicity fliers distributed, the number of lectures given, etc.

Assessment of effect - focuses on the results of the effort referred to above. In this case it will center around what was learned from the lecture and the participants evaluation of same. Persons taking the course will be tested others will be asked to complete an evaluation form.
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Black Gods Budget
The Loyola-Mellon Awards Review Committee (Dr. Alice B. Hayes [Chairperson], Dr. Thomas J. Bennett, and Rev. Lawrence Biondi, S.J.) is pleased to announce the funding of your project entitled, "Black Gods of the Metropolis: Revisited" in the amount of $2,320.00.

This is less than you requested, but because of the limited funds available we suggest you scale down your honoraria. A typical honorarium of $250.00 with a little extra for your "bigger name" guests could be accommodated with the budget allocated.

You mention presenting the program as a course, and if you are interested in doing this, we think it would be a good idea to discuss this with the Department of Theology and perhaps the Department of History.

Will you please send me within the next week a descriptive statement (under 100 words) that can be used in a press release announcing the award, and in our annual report?

Thank you for your efforts to provide an excellent program for Loyola, and congratulations on winning this award.

ABH:jmt

c.c.: Dr. Thomas J. Bennett
    Director, Office of University Research Services
  Rev. Lawrence Biondi, S.J.
    Dean, College of Arts and Sciences
LOYOLA UNIVERSITY OF CHICAGO

AFRO-AMERICAN STUDIES PROGRAM

SELF STUDY

For

NORTH CENTRAL ASSOCIATION EVALUATION AND ACCREDITATION

JUNE 1984

CAROL L. ADAMS, PH.D., DIRECTOR
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DEPARTMENTAL SELF-STUDY
AFRO-AMERICAN STUDIES PROGRAM

Criterion I.

Goals of the Department - At its establishment, in 1971, the goals of the Afro-American Studies Program were:

1. To make known the many contributions of Black people in all aspects of American life

2. To develop and carry out meaningful research into some of the problems confronting Afro-Americans

3. To participate in community action programs

In 1984, the Program expanded its goals to include the following:

1. Continued course development with immediate plans to develop course offerings in Social Work, Philosophy, Communications and Criminal Justice.

2. More aggressive marketing of the Program to non-Black students.

3. Expansion of the Afro-American Studies Archives.

4. The integration of the Images Film Festival into the Afro-American Studies Program.

5. The sponsorship of conferences in the field that will draw scholars from throughout the city, the region, the state and the country.

6. The development of a long-range plan that would expand the current program and include on-going research in the field.

7. Working with the University community to lessen racism and promote racial harmony.
These goals have been communicated to the University through reports to the Dean's Office, brochures and flyers, in meetings and at public forums.

The undergraduate educational curricula relate to the goals and mission of the University as it seeks to inculcate in Loyola students knowledge about their heritage a desire to be of service in the communities and, a sense of commitment to improving the quality of life for all Americans.

The Afro-American Studies Program has no graduate education component. Our commitment to effective teaching research and other scholarly activity is evidenced not only through the qualifications of our faculty but is reflected as well in the quantity and quality of symposia, forums, etc., that we sponsor; the involvement of our faculty in interdisciplinary educational efforts; the output of Afro-American Studies Program faculty as reflected in papers read, research in progress, publications, etc., the consistent use of our academic skills for community development efforts; and our efforts toward the examination of critical international issues.

The purposes of the program are evaluated continuously now. It is not known to what extent reassessment was a concern of previous administrations. During the third year (1983-84) of the current directorship, goals were redefined as stated above.

Loyola's mission and purposes are the larger framework within which all decisions relating to Afro-American Studies are made. We see the University's commitment to excellence in teaching, research, community service and the dissemination of knowledge as ideals we strive to reflect in our program offerings.
Criterion II.

The Afro-American Studies governance structure operates as follows. The Director has a joint appointment in Afro-American Studies and Sociology, with respect to the former she reports directly to the Dean of the College of Arts and Sciences. The Afro-American Studies Program has an advisory committee composed of faculty, staff from other programs and students. This committee helps make policy for the program. Faculty who teach courses cross-listed with Afro-American Studies are generally hired by the Department through which their course is offered. In some cases, the Department Chair extends the courtesy of involving the Director of Afro-American Studies in the interviewing and selection process. Such an approach is effective because it gives the Afro-American Studies Program input into the selection and it results in the faculty member having a sense of dual allegiance, to the Program and to his/her respective Department. It is a hindrance when decisions are made to hire part-time faculty to teach Afro-American Studies courses and there is no participation with the Director of the Afro-American Studies Program as the person hired is not assessed in relation to the extent to which his experiences and views are in harmony with the expressed goals of the Program. It is also a problem because the faculty member may see no need to involve himself in Afro-American Studies Program activities nor discuss any problems he/she is experiencing with the Afro-American Studies Program Director or the advisory committee.

The current Afro-American Studies Program at Loyola is directed toward academic excellence and social responsibility. It is designed to thoroughly acquaint the student with the history of the Black experience in Africa and throughout the diaspora as well as introduce the central philosophical and theoretical bases of Black activism.
The African past of Black Americans, slavery and its impact on the economic development of the United States, racism and its implications in a multi-ethnic society and the analysis of the Black liberation movement are among the principle focii of the program.

Courses in this program complement any major and have the added benefit of contributing to one's understanding of his own, or another's culture. Communication, accurate historical information and the avoidance of ethnocentric frames of reference are seen as central to the development of positive race and ethnic relations in this country.

The Afro-American Studies Minor

Students must take five courses in Afro-American Studies; the Afro-American Studies Colloquium and four electives. Our first Afro-American Studies minor just graduated in January 1984.

The interest in minors is on the rise and it is projected that the program will have 20 minors by the Fall semester of 1984.

University Mission

Loyola's mission is to be the metroversity of the 80's--a university that responds to the many needs of Chicago metropolis--a metropolis that grows more Black and Hispanic each day. The new complexion of the city demands a citizenry that is sensitive to matters of race and ethnicity. Blacks who have the vision and sense of history required to aspire to greatness and non-blacks who understand that cultural diversity and the multi-ethnic tapestry that is Chicago are strengths upon which to build. If Loyola graduates are to be truly prepared for the needs of the megalopolis, then, they will have to shed the ethnocentricity that has characterized the cultural myopia of the past.
Each year Father Baumhart presents a set of goals. They are seen as supplementary to the goals we have set for ourselves and our departments. Afro-American Studies Program activities can be seen within the context of 3 of the 5 goals set for the current academic year, 1983-84.

1. To assess the needs of the students and patients we serve and to evaluate our response with a view to determining if we are, in fact, meeting those needs.

   We have participated on two special committees formed to assess and develop programs responsive to the needs of minority students, one for undergraduates and the other at the graduate level.

   Special programs have been developed and sponsored by Afro-American Studies designed to improve the academic performance of Black students; the Last Chance Tutoring Center, which offers special needs tutoring before and during exam week and Get In, Get Down & Get Out! A student Survival Conference directed toward showcasing and encouraging the use of learning resources at Loyola.

   Each year we participate in the planning and conduct of the Black Student Leadership Retreat and the LUASA High School Overnight Program.

2. To build up the sense of community among Loyolans by participating in at least one function sponsored by a department other than your own.

   Afro-American Studies worked toward this goal not only by attending activities sponsored by other departments but by the joint sponsorship of programs with them as well. In recent months we have produced the following joint ventures:

   "Black Women in The Corporate Milieu" -- An Annual symposium jointly sponsored with Womens Studies

   "Perspectives in Afro-American Children and Families" Lecture co-sponsored with the Psychology Department

   Poet, Nikki Giovanni, with the collaboration of the English Department and the Dean's Office

   A reception for the cast of "Snooks McAllister Lives at My House" with the Theater Department

   Film and Discussion on Dr. Martin Luther King with Pax Christi

   A lecture by poet and Black studies Professor, Amiri Baraka (AKA Leroi Jones) with the Loyola Society for Peace, Bread and Justice
A host of activities jointly produced with LUASA (Loyola University Afro-American Student's Association) and/or the Black Cultural Center.

Participation in Soup and Substance talks with University Ministry

3. To examine, in whatever way is appropriate, one of the following pressing issues: nuclear armament/disarmament, hunger, feminism; racism.

The afro-American Studies Program explores racism (in theory) in its courses almost by definition but we have also endeavored to impact upon racism (in fact) by participating in the following:

- Discussions with faculty of the School of Nursing regarding race relations problems in the School
- Discussions with members of the Housing Department regarding racial incidents in student housing
- Participation on a committee to recruit more minority students into the Graduate school
- Developing an apparatus whereby Black Loyola Alumni may assist Loyola students and graduates in the workplace where racism abounds
- Including films such as "Black at Yale" and "From Harlem to Harvard," which deal with being a Black student on a predominantly white campus, in the Images film series and conducting post-screening discussions.

The characteristics of the Afro-American Studies Program have changed over time with the changes in administration. The first director concentrated his efforts on establishing the program—setting goals, designing courses, assessing student needs and interests, marketing the program, etc. His successor sought to involve the program in the broader Afro-American Studies community and refining the course offerings. The major triumph of the third director was the development of the Afro-American Studies minor. The current administration has redefined program goals, increased program visibility and student participation and is engaging in new course development, particularly in those departments which offer no Afro-American Studies courses.
Human Resources

The faculty who provide instruction through Loyola University's Afro-American Studies are imminently well qualified, active scholars who engage in research, attend conferences in their respective fields, deliver papers and publish. They include:

**Dr. Carol L. Adams, Director**

Known as a scholar-activist, Dr. Adams is active in both the Illinois Council of Black Studies, where she is President and the National Council on Black Studies. She has delivered papers at the principal conferences in the field: The National Council on Black Studies, the Conference on the Black Family, the Association for the Study of Afro-American Life and History, the African Heritage Studies Association. An applied sociologist, urban planner, a human relations trainer and a consultant in community arts development.

**Dr. Paul Breidenbach, Anthropology**

An expert on Africa, Dr. Breidenbach's field work and publications in the area of African and Afro-American Anthropology have prepared him well.

**Mr. Jonathan Wilson, Theater**

Jonathan Wilson contributes a great deal to the visibility of Blacks at Loyola through the dramatic presentations of the Black Theater Workshop. In addition, he is actively involved in Chicago's theater community with a play currently in production at the popular Victory Garden Theater.

**Dr. Bettye Parker, English**

Dr. Parker is an expert on Black literature. She has edited an Anthology of works by Black women called *Sturdy Black Bridges* and has a work in progress chronicling the life and works of noted Black historian, John Henrik Clark.

**Dr. Martin Okoro, History**

Dr. Okoro received his doctorate from Loyola. A native of Nigeria his practical experience and academic training combine to make him a well prepared and effective teacher.
Because the faculty who teach in the Afro-American Studies Program are all attached to other Departments, their course load with respect to Afro-American Studies is generally one course per term with a few faculty who may teach two at any given time.

It is felt that the faculty is adequate in both number and training and that staff support is ample. Programs and students are appropriate to each other, as the Afro-American Studies Program designs its programs with student need in mind and with a great deal of student input. Many of our special programs are jointly sponsored with student organizations such as the Black Cultural Center and the Loyola University Afro-American Student Association (LUASA).

Financial and Physical Resources

The Afro-American Studies Program does not have adequate financial resources. Since the program's inception, the budget has declined each year despite rising costs and an inflationary economy. Changes within the college have removed many of the discretionary powers of Program Directors and Department Chairpeople with respect to budgetary concerns. There are no set amounts budgeted for travel, speakers or retreat masters which limits the extent to which we can attract quality speakers to our program. There is no money available to attend conferences unless one is a presenter thus faculty cannot stay abreast of current research, etc., in their fields nor be exposed to a climate of scholarly exchange and debate as readily as in the past.

No library budget has been available to the Afro-American Studies Program to assure that publications which enhance the course offerings are present at Loyola. There are assurances, however, that such a budget line will be made available for 1984-85.
Although the offices are still cramped, the physical resources available to Afro-American Studies Program improved considerably with the acquisition of a third office which houses the Afro-American Studies Archives and functions as a resource center and small meeting room. Access to larger rooms, laboratories, computer facilities and media services is never a problem.

**Departmental Services**

The Afro-American Studies Program gathers its faculty from other departments and thus has no budget through which to provide travel money, research grants, student assistantships and the like. The support we offer is more in the area of resources and information dissemination. In 1983, the Program established the Afro-American Studies Archives, a collection of audio and video tapes that relate to the Black experience (see Appendix A). The Archives have been widely used by faculty and students for class presentations and research purposes. They are also used on the Black Perspectives radio show, a student production conceived and developed with the assistance of the Afro-American Studies Program.

The Afro-American Studies Program does a great deal of student advisement and counseling. Whether a Black student is involved in our program or not he/she often views us as the place to go when they encounter difficulties of any type. Recognizing that the Black faculty member on a predominantly white campus is often seen as a role model and confidante by Black students, we assume this responsibility while at the same time referring the student to the appropriate place to resolve his/her problem.

Other faculty and members of the broader community see Afro-American Studies as a resource. We are often called upon to
recommend books, furnish information, speak at churches and
schools and participate in radio and television broadcasts.
Loyola's Afro-American Studies Program has been involved in the
production of a Channel 7 news report on the Afro-American holiday,
KWANZA; two live radio broadcasts from the DuSable Museum on
Black History Month for radio station WBMX; a panel discussion on
school desegregation for WBEZ radio and a host of other programs.
Criterion III

Achievements and Outcomes

PROGRAM DEVELOPMENT

A major achievement of Afro-American Studies has been the expanded program offerings made available to the Loyola Community at both the Water Tower and Lake Shore campuses. The Program has enhanced the intellectual atmosphere through its lecture series and cultural presentations, bringing speakers of international reputation such as Amiri Barkaa (Le Roi Jones), Prince Asiel ben Israel, Nikki Giovanni and Stokely Carmichael. National and local figures involved in politics and community development efforts have also been sponsored by the program and have stimulated healthy debate and analysis, among them: journalist, Lu Palmer; Minister Louis Farrakhan of the Nation of Islam and Mayor Harold Washington.

Most cultural events have been jointly sponsored with the Black Cultural Centers at both campuses and have featured the Muntu Dance Theater, Billy Branch and the Sons of Blues, the West Indian Dance Company, the Ethnic Heritage Ensemble, and many other outstanding talents.

With the assistance of Loyola-Mellon grants, the Program has mounted two programs that met with considerable success—the Images film festival, a series of 8 Black-oriented films and Black Gods of the Metropolis, a lecture series that focused on Black religious expressions that grew out of the urban environment of the cities.

Each year, with the joint sponsorship of Women's Studies, we present a panel on "Black Women in the Corporate Milieu." Featuring successful Black women entrepreneurs the symposium draws its audience from Loyola students staff and members of the broader community as well (see Appendix B).
SERVICES OFFERED

The Afro-American Studies Archives, discussed above, are an important student and faculty service. Each lecture or performance sponsored by the Program is videotaped thus the collection continues to expand.

The Program feels strongly that part of its mission is also to assist minority students adjust to campus life. Since many of these students come from schools which provide little in the way of college preparation, the academic rigors of the University place them under a great deal of stress. Afro-American Studies has developed two programs which address this concern: (1) the Last Chance Tutoring Center which functions during the study days before finals and provides faculty tutors for students in a variety of fields, and (2) the Student Survival Conference (see Appendix C) designed to help students develop good study habits; encourage them to utilize the resources at the University that can help them overcome deficiencies in writing, mathematics, etc., and deal maturely with any human relations problems they may encounter.

Because Loyola students are spread over three campuses and are both residents and commuters, effective communication is sometimes a problem. To bridge this gap, the Afro-American Studies Program developed a newsletter, Drumbeat, which features articles about Black interests and chronicles the activities we sponsor to the University Community.

The radio show, Black Perspectives, is also an important communications vehicle and provides internships and broadcast experiences for students, as well.

RESEARCH EFFORTS

The Afro-American Studies Program Director was asked to be a presenter at the Congressional Black Caucus in September, 1983 as
part of a panel on Black Women and Politics. She chose this forum to announce a major research project she has undertaken, a national study on the Black Female-Elected Official. Research is also continuing on an ethnographic study of a group of Black expatriates living in Israel called the African Hebrew Israelites.

INSTITUTIONAL PROGRAMS

The courses in Afro-American Studies are meant to enhance a student's preparation for the world of work no matter what his major. They exist in most of the major departments of the University and where they do not, they are being planned (see Appendix D). As our Program publicity indicates (see Appendix E), we market our program to all students and have been successful in attracting a multi-racial student mix. Afro-American Studies complements most other majors, particularly for the student who plans to live in one of our nation's large racially changing cities:

- Teachers in a school system that is 80% Black must have an understanding and appreciation for the Black condition.
- Doctors, nurses, psychologists and psychiatrists who would presume to practice in our urban centers must be aware of cultural differences that effect their approach to treatment.
- Sociologists whose research provides the theoretical basis for much of our social policy must cease to see Blacks as "the problem," "culturally deprived," and "pathological" if they are to build the conceptual models for a new society.

The same case could be made with respect to virtually every profession that purports to impact on the urban condition.

As yet, the quality of the Afro-American Studies Program cannot be determined by the positions of its graduates. The minor in Afro-American Studies is only 2 years old and the first graduate
with a minor just participated in the January, 1984, commencement. Currently there are twelve students who are minoring in Afro-American Studies with the number of interested students increasing each semester.

EVALUATION

The Program measures the quality of its teaching efforts through the use of course evaluations, analysis of course materials and teacher observation. The instructional programs is effectively administered and promises to be even moreso now that the advisory committee has expanded to include all instructors in Afro-American Studies courses so as to involve them more closely in the workings of the Program.

The research efforts of faculty are evaluated by the Department in which they are housed. The Program has no resources through which to reward superior teaching or performance except through expressions of appreciation, which we make often.

Part-time faculty must meet the qualifications of the Department in which they are hired. There is no requirement that these hiring decisions be made jointly with the Director of Afro-American Studies and Department chairpeople generally do not feel inclined to do so since they are solely responsible for underwriting the cost of such faculty. On those occasions where we are consulted we look for experience in the field; a doctorate degree; excellent teaching skills, as evidenced through guest lectures, if necessary; and knowledgeability of the literature appropriate for the course they will be teaching. At present, the course offerings in University College are by faculty who have already taught in the program so we are familiar with their teaching skills, however, they too are subject to student course evaluations.
QUALITY of INTELLECTUAL LIFE

This is an area that we have just begun to work on this year. Once again being a Program rather than a Department places us in a unique position as most faculty see their "real" home as elsewhere and do not wish to be bound to two sets of faculty meetings, committee assignments, works in progress, etc. However, at a special in-service this semester, it was decided that we would sponsor some form of Afro-American Studies faculty or student-faculty forum each semester. In the past the intellectual activities that have promoted our interaction have been the lectures, panels, symposia and performances sponsored by the Program. Our assessment has led us to determine that although these activities have been rewarding, they alone are not sufficient to mold us into a strong and unified team.

We have been quite active in scholarly meetings, particularly those of the Illinois Council of Black Studies (ICBS), the National Council of Black Studies (NCBS) and the African Heritage Studies Association. In October, 1984, Loyola's Afro-American Studies Program will host the ICBS annual conference the theme of which will be "Black Studies and Public Policy." The Director of the Program has presented papers at numerous conferences including: the ICBS, NCBS, University of Louisville's Conference on the Black Family, and the Congressional Black Caucus.

Students in the Program have attended conferences in the field at local universities and museums as well as presented papers and participated in essay contests.

Afro-American Studies faculty frequently guest lecture for other departments particularly around issues that involve race relations and/or Afro-Americans. This cross-fertilization is reciprocal as we are supported in our classes and programs by other faculty as well. Our 1984-85 schedule includes a "teach-in" on
South Africa and a symposium on W.E.B. DuBois, both around which we anticipate university-wide participation.

From its inception, Black Studies has had both an academic and social thrust and mission. It grew out of one of the most important and politically successful periods of Black history in the U.S. and cannot be separated from it without severe damage to analytical clarity. Black Studies is rooted in the social visions and struggles of the 60's which aimed at Black power, liberation and a higher level of human life.

A final expression of the relevance of Black Studies is its contribution to the development of a Black intelligentsia and professional stratum whose knowledge, social competence and commitment translate as a vital contribution to the liberation and development of the Black community as a whole. It is at this point that the academic and social missions of Black Studies merge most definitively and become an expression of knowledge self-consciously placed in the service of community, society and, ultimately, humankind.

Committed, then, to academic excellence and social responsibility, Afro-American Studies faculty are community activists. Our faculty members are active in their own neighborhoods, serve on Boards of directors of various not-for-profit social agencies, do volunteer work and are committed to the improvement of the quality of life for all people; Their achievements reflect positively on Loyola's mission because they are not only outstanding teachers but outstanding do-ers as well—they practice what they teach!
Criterion IV
Planning

The Afro-American Studies Program utilizes two planning vehicles: its advisory committee composed of faculty, staff and student representatives and its faculty committee composed of all faculty who teach Afro-American Studies courses. The Advisory group meets quarterly and the newly instituted faculty committee will meet twice a year.

Accomplishments which have grown out of the advisory committee include: the Student Survival Conference, the Last Chance Tutoring Center and the Black Perspectives radio program. New developments which will unfold as a result of the Faculty Committee will include a revised Program brochure, increased publicity for the minor, greater input from part-time faculty and the institution of faculty forums that address faculty research efforts and interests.

The program foresees the need for more faculty as we develop courses in Social Work, Communications and Physical Education. We would like to see the Images Film Festival become a regular Program feature and plan to expand the Archives collection considerably.

Our long range goal is to add a research arm to the Program and acquire staff and facilities appropriate to this function. Such a move would be financed through grant support as well as greater University support. We see the continued existence of the program as a major concern since so many institutions of higher education have discontinued there programs.

Loyola is to be commended for making the decision to retain Afro-American Studies when clearly they could have disbanded the program with little resistance. Indeed, a number of institutions in the state dissolved their programs after the fervor of the
sixties and early seventies diminished. It would appear that such institutions had no serious belief in and commitment to Afro-American Studies as a substantive intellectual field worthy of academic inquiry. Since they began as pacification, when pacification was no longer required, they saw no need to continue. Attempts to justify such decisions often mentioned declining enrollments as a factor but that seems to be a criterion not utilized across the board. Few universities would consider discontinuing English, Education, Classical Studies and the like even though the majors in these fields continue to decline. That is because such programs are seen as "real" academic disciplines. As liberal arts institutions of higher education decry the job orientation of students today and interpret their preoccupation with job opportunity rather than knowledge as "careerist," one might characterize the university that ceases to educate the total person, as a reaction to economic considerations, as "tuitionists."

Except for the Afro-American Studies Colloquium, the courses that constitute the Afro-American Studies Program are all cross-listed with other Departments. They are not a duplication, however, they could conceivably be offered in the absence of the Program. The question is--would they? All evidence seems to support the motion that successful Afro-American Studies Programs need focus, direction and leadership from someone who understands and, is committed to, the field. Departments need strong encouragement to offer these courses otherwise they would have done so long ago. In addition, they often need assistance in locating qualified instructors should they not have such expertise within the Department as well as in the area of curriculum development.

Much of our real work remains ahead of us, as it is important that Black issues and concerns not be ghettoized into Afro-American Studies courses but be mainstreamed into the American educational tradition that might be rightfully called White Studies.
Preliminary review discloses that the works of Black authors are still not included in Literature courses; the scientific discoveries and advances of ancient African civilizations continue to be omitted from the Physical Sciences, the medical advancements of Blacks remain ignored in Nursing and Medicine and the role of Blacks in developing the world's major religions are omitted in theological studies. In short, Afro-American Studies must see as part of its mission the correction of omissions and distortions so long a part of academe that there is no will to revise these errors even once they are discovered. That promises to be a formidable task.
The Afro-American Studies Program suggests the following strategies to improving student writing:

1. Assigning papers frequently
2. Designing essay examinations as opposed to short answers
3. Referring students with writing difficulties to the clinics
4. Communicating to students what is expected of them with reference to form, structure, content etc. and letting them know what proper spelling and grammar are required
5. Encouraging student participation in essay contests in the field such as those sponsored by the Du Sable Museum, the African Heritage Studies ASSOCIATION, THE National Council on Black Studies, etc.
6. Encouraging students to write articles for Drumbeat
7. Including a writing workshop in next year's Student Survival Conference.
You have been working with the Black students and have opened channels of communication. You should be commended for your efforts. I have seen the positive results of these meetings. It has been a pleasure working with you and seeing the commitment you have given to the Black community here at Loyola. The Black students have made positive comments about your willingness to meet and the information that you have shared with them.

I need to comment on what I feel will be a major setback to some of the accomplishments of the office of the Black Student Advisor. The Black Student Advisor’s position is being advertised as "bachelors required and masters preferred. This is humiliating and embarrassing. With one swift stroke of the pen, Loyola has set back the accomplishments of the office of Black Student Advisor 5 or more years. It cuts the credibility of the position and makes a major comment that I don't think should be made, ie. Every Assistant Dean position in the student affairs division (Assistant Dean of Students; International Student Advisor (LSC), Hispanic Student Advisor (LSC), Director of Recreation (MC), Director of Student Activities (LSC), all require a master's degree. Other divisions in the university (Assistant Dean, University College) required a master's degree. (10 years ago when I applied for the Black Student Advisor position it required a master's degree). During the entire compensation process and the upgrading of positions university-wide, the committee was looking for consistency.

Today in 1986 the position's credibility is thrown out. Building up the position to a respectable level in the eyes of the students, Loyola University, and other educational institutions, is being disregarded. It jeopardizes the credibility of the position with other educational institutions and companies. The requirements for the position now means that any secretary at Loyola with a bachelors degree qualifies and can become Assistant Dean, every graduate with a bachelors degree qualifies to become Assistant Dean. (Excuse me, only the position that works with the Black community—not any other Assistant Dean's position at Loyola). Even if the intent is to hire a person with a master degree, all people with bachelors degree qualify.

It bastardizes the position and it is highly insulting not only to me, but to the Black community as a whole. It states that all other Assistant Dean positions in Student Affairs (including the Hispanic Student Advisor) and in the university, require a masters degree, because an Assistant Dean is an administrative position that requires a qualified professional. To the Black community it states 3 things. (1) The highest ranking position held by a Black professional at Loyola and the only Dean's position held by a Black will be downgraded, because the probability is that another Black will be hired to fill that position. (2) for you, the Black community, the position does not require a highly qualified professional and (3) Loyola has to lower its standards because there are no educated Black professionals...
to do the job. I know Loyola does not want this communicated to the Black community and does not want this advertised locally and nationally.

This act of requiring just a Bachelor's degree points out the gross insensitivity to the Black community. I became aware of the position announcement after it was submitted to personnel. I expressed my concern at that instant and the reason given was to protect the other Water Tower Staff member in our department. That particular situation should have been corrected years ago to give that position the respect and credibility it should have and to bring consistency to the entire Student Services department. Nevertheless, this should not be justification to downgrade another position and jeopardize the many accomplishments of the Office of the Black Student Advisor. Also, having someone come in with a Master's degree may be perceived as a threat to certain Water Tower Campus Dean of Student staff members, but their insecurities should not be used as a reason to degrade the Black Student Advisor's position and not giving it the respect it deserves and needs.

My last request as Black Student Advisor is a very strong one. I am not concerned so much that changing the position requirements is a major insult to me and the things I have attempted to accomplish, but what this change suggest to the community within Loyola and others. Do not tear down what has been accomplished thus far and do not tell the students and the Loyola community that this is not a credible position. Please tell the Black community, the Loyola community, and the educational community that this is an administrative position that is held by a qualified professional. Do not make it a useless farce. Some damage may already have been done with the recent Loyola job release. Please stop it, make a correction, state, if necessary, that it was a typographical error. Reassure the Loyola community that the Black Student Advisor's position is also an Assistant Dean position and that it is a professional administrative position, held by a capable qualified professional with at least a Master's degree. It will also be consistent with all the other Assistant Dean of Student positions in the Student Services division advertised in the past—requiring a Master's degree.

I hope you will act swiftly on this matter. Do not turn back the hands of time and the progress made thus far. In my opinion, and as I stated during the compensation process, I don't think a person with a Bachelor's degree can handle the position of Assistant Dean of Students. I hope you feel the same way. Please contact me if you have any questions or comments. Thank you.

cc: Joan Steinbrecher, Ph.D.
Dean of Students (WTC)
Our Mission

The African American Studies Program is committed to a student-centered approach to program development. We believe that the foundation for a productive life is embedded in the educational enterprise. It is within this framework that the African American Studies Program seeks to nurture our students' intellectual, creative, and emotional growth.

At the completion of the African American Studies minor, a student will be capable of demonstrating specific learning outcomes:

- Understand the prevailing theories and methods utilized in compiling and analyzing historical, sociological and anthropological data as they affect the African American experience.
- Comprehend the history of public education and major social movements in America as viewed within the broader context of the African American experience.
- Evidence a grasp of the nature and content of early African American literary genres, such as the slave narrative, fiction and dialect poetry. The student will also be familiar with contemporary African American voices in literature and Black literary theory.
- Demonstrate familiarity with the nature of politics and their
The African American Studies Program, inaugurated in 1971, was the earliest of the interdisciplinary minor programs at Loyola University. It offers a wide array of course selections that are strongly compatible with majors, other minors, and other areas of study.

The African American Studies Program curriculum examines history, politics, religion, popular culture and several other dimensions of African Americana. Thus, the program attempts to reflect the totality of the African American experience.

"The Black experience in America is inherently the foundation of the material that has been presented to me in the African American Studies Program at Loyola. I feel that all students should be presented some facets of that experience."

Program Objectives

At the completion of the African American Studies minor, a student will be capable of demonstrating specific learning outcomes:

- Understand the prevailing theories and methods utilized in compiling and analyzing historical, sociological and anthropological data as they affect the African American experience.

- Comprehend the history of public education and major social movements in America as viewed within the broader context of the African American experience.

- Evidence a grasp of the nature and content of early African American literary genres, such as the slave narrative, fiction and dialect poetry. The student will also be familiar with contemporary African American voices in literature and Black literary theory.

- Demonstrate familiarity with the nature of politics and their
Requirements for the Minor

The African American Studies Minor consists of five courses: AASP 201 and four electives, only two of which must be chosen from a single department among those listed below. Selected topics courses in other departments are also cross-listed with African American Studies whenever the topic is pertinent.

Courses of Instruction
AASP 201 African American Studies Colloquium
AASP 312 African American Leaders and Leadership
AASP 326 African American Authors
AASP 396 African American Theatre
AASP 398 Psychology of Racial and Ethnic Experience

Other Courses
AASP 104 Gospel Choir (MUTH 104)
AASP 122 Race and Ethnic Relations (SOCL 122)
AASP 156 Introduction to Jazz (MUTH 156)
AASP 158 Introduction to Gospel Music (MUTH 158)
AASP 213 Peoples of Africa (ANTH 213)
AASP 214 African American Anthropology (ANTH 214)
AASP 218 African American Politics (PLSC 218)
AASP 228 Sociology of the African American Experience (SOCL 228)
AASP 250 Inequality in Society (SOCL 250)
AASP 251 African American Art (FNAR 251)
AASP 252 African American Art II (FNAR 252)
AASP 253 Women: A.A. & White 1775-1968 (HIST 253, WOST 253)
AASP 254 History of African American Music (FNAR 250)
AASP 287 African American Literature (ENGL 282)
AASP 288 African American Religion in America (THEO 276)
AASP 309 French African American Literature I (FREN 309)
AASP 311 French African American Literature II (FREN 311)
AASP 332 Education of the Urban Child (CURR 332)
AASP 340 International Relations of Africa (PLSC 340)
AASP 342 African Political Systems (PLSC 342)
AASP 363 Civil War and Reconstruction (HIST 363)
AASP 372 Crime, Race, & Violence (PLSC 372, CRMJ 372)
AASP 379 African American History to 1865 (HIST 379)
AASP 380 African American History Since 1865 (HIST 380)
AASP 386 African American History to 1600 (HIST 380)
AASP 387 African History Post 1600 (HIST 387)
AASP 389 African American Literature (ENGL 389)

Loyola University of Chicago is an equal opportunity educator and employer. This brochure is effective 4/94.
The Faculty Mentoring Program

The African American Studies Faculty Mentoring Program, launched in Fall 1993, was designed to provide a comfortable and supportive environment for new African American students. We know that the encouragement of volunteer faculty mentors will create meaningful, long-term relationships with students, and will increase the number of African American students who successfully complete their academic programs.

For further information about African American Studies at Loyola, please contact Ayana Karanja, Ph.D., Director African American Studies Program
6525 North Sheridan Road
Chicago, Illinois 60626
(312) 508-3670
"The overall goal of our program strives to spark a robust curiosity in students such that they come to view the acquisition of knowledge as a life-long endeavor."

- Dr. Ayana Karanja
Director

African American Studies
(now Black World Studies)

Course Descriptions

Spring 1997
Faculty
Cheryl Johnson, Ph.D.
Director, Afro-American Studies
Assistant Professor, History
Paul Breidenbach, Ph.D.
Associate Professor, Anthropology
William Davis
Director, Upward Bound Project
Instructor, Curriculum and Instruction, Education
Sandra Lee, Ph.D.
Lecturer, English Department
Kathleen McCourt, Ph.D.
Assistant Professor, Sociology
Fred Onyeoziri, Ph.D.
Lecturer, Political Science
Jonathan Wilson
Instructor, Theatre Department
Fr. Claude Souffrant, Ph.D.
Instructor, Modern Languages

Affiliated Staff
Charles Taylor
Black Student Advisor
Tillman Terry
Director, Educational Opportunity Program
Casi Shorter
Housing Office
Philip Davenport
Assistant Director, Financial Aids
Josephine Harris
Secretary, Afro-American Studies Program

Student Organizations
LUASA Loyola University
Afro-American Student Organization
(Lake Shore and Water Tower)
BCC Black Cultural Center
(Lake Shore and Water Tower)
The Underground Express
Black Student Newsletter Staff
EZE Epsilon Zeta Epsilon
Black Service Fraternity
Black Women's Rap Group
For additional information contact
Afro-American Studies Program
274-3000, ext. 488 or 489
Damen Hall, Room 201
The Afro-American Studies Program is dedicated to the scholarly investigation of the black experience in the diaspora, with emphasis on North America. Several courses also aim to examine the African background from whence the peoples of the diaspora sprang. Knowledge of the black experience is crucial for blacks, but the examination of the reciprocal impact of that experience on other communities is equally crucial for non-blacks. Over seventy-five years ago the eminent black scholar and activist W.E.B. Du Bois wrote: “The problem of the twentieth century is the problem of the color line.”

As much progress as America can point to in the area of civil rights legislation, affirmative action, and equal opportunity, Du Bois’ statement remains a prophetic one. It was partially to redress the “problem of the color line” that black student struggle in the nineteen sixties and seventies culminated in the establishment of programs and departments concerned with the investigation and analysis of the Afro-American experience.

Afro-American studies is, by definition, interdisciplinary. Thus, a major charge of the Afro-American Studies Program here at Loyola is to coordinate and develop relevant departmental offerings in a variety of academic disciplines. A second purpose of the Program is to strive to make visible to the entire University community the accomplishments and aspirations of Afro-Americans. The Afro-American experience has been a central theme in the evolution of American Society: black people have been givers as well as takers, actors as well as reactors. Thirdly, the Program provides a support service for the Afro-American Community at Loyola. The existence of the Program supports Loyola’s dedication to the education of the whole person, its commitment to the urban Chicago community, its historical tradition of extending an education to excluded groups in an effort to turn out graduates who, in whatever field, would be sensitive to the need to create a society responsive to all its population.

Loyola University of Chicago is an equal oppor

### Courses

#### Anthropology

**380. Peoples of Africa**

This course introduces the student to the rich and varied life-ways of African peoples in both traditional and current settings. A topical survey of values and institutions characteristic of African culture (with a stress on West Africa) is presented. Major attention is devoted to the importance of kinship, religion, the expressive arts, economic adaptations, and political forms in the life of these peoples. The impact of European colonialism and the African response to it is viewed in the light of the rapid change and diversity of culture found in Africa today.

**381. Afro-American Anthropology**

This course introduces the student to cultural patterns distinctive to Americans of African descent. It considers the historical contributions of African culture, the role of slavery, and a continuing theme of racism, in the formulation of these patterns. The creativity and great diversity of the Afro-American community is considered through a topical survey which stresses family and kinship, religion, language, expressive arts, and the relationship of the Afro-American to the larger political and economic structures of this country. The Afro-American contribution to what is now seen as characteristically “American” is also underscored.

### English

**283. Studies in Ethnicity**

Selected works grouped around the nucleus of national, racial or religious experience. Each time this course is offered the particular topic is designated by a subscript. E.g., Afro-American, the Harlem Renaissance, Modern Black Fiction, etc.

### History

**379. Afro-American History to 1865**

An examination of the history of Afro-Americans to 1865.

**380. Afro-American History Since 1865**

An examination of the history of Afro-Americans since the late 19th century. Semester I examines selected works from the late 1800’s to the 1920’s. Semester II concentrates on select plays from the 1930’s to the present.

### Theatre

**395. Seminar in Afro-American Theatre I & II**

A study of the plays of Afro-American playwrights since the late 19th century. Semester I examines selected works from the late 1800’s to the 1920’s. Semester II concentrates on select plays from the 1930’s to the present.

### French

**311. French Black Literature**

### Sociology

**122. Race and Ethnic Relations**

Relationships among various ethnic and racial groups in America, patterns of assimilation and mobility, and inter-ethnic conflicts and coalitions. Although the perspective is historical, contemporary data will be used to explore the question of the persisting impact of ethnicity. Special attention will be paid to the relationship between ethnicity and social class.

**250. Inequality in Society**

An examination of the process and resulting structure by which people become differentiated from one another and arranged in graded status with varying degrees of wealth, power and prestige. Emergence and maintenance of social classes, class conflict, social mobility, and changes over time in the system as a whole. Attention will be given to the most influential classical tradition dealing with stratification (e.g., Marx and Weber), as well as to modern theories about the functions and dysfunctions of various stratification systems and even of stratification itself in terms of society’s basic need to allocate its resources and yet achieve...
PROPOSAL FOR A
MAJOR IN BLACK WORLD STUDIES
Loyola University Chicago
Chicago, Illinois
Spring 2005

In March 2005 the Director of Black World Studies began a series of meetings with members of the Black World Studies Advisory Board: The Program Development Committee members are Dr. Ayana Karanja (Black World Studies), Dr. Suzette Speight (School of Education), Dr. Jonathan Wilson (Theatre Department), Dr. Susana Cavallo (Chair, Department of Modern Languages and Literatures), and Kanika Batra (former Graduate Assistant), Black World Studies. The goal of these meetings was to formulate a strategy to develop a Major in Black World Studies, emergent from the current Black World Studies Minor program, now in existence for thirty-five years.

Overview
This document proposes a change in the existing Black World Studies (BWS) program from a Minor only program to a Major/Minor program in Black World Studies. The BWS Major will offer three areas of emphasis or specialization. 1) History; 2) Literature, Culture, and the Arts; and, 3) Social Science. In consideration of the growth of interdisciplinary study across Catholic and non-Catholic colleges and universities around the country, this document argues that the Major in BWS will reinforce the alignment of the College of Arts and Sciences’ Majors programs with Loyola University Chicago’s mission and concern for academic excellence. This document offers a Rationale for the new Major, including a discussion of why the College of Arts and Sciences should support this addition of a Major in Black World Studies at this very significant juncture of 50 years since the inception of such programs, nationwide. This document offers a Mission statement for the purpose of creating the Major, describes the Curricular Design, offers a list of Faculty committed to affiliation with the BWS Major and the success of the new program, as well as a statement on Governance.

The BWS Committee began with five essential principles that framed its subsequent discussions and proceedings: 1) to work out details within a particularized framework for the major; 2) to engage a research effort which examined curricula at colleges and universities rated as academically comparable to or above Loyola University Chicago—special attention was given to institutions within Chicago; 3) to ensure the alignment of BWS goals and curriculum with Loyola’s articulated mission, emphasizing courses which reflect the knowledge, skills, values and experiences highlighted in Loyola’s Core Curriculum and Mission Statement; 4) to utilize existing Loyola resources to the fullest extent; and, 5) to determine non-existing but needed resources for the proposed BWS Major.

Rationale
We have researched the relevant issues and contextualized our proposal within the spectrum of local and national programs of a similar nature. (See Appendix A, “Research on Universities”). While our proposed Major bears similarities to many of these programs, our vision of a Black World Studies Major is grounded in a concern for, and a commitment to, the Loyola mission of social justice and service, and expresses our
dedication to critical pedagogy and a transformative curriculum. We believe that a BWS perspective of history, the humanities, and social sciences is essential to the educational process for all Loyola students who are preparing for a life of social responsibility, good citizenship, and intellectual engagement as agents of social change. By adding a Major option to the current Black World Studies Minor, Loyola University Chicago would join other Catholic and non-Catholic colleges and universities in the US that have enhanced their African-centered curricula to include either a major or graduate study. The Committee has thoroughly investigated curricula across a number of Jesuit Catholic, Catholic, and non-Catholic colleges and universities and considered the most highly esteemed among them as models in the curriculum outline for the proposed BWS Major. Not only is the proposed Major existentially significant, it is also symbolically meaningful and marketable. It is important that Loyola University Chicago be counted among such programs within the larger academic community. These programs include, but are not limited to, those existing at Marquette, Fordham, DePaul, Notre Dame, New York University and Boston College (See Appendix A, “Research on Universities”). At this time faculty from eleven departments have consented to have their name listed in affiliation with the proposed BWS Major, to continue offering courses and develop new ones where possible. (See Appendix B, “Faculty committed to offering courses in the BWS Major”).

"... in some fields ‘interdisciplinary’ is becoming the norm, especially in medicine and anthropology; but also in the return of area studies given the rise of discourses of globalization and the new realization of our relative ignorance about the world in light of the 9-11 events. This may suggest that universities will place new priorities on interdisciplinary work. . . ."1

The Committee strongly believes that the significance of the study of Africa and her Diaspora grow more relevant for students when we provide a theoretical framework within which to assess issues confronting the people of Africa and those of African descent around the globe. With a shortage of clean water and dwindling food supplies, famine, war, and disease scourging the Continent of Africa and other regions of the Black world there is considerable urgency in our effort to educate a critical mass of the young in our society. We are challenged to educate them, notwithstanding race and ethnicity, for they will inherit the task of finding solutions to these problems, and must be equipped with the necessary knowledge, critical thinking tools, and values with which to address these monumental concerns. We agree, with cultural critic bell hooks, who states in Teaching to Transgress: Education as the Practice of Freedom (1994), that “The classroom remains the most radical space of possibility in the academy.”

Mission
The proposed Major in Black World Studies (BWS) is strongly interdisciplinary and functions as the central academic program within Loyola University Chicago through which students may systematically and cohesively study the culture historical, political, religious, economic, and artistic expressive formation of societies on the continent of

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Africa and throughout the Black world. The proposed BWS Major gives considerable emphasis to constructions of race, racialization, representation, and the constitution of racial identity within social and theoretical frameworks. Through the delivery of its curriculum, the proposed BWS Major recognizes the central role played by race in various world arenas and focuses upon demystifying the significance of race as a major social category often negatively impacting the life chances for success among individuals of African ancestry.

The proposed BWS Major engages critical race theory, gender studies, and other forms of intellectual inquiry and exploration as tools through which to deliver its curriculum. The Capstone/Internship\(^2\) required of all BWS Majors presents an opportunity for meaningful and early civic engagement in the lives of BWS students through "real-world," on-the-ground experience and supports their preparation for life in a complex world where good citizenship is to be valued, no matter their life-path.

**Distinctive Nature of the Proposed BWS Major**

Founded in 1971, Black World Studies is the oldest interdisciplinary program offered at Loyola and one of the first established in the U.S. Given current advances in interdisciplinary pedagogy around the globe and particularly within the U.S., the proposed BWS Major is contemporaneous with this direction and fulfills the curricular needs of students from diverse backgrounds by offering 4 interdisciplinary, required Foundation Courses as well as a concentration in one among three clusters: History; Literature, Culture, and the Arts; and the Social Sciences (the latter two clusters are inherently interdisciplinary), as well as a Capstone/Internship (33 hours total). The proposed BWS Major builds upon the existing BWS Minor which consists of 5 courses, one of which is required, BWS 101 (formerly 201). Of the remaining 4 courses in the Minor, 2 must be selected from the same discipline. The interdisciplinary nature of BWS promotes and gives life to fundamental Jesuit pedagogic goals which include the acquisition of knowledge, skills, and values that are necessary dimensions of a life lived for and in the service of others. Given the uniqueness of such a vision for learning and for life, it is our belief that this opportunity should be extended to the broadest possible range of students, across ethnicities, both traditional college age and returning scholars.

Implementation of the proposed BWS Major will be enhanced as a result of the fact that the BWS Director is a founding member and Chair of the Chicago Council on Black Studies (CCBS). CCBS celebrates its 10\(^{th}\) year in 2006 and maintains affiliation with the National Council on Black Studies (NCBS), the latter of which has set forth curricular recommendations and guidelines for Black Studies programs nationwide. The CCBS membership includes scholars and administrators from all of the major colleges and universities in the Chicagoland area. These scholars and administrators have critiqued the

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\(^2\) In addition to an Internship or Service Learning experience this requirement for the BWS Major may also be met through a travel/study experience in Africa, the Caribbean, or South America. Students must interview with the Program Director and complete an Application Form for Internship placement or travel/study in Semester 6 in preparation for Semester 7 registration. The Capstone requires written permission of the Program Director, and carries with it a 20 -25 page Research/Writing Report for successful completion.
BWS Major proposal, and shared the document with peer scholars, eliciting their comments. Their collective feedback has been incorporated in this document. The BWS Major program herein proposed for Loyola University Chicago articulates closely with local and national best practices in Black and Africana Studies programs as it does with the NCBS undergraduate curricular design for Black Studies Majors.

**Internal and External Market for Students**

Through the enhancement of the Black World Studies program, Loyola can build on its existing reputation as an excellent Jesuit university sensitive to race, class, and gender differences. The University’s reputation for academic excellence will be significantly enhanced by offering a BWS Major. While our proposal research includes colleges and universities across the nation, focusing within the city of Chicago we know that all of the 4-year universities offer, at minimum, a Major in African American/Black Studies—and all but one of these are full-fledged departments. A recent report on student enrollment indicates that students of African heritage comprise about 7 per cent of the total student population within the LUC community. The option of a Major in BWS will heighten Loyola’s ability to attract students of color and others to the University, not exclusively to gain access to the new major, but also in response to the more subtle suggestion that a major such as BWS provides for the presence of a critical mass of students and faculty of diverse ethnicity and in recognition of and testament to the globalization and interface of world communities. For non-Africa descended students, a BWS Major would be a uniquely convenient opportunity to explore the historical and social dimensions of a local, national and international culture different from their own.

**Learning Outcomes for the Major as a Whole**

The proposed BWS Major would enhance the opportunity for all students to achieve greater breadth and depth in this field of study in keeping with the globalization of knowledge. The Committee seeks to utilize the existing disciplinary expertise at LUC to a fuller extent than in the past towards the implementation of the BWS Major by bringing into curricula offerings courses that have a significant focus on global issues affecting Africa and her Diaspora. These courses would be permanently cross-listed with BWS, assuring their regular availability through the academic departments of their origin. In addition, the proposed BWS Major stimulates critical thinking, the acquisition of new knowledge, values, and skills through an exploration of racial and historical dynamics affecting the formation of multiple discourses and disciplines. A specialization in one of the three areas of concentration offered within the new major would be a requirement for all students seeking this course of study. The three areas of specialization have in common critical thinking and research skills as well as values of civic engagement, understanding diversity and promoting justice. The proposed BWS Major also offers the benefit of cross-disciplinary expertise as the Committee has identified nearly 30 faculty members from various disciplines who wish to hold affiliate status in the BWS Major and:

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3 Northwestern University boasts a Department of African American Studies and offers the B.A., M.A., and Ph.D. DePaul University, University Illinois Chicago, Roosevelt University, and Chicago State University each have a Department of Black, African-American and/or African Diasporic Studies. The University of Chicago’s Committee on African and African-American Studies makes it possible for students to major in African American studies from undergraduate study through the Ph.D., within various disciplines.
whose course offerings match the foci of the program. (See Appendix B1, “Department Chairs in Support of BWS Major Proposal”). At completion of the BWS Major, students are expected to be able to:

- Present themselves as informed, balanced, and knowledgeable in dialogues concerning the historical, sociological, literary, and cultural dimensions of black life and culture in the US and in specific African contexts;
- Comprehend and articulate some of the ways in which the history of the enslavement of Africans in the West is related to racialized practices in the US and elsewhere;
- Demonstrate proficiency using a range of research modalities and models in the study of the Africa and the Black world;
- Conceptualize themselves as resources of information and knowledge to be shared with others across categories of race, class, gender and political persuasion.

**Curriculum Design**

The proposed BWS Major is designed with the typical undergraduate student and professional student in mind. By “professional student” we mean one who envisions himself or herself as entering those fields labeled professional (i.e., law, medicine, social work, teaching, etc.). While its broad interdisciplinary focus, diverse course offerings, and areas of specialization will undoubtedly attract traditional undergraduates, the option of credit hours for professional advancement will attract professional students as well. This major has potential to educate individuals working in social and public service organizations who seek to enhance their awareness of racial and cultural differences and human commonalities. The classroom interactions between these two categories of students would enable traditional students to become aware of career options to which a BWS Major might lead.

**Bachelor of Arts Degree:**

**Major in Black World Studies**

The BWS Major requires 33 credit hours and consists of 11 courses. 1) 12 credit hours, or 4 new *Foundation* courses, including the Capstone/Internship Experience will be mandatory for those wishing to major in BWS. 2) 12 credit hours, or 4 *Concentration* courses are required; and, 3) 3 *Electives*, or 9 additional credit hours complete the BWS Major:

**BWS Major Concentrations:**

*History
*Literature, Culture, and the Arts
*Social Sciences
I. 4 Foundation courses:

All required
1. Introduction to Black World Studies (BWS 101)\(^4\)
2. Culture, Language, and Performance (BWS 201)\(^5\)
3. Research Methods in Black World Studies (BWS 304)\(^6\)
4. Capstone Requirement. (BWS 397)\(^7\)

II. 4 Concentration Courses to be chosen for specialization in any one of the following three areas:

Select four courses from either History, Literature and the Arts, or Social Science.

A) History Concentration
Courses currently available:
Civil War and Reconstruction (BWS 363 / HIST 363)
African American History to 1865 (BWS 379 / HIST 379)
African American History Since 1865 (BWS 380 / HIST 380)
African History to 1600 (BWS 386 / HIST 350)
African History Since 1600 (BWS 387 / HIST 351)
US History: Rebels and Reformers (BWS 388 / HIST 381)

B) Literature and the Arts Concentration
Courses currently available:
African American Literature (BWS 282 / ENGL 282)
Advanced Study of African American Literature (BWS 389 / ENGL 389)
Francophone Literature: Africa and the Caribbean (BWS 280 / LITR 280)
Francophone Literature (in French) (BWS 309 / FREN 309)
African American Theatre (variable title) (BWS 396 / THTR 396)
Jazz Band (BWS 109 / MUSC 109)
Introduction to Jazz (BWS 159 / MUSC 156)
Introduction to Gospel Music (BWS 158 / MUSC 158)
African American Art (BWS 251 / FNAR 251)
History of African American Music (BWS 254 / MUSC 250)

C) Social Sciences Concentration
Courses currently available:
Race and Ethnic Relations (BWS 122 / SOCL 122)
Contemporary African Cultures (BWS 213 / ANTH 213)
African American Anthropology (BWS 214 / ANTH 214)
Anthropology of Race and Ethnicity (BWS 361 / ANTH 361)
Crime, Race, and Violence (BWS 372 / CRMJ 372)
International Relations of Africa (BWS 340 / PLSC 340)

\(^4\) New Course and change in course number, formerly BWS 201.
\(^5\) New course for BWS Majors. Prerequisite, BWS 101.
\(^6\) New course for BWS Majors.
\(^7\) The Capstone (BWS 397) is a new course and a requirement for BWS Majors which may be fulfilled through an Internship or study in Africa, South America, or the Caribbean.
Sociology of African American Experience BWS 228 (SOCL 228)
Inequality in Society (BWS 250 / SOCL 250)
Psychology of Racial and Ethnic Experience (variable title) (BWS 398 / PSYC 398)
African American Politics (BWS 218 / PLSC 218)

III. (3 Electives)
Select any three courses
Acting Theories and Technique (BWS 266 / THTR 266)
Characterization (BWS 269 / THTR 269)
World Cultures (BWS 271 / ANTH 271)
American Black Men (BWS 361 / SWK 361)
Psychology of Oppression (BWS 435 / CPSY 435)
Gospel Choir (BWS 104 / MUSC 104)
Art of Africa and Oceania (BWS 355 / FNAR 355)
African Political Systems (BWS 342 / PLSC 342)
The Electives requirement, totaling three (3) courses, may also be selected from Concentrations NOT chosen by a student.

Resources Needed for Proposed BWS Major:
- Provision of 2 tenure-track, joint/dual appointment faculty lines in BWS—one in year two and one in year three following establishment of the Major.
- Dedicated budget line for a BWS Program Graduate Assistantship.

The BWS Curriculum Development Committee believes that while BWS has maintained its focus on an interdisciplinary learning experience, in keeping with the market demands and potential career opportunities for BWS Majors there is a need to offer tracks in disciplinary specializations, as shown above, and to expand upon them, as shown below in the articulation of new programmatic growth through two new faculty lines. While respectful of the disciplinary specializations offered by various departments in CAS, the Committee observed that the proposed BWS Major would be unique in addressing a combination of philosophical, racial and ethnic concerns with existing disciplinary strengths and proposed new faculty lines. Selected areas of expertise for proposed new faculty are the result of research and survey efforts drawn from extant Black and Africana Studies programs in Chicago-based colleges and , as well as those listed in Appendix A.

New Faculty Lines
In order to enlarge and further diversify the curriculum for the proposed new BWS Major, two tenure-track faculty lines would be requested to cover academic areas and bodies of knowledge not currently available within existing Loyola curricula offerings. The proposed new faculty lines would necessarily be joint/dual appointments. New faculty would be responsible for the delivery of curricula within the BWS Major and would teach courses in departments consistent with their expertise and academic discipline.
Year One: Status Quo (no faculty hires).
Year Two: Faculty line (1) Associate level – Specialization/Black World Ethnomusicology.
Year Three: Faculty line (2) Assistant level – Specialization/Africana Folklore

Affiliate Faculty
BWS will continue to work in close cooperation with faculty who currently offer courses that cross-list with BWS and who represent departments and programs across various disciplines and special areas. It is our desire that these and other faculty will develop additional courses for students pursuing the proposed BWS Major. A list of Loyola University Chicago faculty whose interest in a formal teaching affiliation with the proposed BWS Major is attached. (See Attachment B, “Faculty committed course offerings in the proposed BWS Major”).

Governance and Staffing
As is the case for other interdisciplinary majors and minors in liberal arts and sciences at Loyola University Chicago, the administrative supervision and ultimate oversight of the proposed BWS Major will reside in the College of Arts and Sciences (CAS), under the authority of the Dean. The BWS Major will retain the Academic Advisory Board structure now in place for the Minor. The current model of shared secretarial assistance to the BWS Major and other programs/departments would prevail.

Program Assessment
Program assessment and review will be conducted by the Black World Studies Advisory Board 4 years following program start up. Student Learning Outcomes in the Major and related course goals and evaluations of courses will be the primary Program Assessment tools.

Market and Enrollment Projections
During the year 2004-2005, 21 students graduated with a BWS Minor. Currently, there are 20 BWS Minors and we anticipate a 50% increase in this number by Spring 2006, given enrollment statistics in Fall 2005—that is, we anticipate that BWS will benefit from the largest number of first semester college and transfer students in Loyola’s history. Further, the trend among students appears to be toward Majors, where available, rather than Minors. With an addition of faculty lines in significant curricular areas, we project an increase of 5-10 students in the BWS Major each year following promotion of the proposed Major. Projected enrollments in the Major in the first five years are: 25, 30, 35, 40, and 45. These projections are actually higher than averages across Black and African Diasporic Majors in universities represented in CCBS at this time. In a recent survey of Chicago-area African American and African Diasporic studies programs, the number of majors in local institutions ranges between 15 – 25. As the result of recent legislation signed by the Governor of the State of Illinois (HB0383), an act establishing the Amistad Commission,8 (See Appendix C, “Public Act 094, The Amistad

8 The full text of Public Act 094-0285 is appended to this document. The legislation will require “every public elementary school and high school [to] include in its curriculum a unit of instruction studying the
Commission”), which requires instruction at elementary and secondary levels in all public schools within the State of Illinois, larger numbers of students enrolling in institutions of higher learning will enter with fuller knowledge of and familiarity with the Black/African experience, from an academic standpoint. Thus, future students will also enter college with a clearer grasp of the benefits of this multidisciplinary field of study, and the future such study portends for their professional lives than is the case among such student cohorts today. As a result of pre-university curricular expansion in public education, we anticipate significant growth in Black/Africana studies across Illinois colleges and universities. The Amistad Legislation has also been adopted by the legislature in New Jersey and New York.

Consistent with the National Council of Black Studies’ curricula guidelines for Black and Africana Studies programs the proposed BWS Major will prepare students for graduate study in the humanities and social sciences, as well as it will produce suitable candidates to fill existing demands in communities of color and elsewhere as pre-professionals with an interdisciplinary background. Likewise, graduates in the BWS Major would become excellent candidates for graduate schools and professional education. In this connection the Director of BWS has created a Community/Corporate Advisory Board (See Appendix D) which has the capacity to play a major role in guiding BWS Major graduates towards employment opportunities. During the Black Women’s Health Conference in Fall 2003 co-sponsored by the College of Arts and Sciences and Black World Studies many attendees representing social service organizations also shared their interest in employment opportunities for students who would matriculate within a BWS Major program with Conference planners. Organizations such as Centers for New Horizons, the Chicago Board of Education and the Southside Federation, have, for example, expressed interest in employing students graduating with a BWS Major.

Jesuit Tradition and Education
Following the Jesuit tradition, the proposed BWS Major places emphasis on preparing racially and culturally sensitive professionals who may well choose a career in fields such as international relations, human services, education, journalism, and those who may wish to continue their pursuits in graduate education or a professional school. No doubt, a Typically an BWS Major in any of the proposed concentrations would be better equipped than many other professionals to teach in inner city schools, to write for one of several Black and/or mainstream newspapers and magazines. To this end the Capstone/Internship requirement will provide students direct application of their curriculum to real life conditions. Further, an undergraduate with a BWS Major who later receives an M.A. or M.S. will be qualified to teach in Chicago’s vast City College system or in historically Black colleges and universities.

Learning Objectives and Interface with Core Curriculum
The general learning objectives listed below apply to the full complement of courses for the BWS Major.

Events of Black History, including the history of the African slave trade, slavery in America, and vestiges of slavery in this country. ...
Foundation Courses

- to understand the historical background of Africa in relation to the African Diaspora;
- to appreciate the contributions of the Black World to literature, performance, and the arts;
- to master the research methods traditionally used to study Africa and her scattered people and their cultures;
- to acquire a working knowledge of ethical and productive research methods in studying Black world history, communities, and cultures;
- to apply ethical research methods in studying the social, political, and economic life of communities of color;
- to acquire understanding of the impact and politics of language and culture and its use in various settings, both formal and informal.
- to acquire an appreciation of the multiple uses of a well formulated research agenda and related methods, including research questions, data collection, data analysis and conclusions.
- To understand the implications for poor and disenfranchised populations who are often the victims of a disingenuous research agenda.

Concentration Courses

- to understand how Black studies as a discipline has represented, researched, and studied communities of color;
- to develop critical thinking and writing skills in the discourses comprising the discipline;
- to understand how discipline-specific electives fit into the larger curricular focus of the BWS Major;
- to apply the disciplinary knowledge acquired in the service of people of color;
- to become aware of employment opportunities based on acquired disciplinary specialization.

Elective Courses

- to gain a wider interdisciplinary awareness of issues historical, economic, political, and cultural affecting Africans and Blacks in the African Diaspora;
- to recognize the significant achievements of people of color in the US and global contexts;
- to become sensitive to, and tolerant of, differences with regard to race, class, gender, sexual orientation, age, ethnicity, and religion.

Capstone/Internship

- to apply research methods acquired in the BWS Foundation sequence;
- to associate with a social service or community organization of the student’s choice or other intern opportunity;
- to demonstrate proficiency in writing through construction of a coherent 25 page research paper based on the acquired research methodology and hands-on, field study, or internship experience;
• to build one’s capacity to become a social-change agent.

Library Resources
According to Michael Napora, Loyola University Chicago bibliographer for Black World Studies, history, political science, and area studies programs, existing library resources are more than sufficient to launch and sustain the proposed BWS Major: “The Loyola University Library System supports research and instruction in Black World Studies through the provision of books, electronic research tools, and serial publications in both print and electronic format. Spanning subject areas in the arts, humanities, and social sciences, the library system’s resources in Black World Studies include over 4,500 monographic titles in African history and hundreds more in both African-American history and politics. The libraries also maintain significant holdings of works on the African Diaspora, Black World biography, and Caribbean, African, and African-American literature, as well as the areas of sociology, psychology, and the arts. The recent growth in these resources is largely due to growing interest in African and Caribbean postcolonial studies.”

Examples of LUC libraries’ electronic resources that would support the BWS Major include:

- Academic Search Elite
- Anthropological Plus
- ATLA Religion Index
- ArticleFirst
- Contemporary Women’s Issues
- Criminal Justice Periodical Index
- ERIC
- Ethnography Collection from eHRAF
- MLA Bibliography
- Project Muse
- PsychInfo
- Social Work Abstracts
- Sociology Abstracts
- Resources in Ethnographic Studies
- Religion Links
- Wilson Select

Suggested Curriculum Sequence

Freshman Program

Semester 1
Writing Seminar (3 credit hours)
ANTH 102 (3 credit hours)
Societal Knowledge Core (3 credit hours)
PSYCH 101 (3 credit hours)
Political Science 102 (3 credit hours)

Semester 2
Literary Knowledge Core (3 credit hours)
SOC/BWS 122 (3 credit hours)
Theology and Religion Core (3 credit hours)
BWS 101 (3 credit hours)
Historical Knowledge Core (credit hours)
Sophomore Program
Semester 3
BWS 201 (3 credit hours)
ENGL/BWS 282 (3 credit hours)
Artistic Knowledge Core (3 credit hours)
Theology and Religion Core (3 credit hours)
Scientific Literacy Core (3 credit hours)

Junior Program
Semester 5
PLSC/BWS 218 (3 credit hours)
Scientific Literacy Core (3 credit hours)
SOCL/BWS 250 (3 credit hours)
Ethics Core (3 credit hours)
HIST/BWS 363 (3 credit hours)

Senior Program
Semester 7
BWS CAPSTONE/INTERNSHIP (BWS 397)
Philosophical Knowledge Core (3 credit hours)
Civic Engagement and Leadership Course
Societal and Cultural Knowledge Core (3 credit hours)
Foreign Language (3 credit hours)

Semester 4
BWS 304 (3 credit hours)
Quantitative Analysis Core (3 credit hours)
Historical Knowledge Core (3 credit hours)
Elective (3 credit hours)
Philosophical Knowledge Core (3 credit hours)

Semester 6
CRMJ/BWS 372 (3 credit hours)
Literary Knowledge Core (3 credit hours)
PLSC/BWS 340 (3 credit hours)
Elective (3 credit hours)
Foreign Language (3 credit hours)
(Apply for Capstone/Internship)

Semester 8
Electives required for graduation
### Appendix A: Chart of Universities offering a Minor, Major or Graduate program in African, African-American or Black World Studies

Note: JC indicates a Jesuit Catholic University; C indicates a Catholic University

<table>
<thead>
<tr>
<th>Number</th>
<th>School</th>
<th>Major/Minor/ M.A./ Ph.D.</th>
<th>Courses required/ Number of hours</th>
<th>Date of founding of program</th>
<th>Faculty home base</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>University of Illinois at Chicago</td>
<td>Major and Minor in African American Studies</td>
<td>33 credit hours for the major (specialization in Humanities or Social Sciences); 18 credit hours for the minor</td>
<td>Not available</td>
<td>Department of African American Studies and Interdisciplinary</td>
</tr>
<tr>
<td>2.</td>
<td>Marquette University (JC)</td>
<td>Minor and Major in African American Studies</td>
<td>36 credit hours (21 core curriculum requirements for the major); 21 credit hours (18 core curriculum requirements for the minor)</td>
<td>Not available</td>
<td>Interdisciplinary: Anthropology, History, Literature, Political Science, Philosophy, Theology</td>
</tr>
<tr>
<td>3.</td>
<td>Fordham University (JC)</td>
<td>Department of African and African American Studies</td>
<td>Minimum of 8 one-semester courses for the major; 6 for the minor</td>
<td>Not available</td>
<td>Interdisciplinary with a Chairperson of the Department</td>
</tr>
<tr>
<td>4.</td>
<td>Creighton University (JC)</td>
<td>Co-Major in African American Studies</td>
<td>24 credit hours (with 12 hours of courses included in the African Studies Program)</td>
<td>Not available</td>
<td>Interdisciplinary</td>
</tr>
<tr>
<td>5.</td>
<td>American University, D.C.</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>6.</td>
<td>Illinois Institute of Technology</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>7.</td>
<td>St. John's University, New York (JC)</td>
<td>Minor in Africana Studies; Interdisciplinary Certificate in Latin American and Caribbean Studies at the undergraduate and graduate level</td>
<td>18 credits; 15 credits for undergraduate certification, no information available for graduate level requirements</td>
<td>Certificate in Latin American and Caribbean Studies founded in 1994</td>
<td>Interdisciplinary</td>
</tr>
<tr>
<td>8.</td>
<td>DePaul University</td>
<td>Major and Minor in African and Black Diaspora Studies</td>
<td>Major: 4 core courses, 6 courses at the 300 level, 2 electives, senior seminar as capstone; no information available for Minor</td>
<td>Not available</td>
<td>Interdisciplinary with 2 faculty members in African and Black Diaspora Studies</td>
</tr>
<tr>
<td>9.</td>
<td>University of San Francisco (JC)</td>
<td>Minor in African Area Studies</td>
<td>Not available</td>
<td>Not available</td>
<td>Interdisciplinary</td>
</tr>
<tr>
<td>10.</td>
<td>John Carroll University, Cleveland (JC)</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Number</td>
<td>School</td>
<td>Major/Minor/ M.A./ Ph.D.</td>
<td>Courses required/ Number of hours</td>
<td>Date of founding of program</td>
<td>Faculty home base</td>
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<tr>
<td>11</td>
<td>Villanova University, Philadelphia</td>
<td>Minor or concentration in Africana Studies</td>
<td>2 core courses (6 credit hours), courses across disciplines (9-15 credit hours)</td>
<td>1994</td>
<td>Interdisciplinary</td>
</tr>
<tr>
<td>12</td>
<td>Catholic University of America, D.C.  (C)</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>13</td>
<td>Duquesne University, Pittsburgh (C)</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>14</td>
<td>Georgetown University (JC)</td>
<td>Minor in African American Studies</td>
<td>Not available</td>
<td>Not available</td>
<td>Not available</td>
</tr>
<tr>
<td>15</td>
<td>Notre Dame University (C)</td>
<td>Major and Minor in African and African-American Studies</td>
<td>Second major option (24 credit hours with a capstone of a Senior Project or Thesis); minor with sub-specialty in History, Literature, Social Sciences (15 credit hours)</td>
<td>1972</td>
<td>Interdisciplinary</td>
</tr>
<tr>
<td>16</td>
<td>New York University</td>
<td>Major, Minor and Graduate Program in Africana Studies</td>
<td>Major: 9 courses including a senior level seminar in one of the 3 concentrations (a)History (b) Social Sciences (c) Philosophy, Religion, and the Arts; Minor: 4 courses in Africana Studies; Graduate: 7 courses with an option of thesis</td>
<td>Interdisciplinary: Anthropology, Cinema Studies, Comparative Literature, Economics, English, French, History, Journalism, Law and Society, Linguistics, Philosophy, Photography, Politics, Psychology, Sociology, Spanish and Portuguese.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Xavier University, New Orleans (C)</td>
<td>Minor in African American Studies</td>
<td>18 credit hours (12 hours of core courses, 6 hours in specified concentration)</td>
<td>Not available</td>
<td>Interdisciplinary: English, History, Philosophy, Psychology, Music</td>
</tr>
<tr>
<td>18</td>
<td>Boston College (JC)</td>
<td>Major and Minor in Black Studies</td>
<td>Major: 12 one semester courses (10 upper division) across 3 disciplines; Minor: 6 one semester courses across 3 disciplines</td>
<td>1969</td>
<td>Affiliated Interdisciplinary faculty: History, English, Romance Languages, Theatre, Philosophy, Social work, Theology, Psychology with part-time faculty in Black Studies</td>
</tr>
<tr>
<td>Number</td>
<td>School</td>
<td>Major/Minor/ M.A./ Ph.D.</td>
<td>Courses required/ Number of hours</td>
<td>Date of founding of program</td>
<td>Faculty home base</td>
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<tr>
<td>19.</td>
<td>Emory University, Georgia</td>
<td>Major, Minor, and Graduate specialization in African Studies</td>
<td>Minor: 5 courses, Major: 9 courses (Option of credits in the Study Abroad Program for Major and Minor) Graduate degrees win various disciplines with an Africanist focus</td>
<td>Major approved in 2004</td>
<td>Interdisciplinary</td>
</tr>
<tr>
<td>20.</td>
<td>Carnegie Mellon University, Pittsburgh</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>21.</td>
<td>St. Louis University (JC)</td>
<td>Certificate in African American Studies</td>
<td>21 credit hours with options for a contract degree and taking graduate level coursework</td>
<td>Not available</td>
<td>Affiliated interdisciplinary faculty</td>
</tr>
<tr>
<td>22.</td>
<td>Tulane University, New Orleans</td>
<td>African and African Diaspora Studies</td>
<td>Major: 10 courses (30 credits) with a senior capstone seminar; Minor: 6 courses (18 credits), with options of study abroad</td>
<td>Not available</td>
<td>Interdisciplinary</td>
</tr>
<tr>
<td>23.</td>
<td>Santa Clara University (JC)</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
</tbody>
</table>

The following universities offer a Ph.D. in African, African-American, and/or African Diaspora Studies; some offer the option of a combined degree with another discipline:

Harvard University
Princeton University
Temple University
University of California, Berkeley
University of Pennsylvania
Yale University
Appendix B: Faculty Committed to affiliation with and/or offering courses in the BWS Major.

Pamela Caughie (English)
Susanna Cavallo (Modern Languages)
Stephanie Chapman (Social Work)
David Chinitz (English)
Sacha Coupet (Law)
Isiaah Crawford (Psychology)
Asim Gangopadhyaya (Physics)
Noni Gaylord (Psychology)
Willetta Greene-Johnson (Physics/Chemistry)
Ayana Karanja (Black World Studies/Anthropology/Sociology Graduate Faculty)
Arthur Lurigio (Criminal Justice)
Jeffrey Mallow (Physics)
Ruanda Garth-McCollough (School of Education)
Christopher Manning (History)
Bren Murphy (Communication/Women’s Studies)
David Posner (Modern Languages)
Janice Rasheed (Social Work)
Ernestine Riggs (School of Education)
Peter Sanchez (Political Science)
Kim Searcy (History)
Jacqueline Scott (Philosophy)
Suzette Speight (Counseling Psychology)
Gerald Steenken (Theology)
Anita Thomas (School of Education)
Aana Vigen (Theology)
Neil G. Williams (Law)
Jonathan Wilson (Theatre)
Ruqaiijah Yearby (Law)
Appendix Bl: “Chairs/Program Directors in Support of BWS Major Proposal”
(This list reflects Chairpersons/Program Directors who have provided written correspondence in support of the proposal, only). Inquiries concerning support for the proposal were made exclusively with Department Chairs who currently cross-list courses in Black World Studies).

Susan Cavallo (Chair, Modern Languages and Literatures)
Sarah Gabel (Chair, Theater/Fine Arts)
Susan Hirsch (Chair/Interim Chair, History)
Claudio Katz (Chair, Political Science)
Fred Kniss (Chair, Sociology)
Paul Moser (Chair, Philosophy)
Bren Murphy (Chair, Communication)
Fred Smith (Chair, Anthropology)
Scott Tindale (Chair, Psychology)
Joyce Wexler (Director, Honors Program)
AN ACT establishing the Amistad Commission.

Be it enacted by the People of the State of Illinois, represented in the General Assembly:

Section 5. The Illinois Historic Preservation Agency Act is amended by adding Section 22 as follows:

(20 ILCS 3405/22 new)

Sec. 22. Amistad Commission.

(a) Purpose. The General Assembly finds and declares that all people should know of and remember the human carnage and dehumanizing atrocities committed during the period of the African slave trade and slavery in America and of the vestiges of slavery in this country; and it is in fact vital to educate our citizens on these events, the legacy of slavery, the sad history of racism in this country, and the principles of human rights and dignity in a civilized society.

It is the policy of the State of Illinois that the history of the African slave trade, slavery in America, the depth of their impact in our society, and the triumphs of African-Americans and their significant contributions to the development of this country is the proper concern of all people, particularly students enrolled in the schools of the State of Illinois.

It is therefore desirable to create a Commission that, as an organized body and on a continuous basis, will survey, design, encourage, and promote the implementation of education and awareness programs in Illinois that are concerned with the African slave trade, slavery in America, the vestiges of slavery in this country, and the contributions of African-Americans in building our country; to develop workshops, institutes, seminars, and other teacher training activities designed to educate teachers on this subject matter; and that will be responsible for the coordination of events on a regular basis, throughout the State, that provide appropriate memorialization of the events concerning the enslavement of Africans and their descendants in America and their struggle for freedom, liberty, and equality.

(b) Amistad Commission. The Amistad Commission is created within the Agency. The Commission is named to honor the group of enslaved Africans transported in 1839 on a vessel named the Amistad who overthrew their captors and created an international incident that was eventually argued before the Supreme Court and that shed a growing light on the evils of the
slave trade and galvanized a growing abolitionist movement towards demanding the end of slavery in the United States.

(c) Membership. The Commission shall consist of 15 members, including 3 ex officio members: the State Superintendent of Education or his or her designee, the Director of Commerce and Economic Opportunity or his or her designee, and the Director of Historic Sites and Preservation or his or her designee; and 12 public members. Public members shall be appointed as follows:

(i) 2 members appointed by the President of the Senate and one member appointed by the Minority Leader of the Senate;

(ii) 2 members appointed by the Speaker of the House of Representatives and one member appointed by the Minority Leader of the House of Representatives; and

(iii) 6 members, no more than 4 of whom shall be of the same political party, appointed by the Governor.

The public members shall be residents of this State, chosen with due regard to broad geographic representation and ethnic diversity, who have served actively in organizations that educate the public on the history of the African slave trade, the contributions of African-Americans to our society, and civil rights issues.

Each public member of the Commission shall serve for a term of 3 years, except that of the initial members so appointed: one member appointed by the President of the Senate, one member appointed by the Speaker of the House of Representatives, and 2 members appointed by the Governor shall serve for terms of one year; the member appointed by the Minority Leader of the Senate, one member appointed by the Speaker of the House of Representatives, and 2 members appointed by the Governor shall serve for terms of 2 years; and one member appointed by the President of the Senate, the member appointed by the Minority Leader of the House of Representatives, and 2 members appointed by the Governor shall serve for terms of 3 years. Public members shall be eligible for reappointment. They shall serve until their successors are appointed and qualified, and the term of the successor of any incumbent shall be calculated from the expiration of the term of that incumbent. A vacancy occurring other than by expiration of term shall be filled in the same manner as the original appointment, but for the unexpired term only.

(d) Election of chairperson; meetings. At its first meeting and annually thereafter, the Commission shall elect from among
its members a chairperson and other officers it considers necessary or appropriate. After its first meeting, the Commission shall meet at least quarterly, or more frequently at the call of the chairperson or if requested by 9 or more members.

(e) Quorum. A majority of the members of the Commission constitute a quorum for the transaction of business at a meeting of the Commission. A majority of the members present and serving is required for official action of the Commission.

(f) Public meeting. All business that the Commission is authorized to perform shall be conducted at a public meeting of the Commission, held in compliance with the Open Meetings Act.

(g) Freedom of Information. A writing prepared, owned, used, in the possession of, or retained by the Commission in the performance of an official function is subject to the Freedom of Information Act.

(h) Compensation. The members of the Commission shall serve without compensation, but shall be entitled to reimbursement for all necessary expenses incurred in the performance of their official duties as members of the Commission from funds appropriated for that purpose. Reimbursement for travel, meals, and lodging shall be in accordance with the rules of the Governor's Travel Control Board.

(i) Duties. The Commission shall have the following responsibilities and duties:

1. To provide, based upon the collective interest of the members and the knowledge and experience of the members, assistance and advice to schools within the State with respect to the implementation of education, awareness programs, textbooks, and educational materials concerned with the African slave trade, slavery in America, the vestiges of slavery in this country, and the contributions of African-Americans to our society.

2. To survey and catalog the extent and breadth of education concerning the African slave trade, slavery in America, the vestiges of slavery in this country, and the contributions of African-Americans to our society presently being incorporated into the curricula and textbooks and taught in the school systems of the State; to inventory those African slave trade, American slavery, or relevant African-American history memorials, exhibits, and resources that should be incorporated into courses of study at educational institutions, schools, and various other locations throughout the State; and to assist the State
Board of Education and other State and educational agencies in the development and implementation of African slave trade, American slavery, and African-American history education programs.

(3) To act as a liaison with textbook publishers, schools, public, private, and nonprofit resource organizations, and members of the United States Senate and House of Representatives and the Illinois Senate and House of Representatives in order to facilitate the inclusion of the history of African slavery and of African-Americans in this country in the curricula of public and nonpublic schools.

(4) To compile a roster of individual volunteers who are willing to share their knowledge and experience in classrooms, seminars, and workshops with students and teachers on the subject of the African slave trade, American slavery, the impact of slavery on our society today, and the contributions of African-Americans to our country.

(5) To coordinate events memorializing the African slave trade, American slavery, and the history of African-Americans in this country that reflect the contributions of African-Americans in overcoming the burdens of slavery and its vestiges, and to seek volunteers who are willing and able to participate in commemorative events that will enhance student awareness of the significance of the African slave trade, American slavery, its historical impact, and the struggle for freedom.

(6) To prepare reports for the Governor and the General Assembly regarding its findings and recommendations on facilitating the inclusion of the African slave trade, American slavery studies, African-American history, and special programs in the educational system of the State.

(7) To develop, in consultation with the State Board of Education, curriculum guidelines that will be made available to every school board for the teaching of information on the African slave trade, slavery in America, the vestiges of slavery in this country, and the contributions of African-Americans to our country.

(8) To solicit, receive, and accept appropriations, gifts, and donations for Commission operations and programs authorized under this Section.

() Commission requests for assistance. The Commission is authorized to call upon any department, office, division, or
agency of the State, or of any county, municipality, or school
district of the State, to supply such data, program reports,
and other information, appropriate school personnel, and
assistance as it deems necessary to discharge its
responsibilities under this Act. These departments, offices,
divisions, and agencies shall, to the extent possible and not
inconsistent with any other law of this State, cooperate with
the Commission and shall furnish it with such information,
appropriate school personnel, and assistance as may be
necessary or helpful to accomplish the purposes of this Act.

(k) State Board of Education assistance. The State Board of
Education shall:
(1) Assist the Amistad Commission in marketing and
distributing to educators, administrators, and school
districts in the State educational information and other
materials on the African slave trade, slavery in America,
the vestiges of slavery in this country, and the
contributions of African-Americans to our society.
(2) Conduct at least one teacher workshop annually on
the African slave trade, slavery in America, the vestiges
of slavery in this country, and the contributions of
African-Americans to our society.
(3) Assist the Amistad Commission in monitoring the
inclusion of slavery materials and curricula in the State's
educational system.
(4) Consult with the Amistad Commission to determine
ways it may survey, catalog, and extend slave trade and
American slavery education presently being taught in the
State's educational system.

The State Board of Education may, subject to the
availability of appropriations, hire additional staff and
consultants to carry out the duties and responsibilities
provided within this subsection (k).

(l) Report. The Commission shall report its activities and
findings, as required under subsection (i), to the Governor and
General Assembly on or before June 30, 2006, and biannually
thereafter.

- 6 - HB0383 Enrolled LRB094 06620 RSP 36713 b
Section 10. The School Code is amended by changing Section
27-20.4 as follows:
(105 ILCS 5/27-20.4) (from Ch. 122, par. 27-20.4)
Sec. 27-20.4. Black History Study. Every public elementary
school and high school shall include in its curriculum a unit
of instruction studying the events of Black History, including the history of the African slave trade, slavery in America, and the vestiges of slavery in this country. These events shall include not only the contributions made by individual African-Americans in government and in the arts, humanities and sciences to the economic, cultural and political development of the United States and Africa, but also the socio-economic struggle which African-Americans experienced collectively in striving to achieve fair and equal treatment under the laws of this nation. The studying of this material shall constitute an affirmation by students of their commitment to respect the dignity of all races and peoples and to forever eschew every form of discrimination in their lives and careers.

The State Superintendent of Education may prepare and make available to all school boards instructional materials, including those established by the Amistad Commission, which may be used as guidelines for development of a unit of instruction under this Section; provided, however, that each school board shall itself determine the minimum amount of instruction time which shall qualify as a unit of instruction satisfying the requirements of this Section.

(Source: P.A. 86-1256.)

Section 99. Effective date. This Act takes effect upon becoming law.
Final

College of Arts and Sciences
Academic Council
Minutes

DATE: February 15, 2006
PLACE: Damen Hall 340
TIME: 6:00 PM


Guest(s): S. Cavallo, A. Giaquinto, A. Karanja, A. Saleski, P. Schraeder.

The meeting was called to order at 6:03 p.m.

Approval of the Agenda – The chair requested that items, G. New Business and F. Chair’s Report, be moved up on the agenda proceeding the Committee reports, to accommodate the schedule of the department representatives. Motion - To approve the agenda with minor changes. Vote: 21-0-0. Motion carried.

Approval of the Minutes – Motion to approve the Minutes of the January 25, 2006 meeting. Vote: 21-0-0. Motion carried.

2761 Student Government Report – Lilian Bityou
Finals Week Surveys have been distributed to students. Copies of the Survey were distributed to members of the Academic Council who were asked to return them at the next meeting. The survey offers four options for designated study days:

1. Wednesday of Finals Week (last scheduled Fall 2005)
2. Thursday and Friday immediately prior to the start of Finals Week (last scheduled Fall 2003)
3. Monday and Tuesday of Finals Week (last scheduled Spring 2003)
4. Friday and Monday immediately prior to the start of Finals Week (newly proposed)

As the surveys have just recently been distributed, the USG does not have a sense of overall student preference at this time.

In the brief discussion that took place the following comments were made:
- It was noted that the survey options do not address how long the semester lasts.
- It was suggested that Thursday classes be treated as Friday with respect to scheduling finals.
Dean Crawford volunteered that Option 2 might lend to some students beginning the weekend on Wednesday.

Members of the Council commended the USG on this initiative.

A meeting has been scheduled with Jack Corliss to resume the conversation about how other universities have addressed the issue of student-initiated faculty evaluations.

2762 Chair’s Report – Dr. Greg Dobrov

1. Teacher Course Evaluations: On the issue of web-based teacher course evaluations, Dr. Dobrov asked Dean Crawford if this was an initiative that will soon result in a uniform teacher course evaluation across the board. And, if so, how will it work? Dean Crawford responded that there is an effort within the CAS to establish a more efficient approach to the process of evaluating course instructors.

This project is not a University-wide effort and nor is it connected with the USG student driven undertaking. For the last year and a half or so, the Computer Science department lead by Chandra Sekharan has been refining an online tool, which is endorsed by a subcommittee of the Council of Program Directors and Chairs, for use by CAS departments. The tool was piloted last spring and its use was expanded last fall and all CAS departments are now being encouraged to participate in facilitating this process. This tool can be managed/modified by individual departments which includes determining at what point in a given semester students will have access to the tool.

Department feedback is welcomed and needed for the continuing review of the tool as it is still a work in progress. Comments from the brief discussion that followed included:

- Can the USG use this technology?
- How does the web-based system provide an incentive for use?
- Is a link to LOCUS or web-mail possible?
- Is there a quantifiable measure for the rate of return available? YES
- AAUP statements on teacher evaluation are opposed to evaluations not administered by faculty.
- Will historical data change significantly if the mode of data recording changes?
- Will this tool have a provision for written materials? YES

2. Revisions of course descriptions: Dr. Dobrov asked the Council’s opinion on whether or not departments should be allowed to craft course descriptions as they see fit or should the Academic Council as a body assume responsibility for the oversight of this task? The consensus of the group was that there is an assumption that someone in the CAS reviews the descriptions before they are forwarded to central administration for final approval and any glaring omissions or misrepresentations would be discovered at that time and referred to the appropriate party for correction(s) therefore, no action is required by Academic Council on the matter.
2763 New Business – Dr. Greg Dobrov

Task Force on Shared Governance: Dr. Dobrov gave the floor to Dr. Peter Schraeder, a member of the Task Force on Shared Governance System Evaluation. He circulated copies of questions to be included on a survey which solicits input on the shared governance system. This survey will be distributed to all faculty, staff and students in the coming weeks.

He stated that the task force’s core assumption is that of a developmental review and the committee is charged with determining what needs to be done to make the shared governance system more reflective of the interests of faculty, staff and administrators. All of the feedback collected will be used to generate a report for Father Garanzini. He expects the report to be completed by early May.

The following represents some of the suggestions/comments/questions offered:
- Selection of membership to UPCs should be more transparent.
- How do the different constituency lines such as Academic Council relate to UPCs?
- Expertise as criteria for appointment: What counts for expertise? How is it assessed? Is it built into the description of the UPC?
- It should be made clear to interested individuals that everyone has an equal opportunity to be considered for membership on a UPC.
- The search engine for finding the appropriate UPC could be improved.
- Faculty input about major structural changes would be welcomed.
- Origin of and rationale for important decisions such as CORE revision, the closing of a department, substantial changes in the academic calendar, should be made available to the entire Loyola community.
- Administrators should be added to survey question C3.
- Can the Academic Council suggest an electoral process to serve on an UPC?
- What is the proportion of faculty serving on these committees?
- Should UPCs be merged into Faculty Senate as standing committees? Are they independent?

Other members of the task force are: Co-chairs Linda Heath (Psychology), Fred Wezeman (LUMC Graduate School), Martin Berg (Biology), Laura Bityou (USG), Jamie Caldwell (LUMC Research Services), Michael Kabbaz (Ph.D. Candidate in Higher Education), E.J. Neafsey (Cell Biology, Neurobiology, and Anatomy), Kelly Shannon (Marketing and Communications), and David Yellen (Law School).

2764 Committee Reports

A. By-Laws Committee – No report at this meeting.

B. Elections Committee – Howard Laten

The designated convener chosen for the current academic year, Christopher Manning, is now on academic leave. Dr. Laten, acting in his absence, stated the current members do not have an institutional history for the charge of the committee. Dr. Dobrov suggested contacting Pam Bradley for that information as elections should be held before the April meeting.
C. **Curriculum Committee – Dr. Wiley Feinstein**

Dr. Wiley Feinstein will serve as chair for February.

a. **International Cinema Video and New Media – Change to the Major**

   The title needs to be shortened to four words for administrative purposes and the more familiar wording is more suitable for recruiting and web searches. The proposed title is International Film and Media Studies. The program has two tracks: Media Studies, and Production. This request will result in no substantive change to the content or structure of the program.

**2764 Motion:** To approve the request by International Cinema Video and New Media to change the title of the major to International Film and Media Studies. **Vote:** **20-0-0.**

**Motion carried.**

2. **Black World Studies – New Major**

   This request proposes a change in the existing Black World Studies (BWS) program from a Minor only program to a Major/Minor program in Black World Studies. The proposed BWS Major engages critical race theory, gender studies, and other forms of intellectual inquiry and exploration as tools to deliver its curriculum.

   The BWS Major will offer three areas of emphasis or specialization: 1) History; 2) Literature, Culture, and the Arts; and 3) Social Science. The BWS Major requires 33 credit hours and consists of 11 courses: a) 12 credit hours or 4 new Foundation courses, including the Capstone/Internship Experience; b) 12 credit hours or 4 Concentration courses are required; and c) 3 Electives or 9 additional credit hours complete the BWS Major.

   The question ‘What is the object of analysis?’ was posed to Dr. Karanja, director of the Black World Studies Program, who replied that society in general will be served.

**2765 Motion:** To approve the request by Black World Studies for a new major. **Vote:** **18-0-1.**

**Motion carried.**

3. **Black World Studies – New Course – BWS 202 – Culture, Identity and Performance**

   BWS 102 – Introduction to Black World Studies will be a prerequisite for this course. This course will not be a prerequisite for any other course and is not required for the major. If this course is approved, BWS 201 – Black World Studies Colloquium will no longer be needed.

**2766 Motion:** To approve the request by Black World Studies for a new course, BWS 201 – Culture, Identity and Performance. **Vote:** **18-0-1.**

**Motion carried.**


   The course does not have any prerequisites. The course will be a prerequisite for BWS 202 –Culture, Identity and Performance, BWS 304 – Participatory Action
Research Methods in Black World Studies, and BWS 397 – Capstone/Internship Experience. It will be required for the major. If this course is approved, BWS 101 – Issues in Black World Studies and BWS 201 – Black World Studies Colloquium will no longer be needed.

**2767 Motion:** To approve the request by Black World Studies for a new course, BWS – Introduction to Black World Studies. **Vote: 18-0-1. Motion carried.**

   BWS 102 – Introduction to Black World Studies and BWS 202 – Culture, Identity and Performance will be prerequisites for this course. The course will be a prerequisite for BWS 397 – Capstone/Internship Experience. The course will be required for the major.

**2768 Motion:** To approve the request by Black World Studies for a new course, BWS 304 – Participatory Action Research Methods in Black World Studies. **Vote: 18-0-1. Motion carried.**

6. **Bioethics – Change to the Minor - Bioethics**
   Changes to the Minor are necessary in order to keep in line with changes to the Core. It remains an interdisciplinary minor with the Biology, Natural Science, Philosophy, Sociology and Theology departments. No new courses will be required for the minor. The former PHIL 284 Action and Value: Medicine, now PHIL 184 – Health Care Ethics, counts for the minor. The old core included PHIL 285 – Action and Value: Selected Topics which counted for the Bioethics Minor when the topic was bioethics. However, in the new core, PHIL 183 – Contemporary Ethical Issues will count for the Bioethics Minor when the issue is bioethics instead.

   The Natural Science Department has dropped its sequences of courses called “Themes,” consequently; any three of the approved Natural Science courses will count for the science portion of the Minor.

**2769 Motion:** To approve the request by Bioethics to keep in line with the changes to the Core by updating the numbers and references to the courses necessary for the minor. **Vote: 19-0-0. Motion carried.**

7. **Bioethics – Permanent Cross-Listing – BIET 272 – Environmental Sociology**
   BIET 272 – Environmental Sociology will be permanently cross-listed with SOCL 272 – Environmental Sociology. The course does not have prerequisites and is not a prerequisite for other courses. This course serves as an elective and is not required for the major.

**2770 Motion:** To approve the request by Bioethics for BIET 272 – Environmental Sociology to be permanently cross-listed with SOCL 272 – Environmental Sociology. **Vote: 19-0-0. Motion carried.**
8. Mathematics and Statistics – Change to the Minor - Biostatistics
   Instead of requiring that students choose one elective from a list of four courses: Statistical Programming (STAT 303), Stochastic Processes (STAT/MATH 306), or Categorical Data Analysis (STAT 307 or STAT 308), this proposed change allows students to choose from a list of six courses: Statistical Programming (STAT 303), Stochastic Processes (STAT/MATH 306), Categorical Data Analysis (STAT 307, STAT 308, or STAT 310*), or Quantitative Bioinformatics (STAT 337).

   * Pending approval of the new course, STAT 310, by Academic Council and the CAS Dean.

2771 Motion: To approve the request by Mathematics and Statistics to change the number of elective choices for the minor. Vote: 18-0-0. Motion carried.

   The material currently taught in this class is not college level based on algebra standards set by the Illinois State Board of Education. The department is proposing that the course no longer count toward graduation instead, students would receive “administrative credit” which would be used to determine the student’s full-time status and for financial aid purposes.

2772 Motion: To approve the request by Mathematics and Statistics to change the credit granted for MATH 100 – Intermediate Algebra from 3 credit hours to 3 administrative credits. Vote: 19-0-0. Motion carried.

10. Mathematics and Statistics – New Course – MATH 123 – Topics
    The course does not have prerequisites and is not a prerequisite for other courses. This course serves as an elective and is not required for the major. This course has been most recently taught in Fall 2005 and Spring 2006 as a special topics course, MATH 298 – Mathematics Seminar. Students can repeat this course to earn up to three hours of credit.

2773 Motion: To approve the request by Mathematics and Statistics for a new course, MATH 123 – Topics. Vote: 19-0-0. Motion carried.

11. Computer Science – Change to the Major – Enterprise Information and Data Management
    The current name of the major, Enterprise Information and Data Management, is very descriptive, but it is not standard terminology. The proposed name, Information Technology, is both shorter and instantly recognized in the field.

2774 Motion: To approve the request by Computer Science to change the title of a major from Enterprise Information and Data Management to Information Technology. Vote: 19-0-0. Motion carried.

2775 Dean’s Report – Dr. Isiaah Crawford
1. **Fellowship Advisor** - Dean Crawford provided a description for a new CAS position, Fellowship Advisor. This is a 12 month, half-time position open to full-time, tenure-track or tenured professors. The advisor’s primary responsibility will be to prepare our undergraduate students to successfully secure prestigious national scholarships and fellowships such as the Fulbright, Rhodes, and Truman, among others. A broadcast announcement about the position will be issued within the next two weeks and the goal is to have the position filled by July 1. The Council of Chairs and Program Directors supports this action. The Academic Council voted unanimously to endorse this undertaking.

2. **Faculty Searches** - The search for nineteen tenure and non-tenure track faculty, including two endowed chairs, was approved for this academic year. Six searches have been completed and the Dean is happy to report that the university's top choices are being hired.

3. **Evaluations** - Chairs are currently working on faculty and staff evaluations which are due March 3. The CAS has 350 faculty and 105 staff members undergoing this process.

4. **Scheduling for Fall 2006 classes** has begun. The Dean reports that there are more instances of the entire grid being used with more MWF and morning classes being scheduled. Air conditioning will be installed in Dumbach Hall and 2 to 3 rooms will be converted to complete electronic classrooms. The decommissioning of Damen Hall will not occur as quickly as previously thought; the process may take 2 to 4 years to complete.

5. **Teacher Evaluations** - Information about privacy and teacher evaluations will be made available shortly.

The meeting was adjourned at 8:36p.m.
MEETING MINUTES

Academic Affairs University Policy Committee
Tuesday, March 21, 2006

Minutes

Meeting held via tri-campus video-conference

Members Present: Isaiah Crawford, Paula DeVoto, Alan Gitelson (chair), Patricia Jung, John Pelissero, Janice Rasheed, Denise Starkey

Members Excused: Anthony Barbato, Kenny Holtz

Guests: Janet Pierce-Ritter, Linda Wall

The meeting was called to order at 2:35 pm by the chair, Alan Gitelson.

The minutes of the February 21st 2006 meeting were approved with a minor correction 4-0-0 on a motion by Patti Jung and a second by Paula DeVoto.

The chair noted that there would be one meeting remaining on the AAUPC calendar for this academic year ... the meeting of April 18th. The May meeting is cancelled.

Item: M.Ed. in Reading with Type 10 K-12 Reading Specialist Certificate

A 38-page proposal had been submitted to the Committee for a new Master's degree in Education for this program. In summarizing the salient points of the proposal, Janet Pierce-Ritter noted that it had already been presented to the Illinois Board of Higher Education on March 3rd and approved. The Committee was taken aback by the announcement, but the associate provost clarified that it is not unusual for programs in the School of Education to be simultaneously presented to different review boards and that in fact the School has been instructed to request approval of its new programs on a parallel basis with the State and the University.

In sum, the proposal is attractive to the Illinois Board of Higher Education because the state has a desperate need for specialists in this area. This was in fact the rationale for the proposal. The program can be accomplished in two years and two summers and requires a total of 33 s.h. The School of Education is planning to offer its first courses in this new degree program the summer. Other attractive features of this degree program are that it fulfills the mission of the University and provides three distinctive "strands": 1) teaching as research, 2) writing as literacy, and 3) acting with social justice in mind. A student's research project is intended to stretch throughout the degree program and possibly lead to internship or employment opportunities afterwards.

To a question as to whether it would be taught in cohorts, Janet Pierce-Ritter clarified that the program will be based on campus but that students will always start the sequence in the summer. During a discussion about ethics, the guests noted that ethics is central in the literary theory and foundation course though there is not a separate ethics course.

Item: Change in Major for Computer Science and Proposal for New Major

Two proposals were submitted, both to align the current majors with changes that had previously been approved.

1. 1) The BS degree and the MS degree have already been changed so the dual BS/MS degree should be adjusted to correspond to the changes made in each segment. The request is to change the name to the BS/MS Dual Degree in Computer Science/Software Technology.

2. 2) With the replacing of the old BS in computer science with four different degree names and the MS in computer science with three different degree names, it is logical for dual degree programs to be instituted to follow the sequence, such as the BS/MS Dual Degree in Computer Science/Information Technology.

These changes will also allow easier alignment with the Office of Registration & Records and the new LOCUS database.

Discussion and Voting

On the M.Ed., Denise moved and Isaiah seconded a motion for approval. Patti Jung offered a prepared statement reiterating her concern that no stand-alone ethics course is necessary for the degree program and noted that the concept of Young mentioned in the proposal that "equal distribution provides equal opportunity" is a highly contested claim.

In full, her comment reads:

"I was delighted to read that ethical reflection is woven throughout all the classes (and I concur that such integration across the curriculum will inevitably strengthen awareness of social justice issues among educators) but I respectfully disagree that this establishes that no stand-alone course in ethics is necessary to fulfill the leadership mandate that flows from Loyola's mission. Given that mission, a reading specialist with a graduate degree from Loyola ought to have at least one opportunity to reflect systematically upon and develop a sophisticated understanding of the moral, political and spiritual power of the written word, and of the values in conflict in debates about what constitutes truly equal access to and opportunity within our educational systems. I also noted, and many on the Committee concurred, that it is frustrating to spend forty-five minutes reviewing a proposal that already has the approval of the IBOE, despite the fact that the provost authorized the School of Education to move forward in tandem and even recognizing that the Chicago Public Schools and the Archdiocese have shown interest in and demand for the program. Are we not spinning our wheels? If it is already approved, would any negation on our part deter it?"
The vote was 4-1-2.

On the BS/MS in Computer Science / Information Technology, Paula moved and Patti seconded for approval. The vote was 5-0-2.

On the BS/MS in Computer Science / Software Technology, Paula moved and Patti seconded the motion for approval. The vote was also 5-0-2.

New Business

Due to a room scheduling conflict, the chair deferred review of the academic regulations until the April meeting.

At the April meeting will come a proposal for a new major in Black World Studies. As mentioned previously, at that meeting Alan Gitelson and Paula DeVoto will rotate off the Committee after three years’ service and Patti Jung will be on leave for the Fall semester. Usually the Committee’s complement is ten members, so the provost must name a staff replacement and a new chair as well as add members to bring the AAUPC back to full strength.

Denise Starkey moved and Patti Jung seconded a motion for adjournment. The meeting adjourned at 3:15 pm.
MEETING MINUTES

Academic Affairs University Policy Committee
Tuesday, April 18, 2006
Minutes

Meeting held via tri-campus video-conference

Members Present: Isiaah Crawford, Paula DeVoto, Alan Gitelson (chair), Patricia Jung, John Pelissero, Janice Rasheed.

Members Excused: Anthony Barbato, Kenny Holtz, Denise Starkey

Guests: Ayana Karanja

The meeting was called to order at 2:45 pm by the chair, Alan Gitelson.

New Business

Dr. Ayana Karanja summarized the proposal for a Black World Studies major that was before the AAUPC. The BWS Committee began with five essential principles that framed its subsequent discussions and proceedings: 1) to work out details within a particularized framework for the major; 2) to engage a research effort which examined curricula at colleges and universities rated as academically comparable to or above Loyola University Chicago—special attention was given to institutions within Chicago; 3) to ensure the alignment of BWS goals and curriculum with Loyola’s articulated mission, emphasizing courses which reflect the knowledge, skills, values and experiences highlighted in Loyola’s Core Curriculum and Mission Statement; 4) to utilize existing Loyola resources to the fullest extent; and, 5) to determine non-existing but needed resources for the proposed BWS Major.

The BWS Committee believes that a BWS perspective of history, the humanities, and social sciences is essential to the educational process for all Loyola students who are preparing for a life of social responsibility, good citizenship, and intellectual engagement as agents of social change. By adding a Major option to the current Black World Studies Minor, Loyola University Chicago would join other Catholic and non-Catholic colleges and universities in the US that have enhanced their African-centered curricula to include either a major or graduate study. The Committee has thoroughly investigated curricula across a number of Jesuit Catholic, Catholic, and non-Catholic colleges and universities and considered the most highly esteemed among them as models in the curriculum outline for the proposed BWS Major. Not only is the proposed Major existentially significant, it is also symbolically meaningful and marketable. It is important that Loyola University Chicago be counted among such programs within the larger academic community.

The proposed Major in Black World Studies (BWS) is strongly interdisciplinary and functions as the central academic program within Loyola University Chicago through which students may systematically and cohesively study the culture historical, political, religious, economic, and artistic expressive formation of societies on the continent of Africa and throughout the Black world. The proposed BWS Major gives considerable emphasis to constructions of race, racialization, representation, and the constitution of racial identity within social and theoretical frameworks. Through the delivery of its curriculum, the proposed BWS Major recognizes the central role played by race in various world arenas and focuses upon demystifying the significance of race as a major social category often negatively impacting the life chances for success among individuals of African ancestry.

The proposed BWS Major engages critical race theory, gender studies, and other forms of intellectual inquiry and exploration as tools through which to deliver its curriculum. The Capstone/Internship required of all BWS Majors
presents an opportunity for meaningful and early civic engagement in the lives of BWS students through "real-world,"
on-the-ground experience and supports their preparation for life in a complex world where good citizenship is to be
valued, no matter their life-path.

1 In addition to an Internship or Service Learning experience this requirement for the BWS Major may also be met through a
travel/study experience in Africa, the Caribbean, or South America. Students must interview with the Program Director and complete
an Application Form for Internship placement or travel/study in Semester 5 in preparation for Semester 7 registration. The
Capstone
requires written permission of the Program Director, and carries with it a 20-25 page Research/Writing Report for successful
completion.

To a question as to why the title was chose, Dr. Karanja responded that the intent was to cover more than just Africa or
African-American issues, but to expose students to the entirety of the Black World, including Africa and the African
Diaspora. Another member queried as to why certain courses which seem relevant were not included, such as THEO
176 "African-American Religious Experience" and THEO 180: "African Spirituality." Dr. Karanja acknowledged that
such courses would be welcome as part of the curriculum but that the Committee had tried to list only active courses; if
a course had not been taught recently, it was omitted. Dr. Karanja invited Dr. Jung to send her a listing of classes for
inclusion.

[This was done after the meeting via e-mail: "I hope you will consider adding Theo 176: African American Religious
Experiences to the courses from which a BWS major might choose. (It seems to me to be a natural fit in the Literature and the Arts
Concentration, but you would know best in that regard.) This course is offered EVERY semester by Gerald/John Steenken. It is an
approved CORE course. (FYI: Up until 2000, we also had offered Theo 180: Theology and Interdisciplinary Studies: African
Spiritualities but we have not been able to do so lately.)"]

Asked how many students might be interested in such a major, Dr. Karanja said it was difficult to judge but that
nationally there has been growing interest and that the state has a mandate to all its public institutions (elementary,
secondary, and higher) to include an African/African-American perspective in its curricula. Asked about job
opportunities, Dr. Karanja noted that social service agencies, human services organizations, international relations
agencies, the Chicago Public Schools, papers such as The Chicago Defender, etc., are all potential employers.

Discussion
Paula DeVoto moved and Janice Rasheed seconded approval of the proposal for the Black World Studies major.
During discussion, Janice commented that this was an extraordinarily comprehensive proposal and important in that it
would bring Loyola University Chicago in line with other institutions of comparable caliber. The major would also
serve as a significant resource for faculty in related areas throughout the University. Janice noted the 1987 statement
by the Vatican on racism and how this proposal would fulfill some of its recommendations.

As Dean of CAS, Isiaah confirmed that the College strongly and enthusiastically supports the proposal, that the BWS
Committee had broad consultation across the University in developing the proposal, that it provides students with
realistic glimpses into current issues and difficulties in Africa, and finally that it makes Loyola more responsive and
accommodating to a constituency that has not been attracted to Loyola in the past.

Asked about start-up cost, Dean Crawford noted that existing faculty can provide for the initial needs; new hires for
areas such as ethno-musicology or Africana folklore would be dual or joint appointments as has occurred with recent
hires in other disciplines. He also mentioned faculty currently at Loyola who would be able to teach in the new major:
two from history, two from sociology, two from psychology and one from English.
The proposal was approved by the AAUPC by a vote of 4-0-2.

Old Business
The minutes of the March 21st, 2006 meeting were approved 6-0-0 on a motion by Patti Jung and a second by John
Pelissero. The minutes of today’s meeting must be approved by the AAUPC at its initial meeting in the Fall semester.
The chair commented that he will send to the Provost these recommendations: that the new chair of the AAUPC establish a formal calendar and ground rules in the Fall for the review of the Academic Standards and Regulations and that the role of the AAUPC be revisited in light of the results of the Shared Governance evaluation. Alan Gitelson and Paule DeVoto are rotating off the committee so there will need to be a faculty appointment and a staff appointment, a one-semester replacement for Patti Jung who will be on leave for the Fall, an undergraduate representative, and a second dean appointed.

Patti Jung moved and Isaiah Crawford seconded a motion for adjournment. The meeting adjourned at 3:15 pm.
SUMMARY OF UPC ISSUES & POLICY DISCUSSIONS

Shared Governance Committee Issue and Policy Discussions

ACADEMIC YEAR 2005-2006

University Coordinating Committee (Chuck Webber, Chair)

Academic Affairs (Alan R. Gitelson, Chair)

- Reviewed and approved proposal for a B.S.Ed. in Secondary Education
- Reviewed and approved proposal for the relocation of the Family and School Partnership Program to Loyola University Chicago (School of Social Work)
- Reviewed and approved proposal for post-MSW certificate program in Child and Adolescent Psychotherapy
- Reviewed and approved with amendments proposal to change the credit hour requirements for the MSW program
- Reviewed and approved policy recommendations regarding the length of the academic calendar
- Review of grade-point average minimum requirements in CAS majors and minors
- Reviewed and approved the proposal for the transfer of the US-based administrative functions of the Jesuit-sponsored Beijing Center from Loyola Marymount University to Loyola University Chicago
- Reviewed and approved with amendments the School of Education Master of Science in Science Education
- Reviewed and approved the CAS joint Bachelor of Science in Physics/Master of Education degree
- Reviewed and approved proposal for a new Interdisciplinary Honors Program
- Reviewed and approved a proposal from the Dept. of Communications and the SBA for a 5-year dual degree program: Undergraduate Advertising and Public Relations and the Master of Science in Integrated Marketing Communications
- Reviewed and approved SBA proposal: Specialty Master of Science Degree in Finance
- Reviewed and approved proposal that the name of the School of Professional Studies be changed to the School of Continuing and Professional Studies
- Reviewed and approved proposal to rename the BA program in Organizational Leadership and Development to the Bachelor of Arts in Management
- Reviewed and approved a new School of Education M.Ed. in Reading with Type 10 K-12 Specialist Certificate
- Reviewed and approved proposal for a name change in the dual BS/MS degree to the BS/MS Dual Degree in Computer Science/Software Technology
- Reviewed and approved the revised curriculum for the MBA program
- Reviewed and approved with amendments proposal by the Graduate School regarding the completion of outstanding work in a graduate course
- Reviewed and approved proposal by the Graduate School that doctoral candidates must submit and defend their dissertation within five years after becoming a candidate or be dropped by the program
- Reviewed and approved Graduate School proposal that reduces the number of credit hours required for a Ph.D. in the Philosophy Department
- Reviewed and approved proposal by the CAS for the Women's Studies Dual Degree Program
- Reviewed and approved proposal by the CAS for the Islamic World Studies Minor
- The AAUPC began a review of all academic policies as they exist in the University. The process calls for the establishment of a calendar for the review of various issues areas as outlined on the Loyola website

Budget and Finance (Bill Laird, Chair)

- Review of Master Budget Schedule - Reviewed master schedule of the FY '07 Budget process timeline and key dates for meetings of the Budget and Finance UPC, BOT and BRT Finance Committee
- FY '07 Budget Assumptions - The committee voted unanimously to approve the FY 2007 budget assumptions on revenue and expenses, including tuition and fee increases, new spending and capital expenses. Also reviewed LUC's gross pricing to that of similar quality competitor institutions.
- School Profits and Loss Statements - Reviewed critical assumptions for University profit and loss statements, based on the Delaware study model, as tools that help identify university trends, justify university investments and augment the budgeting process. Assumptions included allocation of tuition revenues and financial aid for undergraduate programs based on credit hours, linkage of the internally prepared P & L statements to the audit report and space costs. Also considered unique allocation models to cover departmental overhead, general overhead, athletic, classrooms and libraries
- Enrollment Strategy - Briefed by Academic Affairs on planned changes to recruitment strategies and changes to programs designed to shape future classes.
- CAR / Debt Payment Plan - Reviewed disciplined savings plans which sets aside funds each year to be used to pay down the debt and allow for unplanned capital projects or real estate acquisitions.
- Socially Responsible Investing - Reviewed the history of the issue of a policy to address Socially Responsible Investing including previous discussions with Students for Socially Responsible Investing and feedback from other University groups as well as the BOT Investment Policy Committee. Policy was drafted in accordance with 'advocacy' approach where the University is engaged in the process of influencing policy of companies through stock ownership This committee suggested SRI committee be comprised of 2 students, 2 faculty and 2 staff.
- Shared Governance Evaluation - Participated in discussion with Jaime Caldwell as a member of taskforce evaluating shared governance system and work of the UPCs.
Faculty Affairs University Policy Committee (James M. Calcagno, Chair)

- Primary focus was the extensive review and revision of the Faculty Appeal and Grievance Procedures (AGP), containing important new policies and procedures related to faculty rights in the tenure and promotion process and in the disposition of grievances.
- Comments on the AGP document solicited by September 2005 from all full-time and part-time faculty from all Loyola campuses, as well as Faculty Council, the Loyola AAUP Chapter, the Council of Deans, university legal counsel, and two chief academic officers (Drs. Barbato and Frendreis) serving as ex officio committee members.
- Line by line revision of the AGP document over several meetings after consideration of each individual comment received from Loyola community.
- Submitted final Faculty Appeal and Grievance Procedures to Fr. Garanzini in February 2006.
- Initiated discussion of a comprehensive review of Loyola’s faculty research leave policy and consideration of a proposal for sabbatical leaves presented by Faculty Council. (Subsequently withdrawn from committee by Dr. Frendreis and sent back to Faculty Council.)
- Initiated discussion of a comprehensive review of rank and tenure policies and guidelines for 4 newly reorganized schools of Social Work, Education, Nursing, and Business. (Subsequently withdrawn from committee by Dr. Frendreis, future consideration presently unclear.)
- Reviewed, commented upon, and supported new Smoking Ordinance Policy sent directly to the committee by Fr. Garanzini.
- No new business sent to committee by UCC during the academic year, thus ended 2005-06 with no items on agenda.

Research (Allen Samarel, Chair)- No meetings convened during the 2004-2005 academic year.
College of Arts and Sciences

Chairperson's Application for a Change of a Minor

DATE: March 12, 2009

TO: Frank Fennell, Dean

FROM: Gerald Steenken, Program Director

DEPARTMENT: Black World Studies

1. CURRENT MINOR:
   - Minor Title: Black World Studies Minor
   - Department: Black World Studies

2. CROSS-DEPARTMENTAL OR INTERDISCIPLINARY MINOR (yes/no):
   - If yes, which department(s):

   Signature(s) of Concurring Chairperson (on original forms): Date

3. REASON FOR PROPOSED CHANGE: (please describe) The originally proposed inclusion of additional BWS courses on the CAS official list as meeting the requirements of a BWS minor has been modified and clarified in response to the concerns expressed at the November 2008 Academic Council meeting. Adding the following courses to the official list while clarifying the number of 200 and 300 level courses required of all BWS minors would make the BWS Minor more appealing, manageable, and challenging to interested students. I also propose expanding the options of BWS courses that meet the requirement of a BWS Minor. Currently, a student is required to complete the BWS 102 Introduction to Black World Studies and four additional courses from various departments, two of which need to be taken from the same department. I suggest including the BWS 202 Culture, Identity and Performance as an alternative to the one course presently required (viz., BWS 102 Introduction to Black World Studies) of BWS Minors. It would provide students with another option and would assure a higher enrollment for the BWS 202 course. Since BWS 202 is required only for BWS majors and since there are few BWS majors at this point in time, the course may never get the enrollment it needs to be offered consistently.
4. **TYPE OF CHANGE**: Indicate N/A if not applicable.

   a. Discontinued Minor  Yes __N/A____ No __N/A__

   b. Will a new course(s) be required for the changed Minor? If yes, indicate name of the course below and include the new course form and syllabus, and course inventory form for consideration and approval at the same time the Minor is being reviewed.

      - New Course(s): N/A

c. Other Change (type into appropriate section below or attach comparison on another sheet):

<table>
<thead>
<tr>
<th>Item</th>
<th>Current Minor</th>
<th>Revised/Changed Minor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minor Title</td>
<td>BWS Minor</td>
<td></td>
</tr>
<tr>
<td>Required Courses</td>
<td>BWS 102 Introduction to Black World Studies</td>
<td>Take either one of the two foundational courses:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>BWS 102 Introduction to Black World Studies</td>
</tr>
<tr>
<td></td>
<td></td>
<td>BWS 202 Culture, Identity and Performance</td>
</tr>
<tr>
<td>Elective Courses</td>
<td>4 courses from the following departments (at least 2 of the 4 courses need to be chosen from a single department):</td>
<td>Take four courses from the various departments. At least 2 of the 4 courses need to be chosen from a single department. Of the four courses taken at least one of them needs to be 200 level or higher and at least one further course needs to be 300 level or higher</td>
</tr>
<tr>
<td></td>
<td><strong>Anthropology</strong></td>
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<tr>
<td></td>
<td><em>BWS 213 (ANTH 213): Contemp African Cultures</em></td>
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<td></td>
<td><em>BWS 214 (ANTH 214): African American Anthropology</em></td>
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<tr>
<td></td>
<td><em>BWS 271 (ANTH 271): World Cultures (selected sections)</em></td>
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<td></td>
<td><em>BWS 361 (ANTH 361): Anthropology of Race and Ethnicity</em></td>
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<tr>
<td></td>
<td><strong>English</strong></td>
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<td></td>
<td><em>BWS 282 (ENGL 282): African American Literature</em></td>
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<td></td>
<td><em>BWS 389 (ENGL 389): Advanced Study of African American Literature</em></td>
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<td></td>
<td><strong>Add to English</strong></td>
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<tr>
<td></td>
<td><em>BWS 316 (ENGL 316) Carribean Literature in English</em></td>
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<td></td>
<td><em>BWS 384 (ENGL 314) African Literature in English</em></td>
<td></td>
</tr>
</tbody>
</table>
### Fine and Performing Arts

**BWS 104 (MUSC 104):** Gospel Choir

**BWS 109 (MUSC 109):** Jazz Band  
(1 credit hour)

**BWS 156 (MUSC 156):**  
Introduction to Jazz

**BWS 158 (MUSC 158):**  
Introduction to Gospel Music

**BWS 251 (FNAR 251):** African American Art

**BWS 254 (MUSC 250):** History of African American Music

**BWS 355 (FNAR 355):** Art of Africa and Oceana

### History

**BWS 363 (HIST 363):** Civil War and Reconstruction

**BWS 379 (HIST 379):** African American History to 1865

**BWS 380 (HIST 380):** African American History Since 1865

**BWS 386 (HIST 350):** African History to 1600

**BWS 387 (HIST 351):** African History Since 1600

**BWS 388 (HIST 381):** US History: Rebels and Reformers

### Add to History:

**BWS 111 (HIST 109) Survey of Islamic History**

**BWS 300 (HIST 300) History of Islam in Africa**

**BWS 302 (HIST 380A):** Islam in the African American Experience

**BWS 371 (HIST 371) American Social History: Race and Ethnicity**

**BWS 374 (HIST 374):** Black Politics

### Modern Languages and Literature

**BWS 280 (LITR 280):** Francophone Literature: Africa and the Caribbean

**BWS 309 (FREN 309):** Francophone Literature (in French)
<table>
<thead>
<tr>
<th><strong>Philosophy</strong></th>
<th><strong>Add to Philosophy</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>BWS 285 (PHIL 285)</em>: Action and Value: Race and Gender</td>
<td></td>
</tr>
<tr>
<td><em>BWS 385 (PHIL 389)</em>: Multiculturalism</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Political Science</strong></th>
<th><strong>Add to Political Science</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>BWS 218 (PLSC 218)</em>: African American Politics</td>
<td></td>
</tr>
<tr>
<td><em>BWS 340 (PLSC 340)</em>: International Relations of Africa</td>
<td></td>
</tr>
<tr>
<td><em>BWS 110 (PLSC 102)</em>: International Politics</td>
<td></td>
</tr>
<tr>
<td><em>BWS 342 (PLSC 342)</em>: African Political Systems</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Sociology</strong></th>
<th><strong>Add to Sociology</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>BWS 122 (SOCL 122)</em>: Race and Ethnic Relations</td>
<td></td>
</tr>
<tr>
<td><em>BWS 228 (SOCL 228)</em>: Sociology of African American Experience</td>
<td></td>
</tr>
<tr>
<td><em>BWS 250 (SOCL 250)</em>: Inequality in Society</td>
<td></td>
</tr>
<tr>
<td><em>BWS 395 (SOCL 370)</em>: Comparative Race Relations</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Social Work</strong></th>
<th><strong>Add to Social Work</strong></th>
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</thead>
<tbody>
<tr>
<td><em>BWS 361 (SOWK 361)</em>: American Black Men</td>
<td></td>
</tr>
<tr>
<td><em>BWS 369 (SOWK 370)</em>: Cultural Diversity</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Theology</strong></th>
<th><strong>Add to Theology</strong></th>
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</thead>
<tbody>
<tr>
<td><em>BWS 114 (THEO 114)</em>: Introduction to the Quran</td>
<td></td>
</tr>
<tr>
<td><em>BWS 288 (THEO 176)</em>: African American Religious Experience</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Theatre</strong></th>
<th><strong>Add to Other BWS Courses</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>BWS 396 (THTR 396)</em>: African American Theatre</td>
<td></td>
</tr>
<tr>
<td><em>BWS 333 (CIEP 333)</em>: Education of the Urban Child</td>
<td></td>
</tr>
</tbody>
</table>

<p>| <strong>Other BWS Courses</strong> | |
|-----------------------|</p>
<table>
<thead>
<tr>
<th>College Core Requirements</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Suggested sequence of courses by semester/by year</td>
<td></td>
</tr>
<tr>
<td>Resources Required (including Library)*</td>
<td></td>
</tr>
<tr>
<td>Other Changes</td>
<td></td>
</tr>
<tr>
<td>Proposed Effective Date</td>
<td>N/A</td>
</tr>
</tbody>
</table>

Attach additional sheets, if needed.

SIGNATURES: (on original form)

- Chairperson ___________________________ Gerald Steenken __ Date ____________________ March 12, 2009
- Academic Council Representative ___________________________ __ Date ____________________
- Academic Dean ___________________________ ___________________________ __ Date ____________________
- Vice President of Academic Affairs ___________________________ __ Date ____________________
- Registrar's Approval: ___________________________ ___________________________ __ Date ____________________
- Minor Code: ___ ___ ___ ___ (i.e., BSCHEM) __ Date ____________________
- Library Approval* ___________________________ ___________________________ __ Date ____________________

* Signature of Library required only if change in Library Resources.

Note: After approval has been given, and the change to the Minor is added to the SIS Database, this original form will be returned to the Academic Dean, who will forward an approved copy to the chairperson of the initiating department(s).
Requirements for the Minor
The African American Studies minor sequence consists of five courses: AASP 201 (African American Studies Colloquium) and four electives, only two of which may be chosen from a single department among those listed below. Selected topics courses in other departments are also cross-listed with African American Studies whenever the topic is pertinent.

Courses of Instruction
<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>AASP 201</td>
<td>African American Studies Colloquium</td>
</tr>
<tr>
<td>AASP 312</td>
<td>African American Leaders and Leadership</td>
</tr>
<tr>
<td>AASP 326</td>
<td>African American Authors</td>
</tr>
<tr>
<td>AASP 398</td>
<td>Psychology of Racial and Ethnic Experience</td>
</tr>
</tbody>
</table>

Cross-listed Courses
<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>AASP 104</td>
<td>Gospel Choir (MUSC 104)</td>
</tr>
<tr>
<td>AASP 122</td>
<td>Race and Ethnic Relations (SOCL 122)</td>
</tr>
<tr>
<td>AASP 156</td>
<td>Introduction to Jazz (MUSC 156)</td>
</tr>
<tr>
<td>AASP 158</td>
<td>Introduction to Gospel Music (MUSC 158)</td>
</tr>
<tr>
<td>AASP 213</td>
<td>Peoples of Africa (ANTH 213)</td>
</tr>
<tr>
<td>AASP 214</td>
<td>African American Anthropology (ANTH 214)</td>
</tr>
<tr>
<td>AASP 218</td>
<td>African American Politics (PLSC 218)</td>
</tr>
<tr>
<td>AASP 228</td>
<td>Sociology of the African American Experience (SOCL 228)</td>
</tr>
<tr>
<td>AASP 250</td>
<td>Inequality in Society (SOCL 250)</td>
</tr>
<tr>
<td>AASP 251</td>
<td>African American Art (FNAR 251)</td>
</tr>
<tr>
<td>AASP 252</td>
<td>African American Art II (FNAR 252)</td>
</tr>
<tr>
<td>AASP 253</td>
<td>Women: A.A. &amp; White 1775-1968 (HIST 253, WOST 253)</td>
</tr>
<tr>
<td>AASP 254</td>
<td>History of African American Music (FNAR 250)</td>
</tr>
<tr>
<td>AASP 282</td>
<td>African American Literature (ENGL 282)</td>
</tr>
<tr>
<td>AASP 288</td>
<td>African American Religion in America (THEO 276)</td>
</tr>
<tr>
<td>AASP 311</td>
<td>French African American Literature II (FREN 311)</td>
</tr>
<tr>
<td>AASP 332</td>
<td>Education of the Urban Child (CIEP 332)</td>
</tr>
<tr>
<td>AASP 340</td>
<td>International Relations of Africa (PLSC 340)</td>
</tr>
<tr>
<td>AASP 342</td>
<td>African Political Systems (PLSC 342)</td>
</tr>
<tr>
<td>AASP 363</td>
<td>Civil War and Reconstruction (HIST 363)</td>
</tr>
<tr>
<td>AASP 372</td>
<td>Crime, Race, &amp; Violence (PLSC 372, CRMJ 372)</td>
</tr>
<tr>
<td>AASP 379</td>
<td>African American History to 1865 (HIST 379)</td>
</tr>
<tr>
<td>AASP 380</td>
<td>African American History since 1865 (HIST 380)</td>
</tr>
<tr>
<td>AASP 386</td>
<td>African History to 1600 (HIST 350)</td>
</tr>
<tr>
<td>AASP 387</td>
<td>African History Post 1600 (HIST 351)</td>
</tr>
<tr>
<td>AASP 389</td>
<td>African American Literature (ENGL 389)</td>
</tr>
</tbody>
</table>
Spring 2009 BWS Assessment Plan

Black World Studies at Loyola is an interdisciplinary undergraduate program that offers a Minor and a Major. There are presently 23 students enrolled in the Minor and 4 students enrolled in the Major.


The development and implementation of an assessment plan for Black World Studies will take place in stages throughout the coming year. A trial assessment will take place in Spring 2009, using the introductory course BWS 102 that is required of both Minors and Majors. An embedded question will be developed and administered in the course’s final exam and evaluated based on a common rubric. If no final exam is used in the course, the test item will be administered at some other time by the instructor near the end of the semester.

In Fall 2009 this assessment process will be extended to BWS 202 and BWS 304 and BWS 397. In Spring 2010, all faculty, both full-time and part-time, who teach courses crosslisted as BWS will be expected to participate in the assessment process.

The BWS 397 Capstone course is already established to serve as one of the assessment tools for Majors. A rubric for this course will be drafted in Fall 2009.

1. Process and Approach

The general approach to be used for each BWS course is as follows:

- Single Competency: the assessment will evaluate performance in a single competency.
- Faculty-Developed Test Items: all faculty members will develop / identify their own test items, targeting the specific competency. Test items will be embedded in the course final exam (if no final exam is used in the course, the test items will be administered at some other time near the end of the semester).
- Common Rubric: faculty will grade these test items, as usual, for their own student grade assessment. In addition, faculty will then use a set of criteria (common rubric) to score these test items for use in the program assessment. The rubric covers the competency area selected for the assessment. The test items (questions) used are developed specifically for an individual course in support of the rubric which remains common across multiple courses.
Data Submission and Analysis: each course faculty member will record the results of their assessment on a "Reporting Sheet" and submit that sheet to the program director. The program director will review the sheets, share the results with the BWS advisory board, and work closely with the advisory board in drafting an action plan to improve student learning.

2. Learning Outcomes for Black World Studies

a. Knowledge

Learning Outcome 1: demonstrate an understanding of historical, sociological, literary, cultural, and spiritual dimensions of black life in the U.S. and in specific African and Diasporan contexts.

Selected Competencies Being Evaluated:

1a. Demonstrate knowledge of the contributions of the Black World to religion, literature, performance, and the arts.

1b. Recognize the significant achievements of people of color in the United States and in global contexts.

1c. Locate black culture in space and time and describe variations in the ways in which black people's culture and identity is performed or expressed across global communities.

1d. Demonstrate an understanding of the historical background of Africa in relation to the African diaspora.

1e. Describe some of the major contributions which African civilizations have made to world culture.

Learning Outcome 2: demonstrate an understanding of the history of enslavement of Africans in the Western Hemisphere as this history relates to current issues of race and racism in the U.S. and elsewhere.

Selected Competencies Being Evaluated:

2a. Define the black experience from an African-centered perspective.
2b. Demonstrate an understanding of the social, economic, and political movements of liberation among African descended peoples.

2c. Demonstrate an understanding of African descended peoples as actors rather than victims on the stage of history.

2d. Demonstrate an understanding of the impact and politics of language and culture and its uses in various settings, both formal and informal.

2e. Demonstrate an understanding of how vulnerable poor and disenfranchised populations in the Black World are to a disingenuous research agenda.

2f. Identify and analyze the institutional forces that have shaped the perspective of others toward people of African descent.

b. Skills

Learning Outcome 3: develop critical thinking and writing skills in the discourses comprising the discipline and demonstrate proficiency in conducting research, using a range of research modalities and models in the study of Africa and the Black World.

Selected Competencies Being Evaluated:

3a. Show mastery of the research methods traditionally used to study Africa and her scattered people and their culture.

3b. Compare and contrast different theories or research methods that have been utilized to explain the institutions and experiences of people of African descent.

3c. Demonstrate the ability to apply data to understand the impact of societal, economic, and political factors on the life chances of African descended people.

3d. Demonstrate proficiency of writing through construction of a paper based on the acquired research methodology and hands-on field study or internship experience.

3e. Acquire a working knowledge of ethical and productive research methods in studying Black World history, communities, and cultures.

3f. Apply ethical research methods in studying the social, political, and economic life of communities of color.
3g. Acquire an appreciation of the multiple uses of a well formulated research agenda and related methods, including research questions, data collection, data analysis and conclusions.

c. Values

Learning Outcome 4: develop one’s identity as a social change agent and responsible global citizen by applying one’s skills and knowledge in the service of people of color and by articulating that knowledge to groups that are nationally, ethnically, and politically diverse.

Selected Competencies Being Evaluated:

4a. Associate with a social service or community organization and actively participate in their work of promoting justice.

4b. Demonstrate sensitivity to and tolerance of differences with regard to race, class, gender, sexual orientation, age, ethnicity, religion, and political persuasion.

4c. Present oneself as informed, balanced, and knowledgeable in dialogues concerning the historical, sociological, literary, cultural, and spiritual dimensions of black life in the U.S. and in specific African contexts.

3. Creation of Assessment Questions

Questions for use in the assessment will by developed by each faculty member and will target a specific competency. These questions or test items will either be embedded in the course final exam or administered separately near the end of the semester. Faculty will use the common rubric listed below to grade or score the students’ responses.

Sample Assessment Question for BWS 102 (targets competency 2a)

"Applying African-centered perspectives, theories, and concepts, describe and critically analyze a “primary source” (such as an historical figure or event, an idea or theory, a behavior or relationship, a place or object, an institutional practice or law or policy, a text or story or song or work of art, etc.) explaining: 1. how most peoples of the Black World would have viewed that “primary source”; and 2. how their distinct view of this “primary source” was shaped or influenced by historical and cultural forces operating at that time."
4. Common Rubrics
Common rubrics will be used to grade or score the students’ answers to the assessment questions or test items.

The rubrics use a four point scale with 1 low and 4 high. The learning outcome target for students is an average score of 3. Rubrics that consist of multiple parts will have each component score averaged for the final score.

Student responses to the sample question targeting selected competency 2a are evaluated according to the rubric that appears on the following page:
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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Assessment Categories</td>
<td>Target</td>
<td>Acceptable</td>
<td>Unacceptable</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Student presents extremely thorough information about the “primary source” including extensive contextual information, the distinctive meanings it is given by those who view it from an African-centered perspective, and the manner in which this African-centered perspective was shaped or influenced by historical and cultural forces. Essay is well-organized, well-argued, and deeply insightful.</td>
<td>Student presents thorough, detailed information about the “primary source”, the distinctive meanings it is given by those who view it from an African-centered perspective, and the manner in which this African-centered perspective was shaped or influenced by historical and cultural forces. Essay is well-organized and well-argued.</td>
<td>Student reflects clearly and articulately on the “primary source,” the distinctive meanings it is given by those who view it from an African-centered perspective, and the manner in which this African-centered perspective was shaped or influenced by historical and cultural forces. Essay is well enough organized that a thesis and supporting evidence can be discerned.</td>
<td>Student fails to adequately reflect on the “primary source,” the distinctive meanings it is given by those who view it from an African centered perspective, and the manner in which this African-centered perspective was shaped or influenced by historical and cultural forces. Essay is not well-organized and demonstrates a shallow or superficial understanding of the African-centered perspective.</td>
</tr>
</tbody>
</table>
Black World Studies: A Focused Strategic Plan

Mission:
Integral to Loyola’s diverse community, Black World Studies advances Loyola’s mission to expand knowledge in both the service of humanity and the promotion of social justice through learning from African descended people’s experiences, perspectives, and achievements, ranging from their earliest civilizations in Africa’s Nile valley to their present day liberation struggles to overcome the enduring effects of slavery, colonialism, neocolonialism, apartheid, and institutionalized racism. Given its rich legacy of redemptive suffering, the Black World community can reveal to the world divinely inspired truths that can be liberating to all. Our inter-disciplinary study of the Black World affords students of all backgrounds an opportunity to acquire a heart-felt knowledge and appreciation of these liberating truths and to use them to tackle the root causes of our global crises and serve skillfully as agents of personal and social transformation in and through their chosen careers.

BWS in 2009
The number of BWS majors and minors has tripled over the last year to 30 Minors and 7 Majors.

BWS in 2014:
Target #1: BWS will have 10-20 Majors and 50-70 Minors energized by their teachers, coursework, and extracurricular activities.
Target #2: BWS Assessment Plan (begun in Spring ’09) has been fine tuned and implemented so effectively that the data it has consistently yielded has proved to be most helpful in improving the program’s effectiveness and enlarging and diversifying its curriculum (new courses added and new BWS teachers and graduate assistant hired, e.g., folklorist, ethnomusicologist);
Target #3: BWS advisory committee (reformed in Fall ’09), comprised of visionary members committed to the program’s mission and continual growth, have consistently breathed new life and direction into the program through their lively exchange of fresh ideas and suggestions.

Resources Needed to Meet the Goals
- Adequate office space, equipment, and supplies;
- Adequate budget to meet basic costs (e.g., photocopying, teacher stipends and salaries, speaker honorarium, etc.);
- Supportive assistance and collaboration of university and CAS staff (e.g., Carol Scheidenhelm, Frank Fennell, Maryse Richards, DiDi Galligar, Paul Gabriel, etc.) in the program’s administration.
APPENDIX II
APPENDIX II

Press Releases, News Articles and Public Announcements

All documents cited are from the African American Studies File, Loyola University of Chicago Archives

1. Dr. Gordon name Director of Afro-American Program at Loyola, Press Release, March 18, 1971.
5. Dr. Milton Gordon named “Outstanding Educator” press and date unknown.
10. Recruiting Drive, press and date unknown.
LOYOLA UNIVERSITY OF CHICAGO

NEWS RELEASE

For more information:
Edith Hammel
CE 6-4764, ext. 236
March 18, 1971

DR. GORDON NAMED DIRECTOR
OF AFRO-AMERICAN PROGRAM AT LOYOLA

The Rev. Raymond Baumhart, S.J., president of Loyola University of Chicago, has announced the appointment of Dr. Milton A. Gordon, assistant professor of mathematics, as director of the Afro-American Studies Program, effective March 19, 1971.

Loyola University has offered courses in the Afro-American area for the last two years. Dr. Gordon's responsibility will be to strengthen these courses and increase their number, according to Fr. Baumhart. He will work in cooperation with the chairmen of the departments of English, fine arts, history, political science, psychology and sociology.

Fr. Baumhart added, "In my judgement, the important contributions of blacks to American history and culture have not been given the serious academic attention they deserve. Courses in the Afro-American area will, I hope, be taken by both black and white students. It is more important today than ever before that all educated Americans understand their own cultural heritage. A significant part of the American heritage is the black contributions to America---contributions made in spite of the economic exploitation of blacks by whites."

-more-
A native of Chicago, Dr. Gordon earned his B.S. degree from Xavier University in New Orleans and his M.A. from the University of Detroit. He completed his doctoral work in mathematics at Illinois Institute of Technology in 1967.

Dr. Gordon joined the Loyola faculty in 1966, and has been active in issues involving black students. He helped organize LUASA (Loyola University Afro-American Student Association), and is currently its faculty moderator.

He served on the committee which developed the "Educational Opportunities" program to assist those students who would normally be called academically deficient.

As chairman of the "Committee on Student Affairs" in 1968, he helped develop a proposal for an Afro-American studies program at Loyola. He subsequently was named chairman of the Committee on Afro-American Studies.

Dr. Gordon serves as liaison for the committee on Assistance to Developing Colleges of the Mathematical Association of America. This committee provides assistance to the mathematics departments of colleges which have special programs for minority students.

Dr. Gordon and his wife, Louise, live at 1421 Cleveland Street, Evanston. Mrs. Gordon holds degrees in sociology and education, and has been a social worker and teacher in the Chicago Public School System. They have two sons, Patrick (age 5) and Vincent (age 2).
INTER-OFFICE COMMUNICATION
LOYOLA UNIVERSITY

To    Father Baumhart
Dr. Milton Gordon

From  A. E. Albiní

Date  January 19, 1972

Subject  NEWS RELEASE ON AFRO-AMERICAN STUDIES PROGRAM

Attached for your review and approval, as well as editing suggestions, is a publicity release about Loyola's Afro-American Studies Program. Please return your respective copy with editing notes on it.

AEA:ssc

Attachment

cc:  John Langdon
     Father McNamara
NEWS RELEASE

MORE BLACKS AT LOYOLA
THAN OTHER PRIVATE
UNIVERSITIES IN ILLINOIS

CHICAGO, Jan. ___ - Loyola University of Chicago has the largest percentage of black students enrolled of any private university or college in Illinois, according to Dr. Milton Gordon, assistant mathematics professor and director of Loyola's Afro-American Studies program.

"There are nearly 1,000 black students at Loyola or about seven percent of the university's total student body," Dr. Gordon explained. "Actually, approximately 15 percent of the 1972-73 freshman class are black students. About 19 percent of Loyola's financial assistance to freshmen goes to black students," Dr. Gordon added.

Although Loyola has offered Afro-American courses since 1969, Dr. Gordon was appointed director of the program in March, 1971 to strengthen and increase the number of courses. At that time, the president of Loyola, Rev. Raymond Baumhart, S.J. said:

"In my judgment, the important contributions of blacks to American history and culture have not been given the serious academic attention they deserve. Courses in the Afro-American area will, I hope, be taken by both black and white students. It is more important today than ever before that all educated Americans understand their own cultural heritage."
More Blacks at Loyola

Than other private universities in Illinois

Add one

Since its inception, Loyola's Afro-American Studies Program has increased course offerings to 14, filling as many as 27 class sections, according to Dr. Gordon.

"Six courses in the basic curriculum have at least 150 students with 40 percent of them white," Dr. Gordon revealed.

Dr. Gordon credits the growth of the Afro-American Studies Program at Loyola to student interest and faculty cooperation.

"Our program depends in large part, on the willingness of other departments to set up suggested courses. The curriculum draws from fine arts, urban-ethnic studies, education, history, anthropology, sociology, English, and political science," he said.

Although the program does not offer a major, Dr. Gordon foresees the possibility of an Afro-American Studies major.

"I want to see black students go into areas in which they are personally interested," Dr. Gordon said. "I would not like to see all students taking black studies exclusively. It is not the only thing they should do. The country needs well-trained blacks in all aspects of life, but as they go through Loyola, they should have the option to learn about their own history and the cultural patterns of their own people.

"Looking back to the years when I was a student, I realize that I was totally ignorant of the history and culture
of my people," Dr. Gordon revealed. "We are trying to make it different for Loyola students. We are providing the opportunity for black and white students alike, to learn more about this often forgotten aspect of American heritage."

A native of Chicago, Dr. Gordon earned his B.S. degree from Xavier University in New Orleans and his M.A. degree from the University of Detroit. He completed his doctoral work in mathematics at Illinois Institute of Technology in 1967.

Dr. Gordon joined the Loyola faculty in 1966, and has been active in issues involving black students. He helped organize Loyola University Afro-American Students Association (LUASA), and currently serves as its faculty moderator.

Dr. Gordon is a member of Loyola's Committee on Affirmative Action. As chairman of the "Committee on Student Affairs" in 1968, he helped develop a proposal for an Afro-American studies program which he now heads.

On Sunday, February 18, 1973, at 7 p.m., Dr. Gordon will appear on Channel 9's "People to People" show whose host is Edwin C. "Bill" Berry, vice president of Johnson Products and former executive director of Chicago's Urban League.
MORE BLACKS AT LOYOLA

THAN OTHER PRIVATE

UNIVERSITIES IN ILLINOIS

ADD THREE

Dr. Gordon and his wife, Louise, live at 1421 Cleveland Street, Evanston, Illinois. Mrs. Gordon holds degrees in sociology and education, and has been a social worker and teacher in the Chicago Public School System. They have two sons, Patrick and Vincent.

* * * * *

Contact: Alvo E. Albini, Director of Public Relations, 944-0800, ext. 666

1/19/73
Black studies makes mark

In the mid and late 1960s, black college students across the country began using their powers of persuasion to bring black studies programs to their campuses.

Black or Afro-American studies programs can be found now at colleges and universities throughout the United States.

Loyola University announced its program in March, 1971. The official announcement marked the culmination of nearly three years of discussion and investigation.

Milton Gordon, an assistant professor in Loyola's mathematics department, was selected to head the program. Although it is still a fairly new program, it is "one of the fastest growing programs at the university."

GORDON CREDITS the growth of the Afro-American Studies Program at Loyola to student interest and faculty cooperation.

"Our program depends in large part on the willingness of other departments to set up suggested courses. The curriculum draws from fine arts, urban-ethnic studies, education, history, anthropology, sociology, English and political science," Gordon said.

The request for Afro-American studies came at a point in U.S. history when a major shift of black students out of black colleges was taking place.

In 1964, black college and universities had 51.3 per cent of all black college students. Six years later it dropped to 27.6 per cent. In 1970, the number of blacks attending all colleges increased 5 per cent.

AT LOYOLA, nonblack students make up "a significant percentage of the enrollment" in the Afro-American program, which offers 14 courses.

In addition to the historic aspect of the black experience, the program also offers insight into the current experiences of blacks.

"Because of the living patterns at present, black and white students are essentially raised in a separate society," Gordon said. "Hence, a black studies program may be the first opportunity students have to learn about and have meaningful interaction with members of other races."

"Looking back to the years when I was a student, I realize that I was totally ignorant of the history and culture of my own people," Gordon said.
Commissioner at Loyola Today

By Marjorie Weaver

The first Afro-American program speaker of the year will be Attorney John Stroger, a Black lawyer, announced Dr. Milton A. Gordon, Director of the Afro-American Studies Program. His topic will be "Political Opportunities for Minority Students in Chicago."

The presentation will be given on Friday, October 27th at 2:00 pm in Damen Hall 342.

Stroger is the 8th Ward Committeeman on the south side of Chicago. He was an elected delegate to the 1972 National Democratic Convention and a member of the Cook County Board of Commissioners. From 1953 to 1955 he was an assistant auditor for Municipal Court Clerk, and during this period, was elected president of Chicago's Third Ward Young Democratic Club.

He was then named personnel director of Cook County Jail, where he initiated an in-service training program for jail officers, the first such program in the Midwest.

He has held positions as deputy clerk of Cook County, auditor of Municipal Court, investigator for the Mayor's Department of Investigation, examiner for the Department of Financial Institutions of Illinois and chief examiner of the Sales Finance Agency Division of that department, which regulated the Credit Reform Laws in the State of Illinois.

As a member of the Cook County Board of Commissioners, Mr. Stroger is chairman of the Public Aid Committee and Vice-chairman of several other committees, where he serves as an advocate of equality in all phases of county government.
Dr. Milton Gordon named "Outstanding Educator"

A former Southside black youth ran the gamut of ghetto obstacles to be named "Outstanding Educator of America" - a feat to be described as no less than phenomenal for their were many times he didn't feel he'd make it through high school.

His name is Dr. Milton A. Gordon, Loyola University's swinging director of Afro-American Studies and Associate Professor of Mathematics.

Named with Dr. Gordon for this honor were: John A. Hardon, S.J., professor, Bellarmine School of Theology; Dr. Mary T. Hamilton, chairman and associate professor of the finance department; Rev. Eugene C. Kennedy, professor of psychology, and Dr. James H. Smith, professor of administration and supervision, school of education.

"Outstanding Educators of America" is an annual awards program honoring distinguished men and women for their exceptional service, achievements, and leadership in the field of education.

Each year, those chosen Outstanding Educators are featured in the national awards volume -- "Outstanding Educators of America."

Nominations for the program are made by the officials of colleges and universities, including presidents, deans and department heads. Their selection guidelines include an educator's talents in the classroom, contributions to research, administrative abilities, civic service, and professional recognition.
At Loyola University

Afro-American studies popular

New programs and departments have been added to the roster at Loyola University of Chicago in an effort to help students keep abreast of our quickly changing society.

One of the newest and fastest growing of these is the Afro-American Studies program. Currently in its second year of existence, the program was officially announced in March, 1971, it was the culmination of nearly three years of discussion and investigation. Headed by Dr. Milton Gordon, an assistant professor in Loyola's Department of Mathematics, the Afro-American Studies program now offers more than 14 courses and last semester filled 27 sections. Six courses in the basic curriculum have at least 150 students, 40 per cent of them white.

Dr. Gordon credits the growth of the Afro-American Studies program at Loyola to student interest and faculty cooperation. "Our program depends in large part on the willingness of other departments to set up suggested courses," he said. "The curriculum draws from fine arts, urban-ethnic studies, education, history, anthropology, sociology, English and political science. I hope to add courses from at least two more departments by next September."

The Afro-American Studies program does not offer a major and, although Dr. Gordon foresees this as a possibility, he does not view it as a necessity. "I want to see black students go into areas in which they are personally interested," he said. "I would not like to see all students taking black studies exclusively. It is not the only thing they should do. The country needs well-trained blacks in all aspects of life, but as they go through Loyola, they should have the option to learn about their own history and the cultural patterns of their own people."

The request for Afro-American Studies programs came at that point in the history of the U.S. when a major shift of black students away from the traditional black colleges was occurring. In 1944, the black colleges had 81.3 per cent of all black college students; whereas in 1970 the percentage was down to 13 per cent. During this same period, the percentage of black college students increased from 5 per cent in 1964 to 6.6 per cent in 1969.

There have been several important outgrowths of Afro-American Studies programs, according to Dr. Gordon.

First, the tremendous interest that has been shown in the concept of ethnicity is the result of the enthusiasm Blacks have shown in their heritage.

In general, urban-ethnic programs are patterned after Afro-American studies programs, the difference being that they are concerned with a wider spectrum of ethnic groups: i.e., Irish, Polish, Spanish-speaking, Jewish, etc., according to Dr. Gordon. The creation of urban-ethnic studies programs on college campuses has been much quieter than for Afro-American studies programs. During the past two years, these programs have emerged at a significant rate.

As an example of this development, nearly 200 campuses now are offering accredited courses in Judaic studies. During the past two years, these particular studies have been increasing at about 13 per cent a year.

Second, is the assistance that some Afro-American studies programs have provided in improving race relations. As noted earlier, most classes in the Afro-American Studies program at Loyola are comprised of non-black students who constitute a significant percentage of the enrollments.

Dr. Gordon believes that this should not be surprising. He adds, "Because of the living patterns at the present time, black and white students naturally find themselves in small social groups and the Afro-American Studies program's small size and relatively large number of students from other races, satisfies the tendency for all students to remain within their own social group."

Increasingly popular are the Afro-American Studies courses available to Loyola University students. Dr. Gordon says, "It is encouraging. Dr. Gordon said, to see that many of the students enrolled in Afro-American Studies courses are white."

Appealing to all...

Increasingly popular are the Afro-American Studies courses available to Loyola University students. Dr. Gordon said, to see that many of the students enrolled in Afro-American Studies courses are white."

As a result of this recent growth in Afro-American Studies programs, the Afro-American Studies program at Loyola University is expected to continue its rapid expansion. Dr. Gordon foresees the possibility of adding new courses in the future.

There is now meaningful, on-going research into all aspects of the Afro-American people. In many cases, this research is conducted by scholars, both black and white. Concerning employment, it means that there are new job opportunities for these individuals.

Many programs are involved in seeking solutions to problems in the black community. Such programs have brought students into these communities to conduct oral histories, raise funds and to work to educate, unite and clean up the physical surroundings.

Frequently, program organizers have developed proposals and obtained the necessary investigative funds through cooperation with community leaders.

Dr. Gordon's commitment to Afro-American Studies programs at Loyola University is evident in his involvement with the university's Afro-American Studies program and his work as an assistant professor in Loyola's Department of Mathematics. Dr. Gordon's work at Loyola University is an example of the growing trend of incorporating Afro-American Studies programs into the curricula of universities across the country.}

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NOTED BLACK EDUCATOR

TO DISCUSS BLACKS IN HIGHER EDUCATION

CHICAGO, Feb. 5 - Dr. Milton A. Gordon, associate professor of mathematics and director of Loyola's Afro-American Studies program, will appear on Channel 9's "People to People" show on Sunday, February 18, 1973, at 7:00 p.m.

The host of the show is Edwin C. "Bill" Berry, vice-president of Johnson Products and former executive director of Chicago's Urban League. The topic of discussion will be "General Trends in Higher Education for Black Students."

Dr. Gordon will discuss some of the important changes that have occurred for black students in higher education, such as the shift away from the traditional black college, the change in undergraduate majors, and the increase in the number of black college students.

Professor Gordon revealed that insofar as private institutions of higher learning in Illinois are concerned, Loyola has one of the largest enrollments of black students in the state.

-more-
NOTED BLACK EDUCATOR
TO DISCUSS BLACKS
IN HIGHER EDUCATION
ADD ONE

Dr. Gordon has also just completed a new brochure on "Minority Relations at Loyola" which contains facts and information about new programs at Loyola of special importance for minority students.

A native of Chicago, Dr. Gordon earned his B.S. degree from Xavier University in New Orleans, and his M.A. degree from the University of Detroit. He completed his doctoral work at Illinois Institute of Technology in 1968.

Dr. Gordon joined the Loyola faculty in 1966, and has been active in issues involving black students. As chairman of the "Committee on Student Affairs" in 1968, he helped develop a proposal for an Afro-American Studies program which he now heads. He was also instrumental in the development of the Loyola University Afro-American Students Association (LUASA), and serves as its faculty moderator.

Dr. Gordon and his wife, Louise, live at 1421 Cleveland Street, Evanston, Illinois. Mrs. Gordon holds degrees in sociology and education, and has been a social worker and teacher in the Chicago Public School system. They have two sons, Patrick and Vincent.

* * * * *

Contact: Alvo E. Albinì, Director of Public Relations, 944-0800, ext. 666

013173
LOYOLA UNIVERSITY OF CHICAGO

NEWS RELEASE

FOR IMMEDIATE RELEASE

FRIDAY, MARCH 16, 1973

LOYOLA SETS PRINTS EXHIBIT

CHICAGO...Mar. 16—"Black Experience in Prints" is the theme of a public art exhibit of 30 original prints scheduled for the Cudahy Library on the Lake Shore Campus of Loyola University of Chicago, 6525 N. Sheridan Rd., Chicago, Mar. 19 through April 9.

Sponsored by the Afro-American Studies Program of Loyola, the exhibit will include works in a variety of styles and techniques assembled to help explain the Black experience in American society, according to Dr. Milton A. Gordon, associate professor of mathematics and director of Loyola's Afro-American Studies Program.

The exhibit, brought in from the Pratt Graphic Center in New York, will specifically deal with the ghetto, social and economic injustice and rural and urban life styles.

The Cudahy Library is open between the hours of 8:00 a.m. and 12 midnight, Monday-Thursday; 8:00 a.m. and 9:00 p.m., Friday and Saturday, and 11:00 a.m. to 12 midnight, Sunday.

* * * * * * * * *

Contact: David Wilke, Public Relations, 944-0800, ext. 666 or 667.

031473
Opening The University To Minorities
"Real Progress, Ho Hum, 'What Do We Do Now'?"

Minority Enrollment And Employment At Chicago's 6 Major Universities

This is the first installment of a two-part report on the policies and practices of Chicago's major universities and their outreach to minority communities.

Editors

Opening Chicago's universities to minorities has been a mixture of real progress, ho-hum and "what do we do now?"

Major Chicago area universities have slowly increased minority representation in most categories, but the gap between the metropolitan minority population and the university minority population is still a chasm.

In the academic year 1971-72, minority students (blacks, Orientals, Spanish-surnamed and American Indians) were about 12 per cent of the total student enrollment at Chicago's six major universities: the University of Chicago, DePaul University, Loyola University, Northwestern University, Roosevelt University, and the University of Illinois Chicago Circle Campus. Minority faculty at the universities was about 7.5 per cent of the total. The latest census information shows minorities to be 23.3 per cent of the population of metropolitan Chicago (Standard Metropolitan Statistical Area).

The 1970 census revealed that blacks represented 3 per cent of the total student enrollment of predominantly white institutions.

Continued on page 2

Human Relations Commissions

New York: Power Plus Personality
Chicago: Behind The Scenes Or Left Behind?

The (Chicago) Commission, because of its position as an agency of the city government, has been criticized as conservative...


When racial conflict and controversy flare in Chicago one rarely finds the name of Human Relations Commission Chairman Peter Fitzpatrick or Executive Director James Burns in the headlines. Indeed, it is rare to find a mention of the Commission in the daily press. They are either behind the scenes or left behind.

Bernard Weisberg’s observations about the Chicago Commission may be as true today as they were 22 years ago.

The Chicago Commission on Human Relations, the first in the country, has little power. Nevertheless, it has a substantial national reputation. Its Rumor Central service was favorably cited in the Kerner Commission report on civil disorders.

The Commission administers the city’s ordinances on discrimination in employment and housing. Last year it began to review civilian complaints against the police department.

All decisions made by the commission: revocation of a real estate broker’s license, denial of a city contract to a firm because of employment practices or action on the review of a police complaint, are subject to the mayor’s approval.

The Commission has no subpoena power and cannot initiate a legal action. Any such action must originate with the city’s corporation counsel, according to Commission staff.

Fire Fighting

Historically, one of the major projects of the Commission, according to a former

Continued on page 6
### Minority Enrollment and Employment at Chicago's 6 Major Universities

**Academic Year 1971-72**

<table>
<thead>
<tr>
<th>University</th>
<th>Total Enroll.</th>
<th>Minority Black %</th>
<th>Total Faculty</th>
<th>Minority Black %</th>
<th>Non-Acad. Personnel</th>
<th>Minority Black %</th>
</tr>
</thead>
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<tr>
<td>University of Chicago</td>
<td>7,112</td>
<td>754</td>
<td>1,079</td>
<td>74</td>
<td>7,251</td>
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<td>936</td>
<td>475</td>
<td>15</td>
<td>415</td>
<td>94</td>
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<tr>
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<td>University of Illinois (Circle)</td>
<td>19,991</td>
<td>3238</td>
<td>1,538</td>
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<td>1,200</td>
<td>45 (b)</td>
<td>206</td>
<td>36.0</td>
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<tr>
<td>Roosevelt University</td>
<td>5,442</td>
<td>1,539</td>
<td>1,500</td>
<td>45</td>
<td>206</td>
<td>36.0</td>
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<tr>
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<td>71,790</td>
<td>8,503</td>
<td>11,989</td>
<td>6,327</td>
<td>11,499</td>
<td>4,418</td>
</tr>
</tbody>
</table>

- a Full-time faculty only
- b Black and Spanish-surnamed only
- c Information not available
- e Information denied

### Universities Continued

American universities and colleges across the nation. At the Chicago universities, black students represent 8.8 per cent of enrolled students. Black faculty was roughly 3.2 per cent of the total faculties at five of the universities combined. (See table.) However, blacks are over 4 per cent of the city's population and more than 17.6 per cent of metropolitan Chicago.

Roosevelt University ranks highest in its percentage of minority student enrollment compared to the other schools, but falls to second place in its percentage of minority faculty. The University of Illinois Chicago Circle Campus has the highest percentage of minority faculty, but takes second place in its percentage of minority student enrollment. The ranks change again when the number of black students and faculty at the universities is compared. (See table.)

Minorities constitute about 38.4 per cent of the total non-academic labor force at five of the universities. (Loyola University refused to answer questions about its non-academic employment.) The majority are lower-salaried unskilled laborers and service workers. The University of Chicago employs the highest percentage of minority non-academic personnel (44.5%), which includes its hospital and clinic staffs. Minorities are 22.2 per cent of the metropolitan labor force. At Northwestern and DePaul, minority non-academic employment falls below this figure: Northwestern - 20.9%; DePaul - 20.2%.

### Affirmative Action

In 1965, President Johnson issued Executive Order No. 11246. This order prohibits employment discrimination by federal contractors and requires them to practice equal employment opportunity. It was not until 1968, however, when the ban was extended to include sex discrimination, that an avalanche of formal complaints of alleged discrimination prompted the Department of Health, Education and Welfare to construct a systematic program of enforcement. The six area universities, because they are federal contractors, are required to make an "affirmative effort" to actively and systematically recruit and hire more women and minorities. It was not until the federal government threatened to withhold payment of millions of dollars in federal contracts that various universities across the nation began to take the executive order seriously. The six Chicago universities received over $57 million in federal contracts in 1970. (See box P.3)

All six universities in this survey have adopted some kind of affirmative action program.

"Without an affirmative action program," said Warren B. Cheston, Chancellor of the University of Illinois Chicago Circle Campus, "the change in the university would have come about more slowly. I think the order came at a good time."

But programs are not always as successful as they set out to be.

"Affirmative action here is no great shakes," said Jerry Benford, assistant director of the Institute of Industrial Relations at Loyola University. "True, there are some new faces around, but none in policy positions; basically the situation remains the same," he said.

The problems at DePaul are the same. "There are no members of minority groups on the administrative staff here, including deans and department heads," said Rev. John T. Richardson, executive vice-president of the university.

### Year of the White Female

Richard Adams, director of the Equal Opportunity Employment Office at Northwestern University is disturbed by the changing priorities in non-academic employment. "In the first year of the affirmative action program, the university recruited primarily maids and janitors. The second year minority subcontractors were
hired. The past year has been the year of the white female. The university has almost diluted the black issue," he said.

At the University of Chicago, Knox C. Hill, secretary of faculties, is proud of the gains the university has made in hiring white women, but he is not as satisfied with the figures on minority faculty employment in the academic year, 1971-72.

Chancellor Cheston, of the University of Illinois, remarked how difficult it is to get control over minority employment at the faculty level, because of "departmental autonomy." Although top officials set the policies, department chairman implement them.

In contrast, Raymond W. Mack, vice-president and dean of faculties of Northwestern University described a stronger, more centralized policy determining Northwestern's increase in minority faculty: "The increase in minority faculty was a deliberate thing. I called the deans of the schools together and told them it was time to get their faculty up to date; I told them to go find quality people."

Federal Pressure

At the same time, Richard Adams of Northwestern emphasized the role of federal pressure. "In its recruitment and employment practices, Northwestern University was motivated first by economic considerations, since they stand to lose 25 per cent of their budget. That's how much comes from the government," he said.

"Universities are very tradition bound," said Loyola's Jerry Benford. "People understand more about business than they do about the running of a university. As far as outreach is concerned, the universities are lagging behind industry."

For generations, blacks were excluded from employment in higher education, not only by blatant discrimination but by such indirect methods as word of mouth recruitment among friends and associates. Recruiting was done within a mainly white world. This pattern can be changed only by a conscious effort to reverse it.

"We've always looked in the same areas," said Chancellor Cheston, "so we have to look for new ways of recruiting people. This year, we've even advertised in the newspapers."

The number of blacks and minorities employed by the universities has increased over the past few years. Many university officials express pleasure that increasing numbers of minority students on white campuses will find more people of their own background and experience.

Minority Enrollment

Minority student enrollment has increased steadily at the six universities studied. "As late as 1965, black students were less than one per cent of the total enrollment at Northwestern University," said Raymond Mack. In September 1972, black students at Northwestern were 10 per cent of the total student enrollment on the graduate and undergraduate levels.

According to John F. Langdon, vice-president of administration at Loyola University, Loyola's freshmen class of 1972-73, is 19.2 per cent minority. Black students are 14.4 per cent of the freshman class.

It is almost certain that there will be increasing numbers of minority students at DePaul University. Dean Martin J. Lowery explained: "DePaul has decided to stay in the city. Therefore, if the city changes racially or ethnically, then our student composition will also change."

At Circle Campus, James C. Griggs, director of the Educational Assistance Program (EAP), a program designed to assist in the recruitment and retention of minority students, is not so optimistic.

"In 1968 there were no more than 80 black students in the university out of some 15,000 students," he said. Since EAP, more than 3,000 minority students have been enrolled, but the program's

Federal Funding for Six Chicago Area Universities (Fiscal Year 1970)

<table>
<thead>
<tr>
<th>University of Chicago</th>
<th>$39,597,000</th>
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<tbody>
<tr>
<td>Northwestern University</td>
<td>18,457,000</td>
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<tr>
<td>Loyola University</td>
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<tr>
<td>University of Illinois Chicago Circle Campus</td>
<td>2,312,000</td>
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<tr>
<td>DePaul University</td>
<td>1,008,000</td>
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<tr>
<td>Roosevelt University</td>
<td>560,000</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$67,083,000</strong></td>
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Source: National Science Foundation (NSF 71-28)

Minority Representation on Boards of Trustees of Six Chicago Area Universities (September 1972)

<table>
<thead>
<tr>
<th>University</th>
<th>Minority Trustees</th>
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<tbody>
<tr>
<td>University of Chicago</td>
<td>Dr. Kenneth B. Clark, W. Leonard Evans, Jr.</td>
</tr>
<tr>
<td>DePaul University</td>
<td>Louis E. Martin, Earl Neal</td>
</tr>
<tr>
<td>University of Illinois Chicago Circle Campus</td>
<td>John Moutoussamy</td>
</tr>
<tr>
<td>Loyola University</td>
<td>John Moutoussamy, None</td>
</tr>
<tr>
<td>Northwestern University</td>
<td>Erwin France, William Foreman, Dr. Percy Julian, Judge Edith Sampson</td>
</tr>
<tr>
<td>Roosevelt University</td>
<td>None</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9 minority members out of 280 trustees</strong></td>
</tr>
</tbody>
</table>

Richardson Griggs

Adams Mack

Richardson

Griggs

Adams Mack
future is uncertain. "Student enrollment has increased without a commensurate increase in staff and other budget items. Both state and federal support of the program has been dramatically curtailed." He interprets this cutback to mean that minority enrollment has lost its high priority status.

Building a Good University

The number of minority students, faculty and non-academic personnel has increased over the last few years, but to Northwestern's Mack, it is not enough. "We've done a lot of things that people tend to feel good about, like having 10 per cent black enrollment this year, but I don't think its time to sit back and start congratulating ourselves," he said. "That's the easy part and what we should have done. Now we're at the hard part, trying to work together at having a really good university."

Renee Ward

Business & Finance Briefs

Thomas Lewis, the new black president of South Side Bank, 4565 S. Cottage Grove, is not wasting any time. The bank has assets of $11.4 million, up from $10.5 million when he took over in January 1973, and Lewis thinks he can take the bank to $20 million by the end of the year. He has a good track record. He came to his new job from Independence Bank of Chicago, possibly the fastest growing bank, minority or otherwise, in the country.

It was a good year for Chicago's two black-owned life insurance companies -- with a little help from large corporations and their insurance carriers.

Weathers Y. Sykes, senior vice president of Supreme Life Insurance Company of America, reported that his company wrote $343 million in group insurance for 10 companies in 1972. Most of it was reinsurance, but Supreme is now a primary carrier for two firms, a Chicago first. (See page 5)

Chicago Metropolitan Mutual Assurance Co. wrote an estimated $240 million in reinsurance for 10 corporations, including American National Bank and First National Bank, according to Anderson Schweich, president of Chicago Metropolitan. General Foods, honoring its covenant with Operation PUSH, allocated portions of its reinsurance to Chicago Metropolitan and North Carolina Mutual, a black-owned firm in Durham, North Carolina.

Both Supreme and Chicago Metropolitan have reached the $500 million "insurance in force" level, more than double last year's figure. Group insurance builds up premium income slowly, but the number of companies sending portions of their insurance to black-owned firms is beginning to have some effect. Supreme grossed $1.2 million in premium income from group policies, for example. Some of that will eventually be translated into South Side mortgages.

Chicago City Bank, a white-controlled institution in the black community of Englewood, persuaded another gem to move into the Englewood Shopping Concourse. Jewel Foods recently opened a 25,000 sq. ft. store in the mall.

Another hip neighborhood bank, Hyde Park Bank & Trust Co., has added a new program to its Urban Development Division. The division will provide loans of up to $5,000 for home improvements of single family homes and up to $2,500 a flat for rehabilitation of owner-occupied six unit or less apartments under a 90 per cent FHA guarantee. The program has not been affected by the federal freeze on housing, since the loans are not subsidized.

The program is not unusual, but the marketing is. Milton Davis, director of the division, is promoting the program on a city-wide basis through 30 community organizations, including: the West Side Organization, Organization for a Better Austin, Pilsen Neighbors Community Council, Kenwood Oakland Community Organization, The Woodlawn Organization, and the South Shore Commission.

Seaway National Bank added two directors to its board -- Al Johnson, owner of Al Johnson Cadillac, and Carl Petersen, comptroller of CNA Financial Corp. (Continental Casualty Company, a CNA subsidiary, keeps a large Medicare account at Seaway.)

The American Bankers Association recently appointed Alvin Boutte, president of Independence Bank, to its Urban Affairs Committee. The committee set a 1975 goal of $1 billion in loans to the minority community to be extended by the ABA's 13,000 member banks.

"Big Stan" will finally have his bank. The Chicago Bank of Commerce will move from 151 N. LaSalle St. into the new Standard Oil Building, pending permission from state authorities. Federal banking officials earlier denied permission for South Shore National Bank to move into the new building from 71st & Jeffery, partly because it would have left the South Shore area underbanked. Odds are no one will claim LaSalle St. is underbanked.

Kenneth Guentert

The Chicago Reporter

A monthly information service on racial issues in metropolitan Chicago. The Chicago Reporter is published monthly by the Community Renewal Society, 111 North Wabash Avenue, Chicago, Illinois 60602. (312) 236-4830. Subscription price is $25.00 per year. Copyright 1973 by The Chicago Reporter. All rights reserved.

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Standard Oil Subsidiary Sets Precedent, Signs Group Life Policy Directly With Black Firm

Supreme Life Insurance Company of America has underwritten a $3.6 million group life insurance policy for two divisions of Amoco Chemical Company, a subsidiary of Chicago-headquartered Standard Oil Company (Indiana).

The black-owned, Chicago-based insurance firm now insures 450 employees of Amoco Chemical's Packaging Products Division in La Mirada, California, and its Consumer Products Division in Fullerton, California. Amoco Chemical is Standard's manufacturer and marketer of chemicals, plastics and petroleum additives.

Robert C. Gunness, president of Standard Oil, said that Standard's objective to assist the development of minority enterprises "would be more fully served by placing a portion of our group life insurance with Supreme Life, on a direct, rather than a reinsurance basis." (Insurance companies have policies they issue underwritten by a second insurer or reinsurer. 

Better Than Reinsurance

For insurance companies, group policies placed directly are generally more valuable than reinsurance. Being a primary carrier requires more skill and expertise, and most important, it provides more gross premium income.

Group insurance placed directly by major corporations with black-owned insurance companies is rare, although the practice of allocating portions of reinsurance to black firms has grown considerably. Standard Oil is, in fact, the first corporation to place a group policy for a subsidiary directly with a black-owned insurance company. In 1968, the tobacco company placed a $6 million group insurance policy with the nation's largest black insurance firm, North Carolina Mutual, based in Durham, North Carolina. That policy was revised in 1971, after Lorillard was purchased by Loew's, although North Carolina "still has a piece of the action," according to its vice president, Murray J. Marvin.

North Carolina currently has similar arrangements with two other companies and Supreme has written a policy directly for one other corporation which is unwilling to publicize the fact.

Standard Oil's public announcement of its new deal with Supreme contrasts significantly with a widespread corporate reluctance to discuss their minority contracts. Reasons for the reluctance range from a fear of being deluged by other minority entrepreneurs to a belief that middle management and lower level employees are not ready to accept such social responsibility.

Kenneth Guentert

Blacks Buy Gateway And Guaranty

Chicago: Black Banking Capital Of The U.S.A.

With five black-owned and operated banks, Chicago is becoming the minority banking capital of the nation. (New York has only two minority-owned banks with a possible three more in the planning stages.)

The five black-owned banks in Chicago have assets totaling $122.6 million (Dec. 31, 1972), up from $73.3 million in three banks a year ago. The growth is impressive, but the total is still less than one percent of the assets of Continental Illinois National Bank alone.

The newest minority-owned banks are Gateway National Bank, 7853 S. Stony Island Ave., recently purchased by a group of investors led by Joseph Bertrand, City Treasurer and Guaranty Bank & Trust Co., 6760 S. Stony Island Ave., now owned by Elijah Muhammad's Nation of Islam (Black Muslims).

Clyde Reynolds will stay on as president of Gateway. Administrator of Provident Hospital for 25 years, Reynolds, with the help of Central National Bank, started Gateway back to solvency after a history of owner neglect.

Sales Force Larger Than G.M.

Oscar Williams, a former regional coordinator of minority enterprise for the Small Business Administration, is the new president of Guaranty. Exchange National Bank was instrumental in assisting the change in ownership and in tapping Williams, an ex-commercial loan officer at Exchange, for the chief-executive's job.

Despite its size (assets of $5.5 million), Guaranty has the widest market of all the black banks, according to Williams. The bank's local market is Woodlawn and South Shore, but it will also be drawing deposits, extending loans, and offering financial counseling throughout the nation.

After all, Muslim-ownership means "we have a sales force larger than G.M.'s," Williams said. He wasn't kidding.

Both Guaranty and Gateway banks are located in the market area of South Shore National Bank, which was recently denied permission to relocate downtown.

Kenneth Guentert

Healthy Increase

Chicago's three other black-owned banks all showed healthy increases in deposits during 1972. Seaway National Bank, 645 E. 87th, closed the year with $45.9 million in deposits, up from $32.7 million a year ago, while Independence Bank of Chicago, 7036 S. Cottage Grove, had $43.9 million, up from $27.9.

Highland Community Bank, increasing deposits from $7.7 million in 1971 to $11 million in 1972, has almost turned the corner. Highland's chief executive, George Brokemond, cut his bank's losses from $122,689 to $2,251. Brokemond also secured more than 50 per cent of the bank's deposits in loans -- much better showing than the two larger black banks and a fairly impressive feat, considering how new the bank is.

COMING - IN THE APRIL ISSUE

"Sweet and Sour" A Report on Chicago's Candy Industry

Are the Leaders Leading? Membership Policies of Chicago's Top Downtown Clubs
employee, is "fire fighting", i.e., protecting black students and black families who have moved into white schools or white neighbor­hoods from acts of mob or individual violence. The "fire fighting" staff is presently limited but it has been at work in Gage Park.

When the Commission began, it was the only city agency promoting racial harmony among city residents. However, other city departments including the Police Department and the Board of Education, now have human relations divisions.

Two Steps Ahead

At first glance, the New York Commission on Human Rights seems to be two steps ahead of the Chicago commission.

The New York Commission has power to subpoena witnesses and to file legal actions on behalf of complainants. Indeed, much of the staff of the New York Commission is made up of young lawyers interested in poverty and civil rights law. The Chicago commission has no lawyers on its staff, although in the past it has employed a law student.

Much of the power of the New York Commission is tied to the personality of the chairman of the commission. Presently that chairman is Mrs. Eleanor Holmes Norton, who is also an administrative assistant to New York's Mayor John Lindsay. Mrs. Norton, who is black, has close ties to the black and ethnic communities in New York City. Some say she has become kind of an anti-discrimination ombudsman in the same vein that New York's Commissioner of Consumer Affairs, Bess Meyerson, is a consumer advocate.

Commission Ignored

However, when one turns to the Chicago Commission, there is Peter Fitzpatrick, an old friend of Mayor Daley, as chairman. His ties, if any, with the minority community are small. Minority groups rarely look to the Chicago Commission for leadership in race relations. The commission, more often than not, is ignored.

Fitzpatrick does not think he should provide leadership for improving race relations in Chicago. "My job is to create the environment to encourage the staff to maintain their morale so that they can do their job."

Fitzpatrick said many staff members are offered new jobs every month, and that he must work to keep the staff happy. He noted that the New York Commission chairman is more like a staff member because he is a part-time employee. Fitzpatrick said, "It would be inappropriate for me to do what the staff is doing."

Fitzpatrick said the Commission should set the pace for other city departments. Discussing the role of the commission in recent school disorders, Fitzpatrick said, "We'll put our people out there to get hit on the head with a bottle in order to show the Board of Education what they should be doing."

Mrs. Clara Day, a black Commission member drawn from the labor movement, said the Commission is more "an advisory group to the Mayor." She said she doesn't think the black community sees the commission as really effective.

Part of the problem, Mrs. Day said, is that most of the commission members are so far removed from poverty and discrimination, that they don't know the problem when they see it. She said it is very difficult to prove discrimination and that discriminators have become adept at camouflaging their work.

She said commission members really try to do their job, but they are often hindered by the commission's strict definition of discrimination. She is especially distressed with the commission's record on housing and real estate discrimination.

Trying to Improve

The Commission is trying to improve its communication with Chicago's minority groups. It has monthly meetings with representatives of community organizations who raise questions about Chicago's racial problems. The Commission attempts to answer and to tell what they are doing about the problems.

The Chicago Commission has a dedicated staff that does its best, often under trying conditions. Two staff members have been out at Gage Park High School ever since the controversy there began. The recent school strike gave them their only relief in many weeks.

Staff members see one of their roles as coordinating the city's resources for the benefit of both races. Recently, the work of the Commission has changed from redress of the results of discrimination, to promoting more affirmative action.

Affirmative Action Program

A prime example is the employment division. Each city contractor is required to fill out a contractor employment practices report which requires a census of all city contractors to evaluate their affirmative action programs. The city, through the commission, removed 1,058 companies from the list of eligible bidders because of failure to fill out the contractor review forms.

Raymond Scannell, director of the Division of Employment Services, said, "It is essential to understand that our program is only one effort." He noted that state and federal agencies play a complaint relief role, private and public manpower programs a resource role and community groups a public pressure role. "Hopefully, we capitalize on all of these organizations," he said.

In the New York Commission, the emphasis is not on city contractor compliance, but on city department compliance.

In New York, the Commission has taken a census of all city employees as to race, sex and age. Departmental goals were set for each department and present employment levels analyzed. The commission found one department which was particularly deficient in hiring and promoting women and minorities. Eventually, the commission held hearings to force the department to comply.

No Head Count in City Hall

In Chicago, Scannell said: "At this point there isn't a census of total city employment." However, the Chicago commission is now reviewing the employment, recruiting and promotion policies of 22 city departments on minorities.

Both the New York and Chicago commissions accept complaints on employment and housing discrimination.

In 1971, the Chicago commission handled a total of 591 employment complaints and the New York commission handled a little over 700 complaints. Considering the population of each of the two cities, the numbers are comparable.

But the numbers are somewhat misleading. Both commissions perceive their complaint role as mediatr. They try to solve complaints before they reach the hearing stage. For instance, the housing division of the Chicago Commission received a total of 187 complaints in 1972. Of these, 10 reached an administrative action stage, 9 went through public hearings, the remainder were resolved during investigation (25); conciliated (25), withdrawn (6), no probable cause for action (63), no jurisdiction (6), or are still pending (48).

The Chicago Commission has a budget of approximately $500,000, supplemented by a $160,000 model cities grant. Because of major cutbacks in New York, the budget there is about $900,000 and is being further decreased. The New York Commission has 86 employees and according to Robert Gore, Public Affairs director, "we are exceedingly understaffed."

The Chicago Commission has 51 staff members.

One of the major projects of the Chicago commission has been actions against real estate "panic peddling." This year the Commission acted on six complaints of panic peddling.

In 1971, Mayor Daley, on recommendations of the Commission, revoked the license of one real estate broker and suspended four others. However, the action was not completely effective in one of the panic peddling cases. The owners of the real estate firm simply started a new agency under a new name and continued the same practices.

John Roberts

6. The Chicago Reporter
Recruiting drive...

A copy of "Building Bridges," a new brochure outlining minority relations, academic programs and services at Loyola University of Chicago, is discussed by (from left) Dr. Milton A. Gordon, 1421 Cleveland st., Evanston, professor of mathematics and director of Loyola's Afro-American Studies Program; Mrs. Eunice Johnson, 1040 N. Lake Shore dr., the wife of the publisher of Johnson Publications; The Rev. Raymond Baumhart, S.J., president of Loyola; and Miss Dora Somerville, 1050 S. Lake Shore dr., a member of Loyola's board of trustees, the university's governing body.
## SCHEDULE OF EVENTS

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>TIME</th>
<th>BUILDING</th>
<th>INSTRUCTOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blacks In Drama</td>
<td>1:00</td>
<td>Mertz Hall</td>
<td>Dr. Ed Hill</td>
</tr>
<tr>
<td>(Aldrin Room)</td>
<td></td>
<td></td>
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<tr>
<td>West African &amp; Afro-American Religious</td>
<td>1:30</td>
<td>Mertz Hall</td>
<td>Dr. Biedenbach</td>
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<tr>
<td>Patterns</td>
<td></td>
<td>(Chamber Room)</td>
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<tr>
<td>The Black Character As Seen By White</td>
<td>2:00</td>
<td>Mertz Hall</td>
<td>Dr. Sandra Lee</td>
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<tr>
<td>Authors</td>
<td></td>
<td>(Aldrin Room)</td>
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<tr>
<td>The Role Of The Black Woman In Government</td>
<td>2:30</td>
<td>Mertz Hall</td>
<td>Mrs. Crawford</td>
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<tr>
<td>(Chamber Room)</td>
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<tr>
<td>The Future Of Afro-American Studies</td>
<td>3:00</td>
<td>Mertz Hall</td>
<td>A Panel Discussion</td>
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<td>(Chamber Room)</td>
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<tr>
<td>Dance Company Presentation</td>
<td>3:30</td>
<td>Campion Hall</td>
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<td>(B.C.C.)</td>
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<td>Art Display</td>
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<td>Campion Hall</td>
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<td>(B.C.C.)</td>
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<td>Contributions and</td>
<td>8:30</td>
<td>Centennial Forum</td>
<td>The Black Theatre Workshop</td>
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<tr>
<td>The Warning: A Theme For Linda (2 plays)</td>
<td></td>
<td></td>
<td>of Loyola University</td>
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<td>&quot;Jasmine Tree&quot;</td>
<td>10:00</td>
<td>Centennial Forum</td>
<td>popular local</td>
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<td></td>
<td></td>
<td>Faculty Dining Room</td>
<td>musical group</td>
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Loyola offers blacks range of activities

The black cultural and intellectual experience receives considerable support and finds many avenues for expression at Loyola University of Chicago.

A full range of these activities includes theatrical, musical performances and guest lecturers. Loyola's Afro-American Studies Program serves as a catalyst for this cultural and intellectual fare. Milton Gordon, a professor of Mathematics at Loyola and Director of the school's Afro-American Studies Program, says: "Loyola's Black and other minority students find that campus life can offer a great deal in addition to what is provided in classrooms and laboratories. "They find exposure to a multitude of events which relate directly to their heritage and their daily lives. The campus becomes a place for growth on many levels."

Tillman Terry, Director of the Educational Opportunities Program at Loyola, says: "Blacks and other minority students are given a varied selection of cultural offerings to choose from. The goal at Loyola in making this possible is to educate, stimulate and help people to reflect.

Terry's comments take on particular significance in view of just one month's schedule, for example. Coordinated and published by Loyola's Afro-American Studies office, the activities for February included a discussion of her book, Nothing: The Mentality of the Black Woman, by Evangeline Redding; auditions for the Black Theater Workshop's production of El Hajj Malik, a dramatization of Malcolm X's life; a concert by the Apostolic Gospel Ensemble; a reading by Gwendolyn Brooks, Poet Laureate of Illinois and Loyola, and the presentation of the National Theater Company's "Feeling Good."

Furthermore, Loyola's black organizations — groups such as the Loyola University Afro-American Students Association: Alpha Kappa Alpha, the Black Cultural Center, Epsilon Zeta Epsilon and the Sisters of Ekewfi — help fill the calendar with their rounds of business and social activities.

Charles Taylor, an advisor to the groups, says: "Their service to the community also involves food, toy and clothing drives and tutorial programs for Loyola students." All Black student organizations at Loyola participate in the Black Student recognition Banquet planned for the near future.

One particularly outstanding artistic opportunity for black students at the University is the Black Theater Workshop under the direction of Jonathan Wilson. This experience also provides three hours of academic credit.

"During the past semester, students in the Workshop were involved in the creative process of producing El Hajj Malik.

"Next year, the workshop will become one of the six main-stage shows of Loyola's Theater department," Jonathan Wilson comments.

 Academically, the Afro-American Studies Program continues to offer credit courses in the areas of anthropology, sociology, history, art, theater and English.
LOYOLA UNIVERSITY OF CHICAGO

NEWS RELEASE

FOR IMMEDIATE RELEASE

LOYOLA TO CELEBRATE
BLACK HISTORY MONTH
FROM FEBRUARY 2 TO 27

A month long celebration of black history will be held on two campuses of Loyola University of Chicago during the month of February. Open to the public, admission to all programs is free.

The programs include workshops on writing and poetry, a panel discussion on black business, readings on black women, an all-day cultural fair, a forum on women, family, and politics, a discussion of the black experience at Loyola, black gospel choirs, black liberation in the 80s, a talk on black theology, and an open house at the Black Cultural Center on the Lake Shore Campus at the end of the celebration on Thursday, February 26.

Beginning at 3 p.m. on Monday, February 2, the keynote address to Black History Month will be delivered by William Campbell, editorial director, WLS-TV-ABC News, in the Hussey Lounge of Damen Hall on the Lake Shore Campus, 6525 North Sheridan Road.

On Wednesday, February 4, from 4 p.m. to 7 p.m., a writing and poetry workshop for Loyola and local high school students will be conducted by three black Chicago writers, novelist Leon Forrest and poets Sterling Plumpp and Angela Jackson. There will also be a buffet (more)
LOYOLA TO CELEBRATE
BLACK HISTORY MONTH
FROM FEBRUARY 2 TO 27
ADD ONE

Dinner.

A public reading of their works will be given by them beginning at 7 p.m. in the Hussey Lounge.

On Tuesday, February 10, at 11:30 a.m., a panel on black business in Chicago will be held in Room Thirty of the Pere Marquette Center, 820 North Rush Street, on the Water Tower Campus. The panelists will be Jackie Hearn, director M.E.D.S. (Minority Economic Development Systems, Inc.), Lenetta Wells, Seaway National Bank, and George Smith, director of human resources, Johnson Products.

On Friday, February 13, at 3 p.m., H. Mark Williams and the Cultural Messengers, will present excerpts from "200 Years of Black Women" and "A Lady of Religion and a Man of Culture" in the Studio Theater in Mertz Hall on the Lake Shore Campus. Free admission tickets will be available at the theater box office.

On Sunday, February 15, beginning at 12 noon, an all-day cultural fair sponsored by the Black Cultural Center on the Water Tower Campus will be held in the Georgetown Room in the Pere Marquette Center, 820 N. Rush Street. It will feature an African dance troupe, African musical group, a theater performance and exhibits of African art and artifacts. There will be samplings of African food, exhibits from the DuSable Museum and other local institutions. Upwards of 500 persons are expected to attend. It is the biggest event of Black History Month.

On Monday, February 16, at 7:30 p.m., a forum will be held on women, family and politics in the black community in the Hussey Lounge on the Lake Shore Campus. The special guest will be Dr. Cheryl Johnson,
assistant director of the African Studies program at Northwestern University, Evanston.

On Wednesday, February 19, at 7:30 p.m., a presentation of the black experience at Loyola, past and present, will be given in the Stateroom of Mertz Hall on the Lake Shore Campus.

On Thursday, February 19, at 11:30 a.m., Tom Joyner, general manager of radio station WJPC will speak on blacks in the media in Room Thirty of the Pere Marquette Center on the Water Tower Campus.

On Saturday, February 21, at 7:30 p.m., four black gospel choirs will sing in the Georgetown Room of the Pere Marquette Center under the sponsorship of the Water Tower Campus Black Cultural Center.

On Monday, February 25, at 3:30 p.m., Dr. Carlyle Stewart of Northwestern University, will speak on "Black Theology and Black Liberation: The Work of James H. Cone and Howard Thurman." The lecture will be held in the Assisi Center on the Lake Shore Campus.

On Thursday, February 26, from 1 p.m. to 6 p.m., the Black Cultural Center of the Lake Shore Campus will have an open house in the basement of Campion Hall at Sheridan Road and Loyola Avenue.

The month-long festivities will conclude on Friday, February 27, beginning at 5 p.m. when the Afro-American Studies Program will sponsor T. G. I. F. (Thank God It's Friday) a final get-together of the Loyola black community.

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CONTACT: Alvo E. Albini, director, public relations, 670-2860 012781jh
THE LOYOLA UNIVERSITY URBAN INITIATIVE:
A PROPOSAL FOR THE FUTURE

The 1987 Loyola Symposium
on
Values and Ethics

CAROL L. ADAMS, Ph.D.
February 26, 1987
THE LOYOLA UNIVERSITY URBAN INITIATIVE:
A PROPOSAL FOR THE FUTURE

The millions who are poor in the United States tend to become increasingly invisible. Here is a great mass of people, yet it takes an effort of the intellect and will even to see them... the poor are increasingly slipping out of the very consciousness of the nation.

Michael Harrington

Over twenty years ago, Michael Harrington sent out a clarion call about the "other America" -- that growing impoverished mass characterized by inadequate income, housing, education and medical care and beaten down with frustration, pessimism, hopelessness. Our government responded with the War on Poverty, a war characteristic of the optimism that infused us in the 60's with the feeling that we could do anything.

Alas, not only did we not win the war, but we followed with a period of benign neglect from which we have yet to emerge. We continue to not only ignore the poor, but to insulate ourselves from them. (When the architect of Chicago's futuristic River City development, Betram Goldberg, was asked what would happen to the low income people displaced by that development, he responded that the only thing he could think of to do with the poor was to "isolate" them).

Indeed (as is the case with Chicago's Presidential Towers and other developments for the upwardly mobile) often tax monies earmarked for low income housing are used instead to erect expensive luxury housing from which they are routinely excluded. The current Dearborn Park School controversy is another case in point. I am concerned when I see people but one generation out of poverty themselves, who state vehemently that they don't want to see their children go to school with children from the projects. People whose stereotypic views of the low income give them such a negative myopia with respect to these children that they can only think of the problems that would arise if middle class and poor children shared the same educational setting not the vast number of advantages for both.
1. Clearly, the Dearborn Park parents are more astute at manipulating the bureaucracy. After all they've been assured a new school when their counterparts across the tracks have been trying to get one for years. If they devoted just a fraction of the energies they're spending trying to protect themselves from the poor, creating a climate of acceptance and lobbying to assure the best possible programs and personnel for the institution, perhaps even engaging in a joint planning process with the Hilliard Homes parents, they might see that they're not that different after all—they might just find the common (and hopefully higher ground).

It might benefit them to talk to parents who bus their children, quite deliberately, from middle class neighborhoods to the Beasley School, located within the Robert Taylor Homes or to West Side Prep or Provident—St. Mel on Chicago's Westside, so that they can see that the children get along well together, and are consistently high achievers in institutions that have not compromise their academic, nor their behavior, standards for either population.

2. What kind of attitudes about the poor are developing in the children of those parents who are so vigorously fighting for "this new segregation"? What kind of attitudes about the affluent are developing among the poor children and parents who are treated like "the enemy" quarantined and consigned to the inferior. Our idea of the deserving poor seems to reflect a view that says "the poor deserve just what they've got -- nothing".

Are we not further polarizing these strata when we give in to prejudice and discrimination? Will it help engender a sense of oneness? In a city already aflame with racial mistrust and misunderstanding we now add a generous overlay of class discrimination.

If these children are our future aren't they better off knowing each other now— learning love, trust and mutuality?

Loyola University sits virtually alone in local academic circles, as an institution of higher education that has openly charged itself with the promotion of values of ethics. Further, we aspire to be a metroversity -- a university responsive to the needs of the metropolis. In theory alone, this is laudable, but in practice, it
requires an agenda. What is proposed here is the setting of an agenda and the establishment of the means through which to accomplish its goals -- the Loyola University Urban Initiative.

This initiative represents the marriage of academic excellence and social responsibility. Put simply it requires that we "practice what we teach". It is a bold step that will involve the entire Loyola University family and it will require that we engage in some critical self-assessment before we forge ahead. Such an assessment will necessitate that we examine the theoretical assumptions through which academics analyze poverty and the social policy consequences that derive therefrom.

Much American scholarship compares lower income Blacks to middle-income whites and always finds the former deficient -- cultural deprivation and genetically transmitted intellectual inferiority are but two of the ethnocentric theories to emerge from this perspective. We remain adept at "blaming the victim" rather than engaging in serious analysis of our social structure -- its systems and its institutions.

The University sometimes reflects a conservative, provincial world view. Faculty members teach that minority communities are inherently pathological. The positive contributions of so-called minority groups to civilization are routinely ignored. At Loyola, we hosted a Millstone conference to discuss the poor, defined them as the problem, and typically, gave them no voice. Further, joining the Chicago Tribune in the use of the word "millstone" to describe the poor implied that we, too, see them as the problem. The underclass prophecy declares the poor as people without usefulness now and henceforth they are said to be their own worst enemy -- not prepared for the new technological age with respect to skills and not prepared for the world of work with respect to attitudes. It would appear that if we could project our future, we could better prepare for it. Much time is being spent on predicting with precious little devoted to planning. We accept the self-fulfilling prophecy of the permanent underclass, although Christianity is a belief system that rejects hopelessness. Many of us think that
all poor people are Black and Hispanic and that all Blacks and Hispanics are poor. Surely, our agenda must encourage the honest self-appraisal that undergirds positive change.

The students of the "me" generation often suffer from a narrow middle class perspective characterized by crass consumerism, racism, classism and a strong careerist orientation. They come to us with the excess baggage of prejudice and leave the same way. Loyola University sits amidst a multi-ethnic community that represents all levels of social class, but the lakefront poor receive virtually no assistance from us or anyone else. They are the ignored, the voiceless. The campus sits as an Ivory Tower, clearly off-limits to those who do not fit.

Our challenge is twofold:
(1) to develop a theoretical perspective that recognizes the poor as human beings of value and great potential, a position free of the arrogance and ignorance of racism, classism, and ethnocentricity, a perspective from which we can develop and articulate a position with respect to Loyola's role in ameliorating poverty and its devastating effects, and
(2) to empower the poor with the tools which can help them break the cycle of generational poverty and despair -- education, self-esteem, and the ability to negotiate the system.

It is proposed that Loyola University of Chicago undertake an Urban Initiative with the goal of engaging students, faculty and staff, and alumni in a bold, offensive against poverty to be accomplished in three phases:
1. Assessment and Analysis
2. Dialogue and Feasibility
3. Social Action and Social Policy

PHASE ONE - Assessment and Analysis, would require that we examine the poverty that surrounds us, what our response to it has been, and what our posture will be in the future. Each program and department would select 1-2 representatives who would be joined by representatives of the Board, the Administration, and the student body. Existing University outreach programs such as the poverty
law program, the Day School and the Medical Center Clinic, would also be vital components of the process. This group would conduct a retreat where the participants would confront poverty and its effects and engage in a planning process, that would define Loyola's role in its elimination. Speakers would be invited, movies screened and papers presented so as to stimulate discussion and idea sharing. From this process of study, reflection and brainstorming would emerge the Loyola University Urban Initiative position paper, a document which would serve as a springboard for the development and implementation of action programs to follow.

PHASE TWO - Dialogue and Feasibility, would broaden communication on the subject of poverty and identify resources to underwrite Loyola Anti-Poverty projects.

Clearly, we need to confront our prejudices in the areas of race and class and dissect the theoretical perspectives that have been the bane for so much ineffectual social policy. One way to approach this would be through the conduct of a series of University-Community Dialogues focusing on specific issues, such as Housing, Employment, the Welfare System, Education and Public Policy.

Another challenge to academic perspectives on poverty is to examine the level of inquiry into its causes and remedies. Traditional social science (as well as popular journalism) has been so pre-occupied with studying and documenting those who do not make it, that it has ignored those who do. Andrew Billingsley observed this phenomenon nearly 20 years ago, but few have responded to the questions he raised then:

A number of American Negro families have managed to escape the more crippling consequences of poverty and racism—What are the sources of their achievement? What are the barriers they still face as they struggle for equality with the white middle class? And what about those families who still languish in the Black ghettos of America? How do they break out of the ghettos and into decent housing, jobs, and schools? (Billingsley, Black Families in White America)

The sponsorship of a Telecourse on poverty, among Catholic Universities, could be the centerpiece of this phase. Such a con-
ference would bring together scholars and theorists, poor people and students, those in the trenches fighting poverty each day, professionals involved in successful projects and experiments. The University might consider hosting an annual conference on poverty as well as conducting Summer Institutes which focus on this problem.

To provide support for anti-poverty initiatives it is suggested that a major foundation or Corporation be approached to provide the financial wherewithal to establish the Loyola University Urban Initiative Fund, organized along the lines of the Loyola-Mellon Fund which currently limits its efforts to the humanities.

**PHASE THREE - Social Action and Social Policy**, would concentrate on the implementation of activities conceived and refined during Phases One and Two. The fund would begin entertaining proposals from Loyola faculty, student organizations, alumni organizations, and any combination thereof. Perhaps, a Pre-College Program for low-income community youths would be established to bring the opportunities available through higher education within their reach. A neighborhood school might be adopted utilizing the expertise of Loyola University to create a more effective school. The Medical Schools might launch a preventive health program, a weekly campus community Mass might be celebrated -- the possibilities are endless!

From the standpoint of social policy, there also exists a range of opportunities. Central among them, the establishment of a required core course, "Issues in Urban America", designed to confront current social problems, their etiology, and their consequences and propose creative solutions, thereby encouraging our students to develop a humane social consciousness, actualized through deeds, as well as words.

A range of student internship possibilities could be designed which would provide students with practical experiences as well as reinforce the importance of giving an era noted for its "me-ism." The issuance of Community service credits for students and awards for faculty should be explored as ways of providing both incentive and recognition.

It is strongly recommended that a special committee or Task
Force on Urban Poverty be constituted to develop and coordinate Loyola University programs. Research reveals that there are a number of excellent projects already in operation but there is virtually no communication among them (many are well kept secrets) and thus our approach is fragmented rather than wholistic.

And so colleagues, we must question our own resolve...

Can we do more than be prophets of doom?
Can we usher in a new age of enlightened social consciousness?
Are we not our Brother's Keeper?
If we are blessed with prosperity, how can we be content to consign others to poverty?

Is all our knowledge for its own sake, can't we define problems and solve them?

We must help remove barriers to the empowerment of the poor. When we are kept apart -- mired down in misunderstanding, fear, and mistrust -- we are all diminished somehow.

Loyolans, we are well qualified to take the lead in this matter. We have a tradition of teaching and service. We have facilities. We have expertise. We have models.

DO WE HAVE THE WILL?

Dr. Martin Luther King challenged America to respond creatively to poverty. If we listen to his word, inserting Loyola where he spoke of America our charge is clear:

... This is America's opportunity to help bridge the gulf between the haves and the have-nots. The question is whether America will do it. There is nothing new about poverty. What is new is that we now have the techniques and the resources to get rid of poverty. The real question is whether we have the will... Ultimately, a great nation is a compassionate nation. America has not met its obligations and its responsibilities to the poor.

One day we will have to stand before the God of history and we will talk in terms of things we've done. Yes, we will be able to say we built gargantuan bridges to span the seas, we built gigantic buildings to kiss the skies. Yes, we made our submarines to penetrate oceanic depths. We brought into being many other things with our
scientific and technological power.

It seems that I can hear the God of history saying
"That was not enough! But I was hungry and ye fed
me not. I was naked and ye clothed not, I was devoid
of a decent, sanitary house to live in, and yet pro-
vided no shelter for me.

And consequently, you cannot enter the kingdom of
greatness. If ye do it unto the least of these, my
brethen, ye do it unto me.

That's the question facing America today.
Loyola professor named to Chicago Access Corporation

by Eileen Geary

Dr. Carol L. Adams, professor of sociology and director of the Afro-American Studies Program, was recently appointed by Mayor Jane Byrne to the Chicago Access Corporation (CAC), which will oversee public access programming for Chicago's cable network system.

Adams is one of the 50 non-paid CAC members who will "set up the framework" for the city's public access programming. Adams said that the committee has not yet met, but "will have to start from scratch" in setting up the cable programming network.

She explained that the network is being provided for cultural programming, such as that produced by schools, museums and civic groups, who can "discuss important issues for the neighborhoods, publicize events, and communicate ideas" to the public.

"We (the CAC) will be asking questions such as 'How can or should the programming be done?' and 'At what cost to the community?'" she said.

Adams cited her past experience with cultural and community activities as reasons for her being chosen to serve on the CAC. She believes that she has become "sensitive to neighborhood needs" by serving on and helping to found the South Shore Cultural Council. In addition, she serves on the Community Development Panel of the Illinois Arts Council. Adams also did research for one of the cable companies that was interested in the bidding process for commercial cable television.

Adams believes that cable television's cultural programming will provide opportunity for increased neighborhood and community involvement, and provide practical work experience, especially to the young people of a community.

"I hope to be a strong advocate for community involvement," Adams. "We can use the opportunity (of cable television programming) to expose our talent, to air important issues, and the program itself can function as a training ground for practical work experience for community residents," she said.

Adams foresees particular benefit for the academic community from television programming. "We (the University community) can get involved in designing neighborhood programming in areas in which we have shared interest with the rest of the neighborhood," she said. "For example, programming for our Via Transportation System. Perhaps the community can use our technical capability (from Media Services) to help with the neighborhood forum. Schools at place of consideration for programming."

According to Adams, the advantage provided for the city overall by programming stems from the community's input.
“Race, Racism, and Racialization in the DNA Era”

Dr. Rick Kittles
Scientific Director,
African Ancestry, Inc.
and Associate Professor of
Medicine, University of Chicago
Section of Genetic Medicine

February 6, 2008
4:30 p.m.
Life Sciences Building, Auditorium
Lake Shore Campus

Dr. Kittles’ pioneering research explores the biological and socio-cultural issues related to “race” and the uses of DNA technology to help African Americans trace their genetic ancestry, understand their family origins, and reclaim vital connections to their hidden past. His ground-breaking work “opens a crack in the door” to history that has been closed for centuries. He was featured in the PBS specials, African American Lives (2006) and Oprah’s Roots (2007) hosted by Henry Louis Gates and most recently in “Roots,” a 60 Minutes report on genetic genealogy presented by Lesley Stahl (October 7, 2007). He was also featured in the BBC films Motherland: A Genetic Journey (2003) and Motherland -- Moving On (2004).
Loyola University Chicago
Blacks in Science 2009 Presents:

“Yes We Can!
Making America More Healthy in
the Age of Obama”

Dr. Terry Mason
Commissioner of the Chicago
Department of Public Health

Tuesday
February 3, 2009
4:15 p.m.

Life Sciences Building, 1st Floor Auditorium
Lake Shore Campus

Dr. Mason is a Loyola alumnus (Class of 1974) who is leading an extraordinary life. Appointed by Mayor Richard M. Daley in 2005 to serve as the Commissioner of the Chicago Department of Public Health, Dr. Mason is a renowned urologist who is leading the way to make Chicago one of America’s healthiest cities.

Sponsored by: Black World Studies
Co-Sponsored by: Department of Student Diversity & Multicultural Affairs
APPENDIX III
APPENDIX III

News Articles

All documents cited are from the Loyola News and Loyola Phoenix File, Loyola University of Chicago Archives

22. *'Black perspective' aims or larger audience*, Loyola Phoenix, April 30, 1982.
Involvement Addresses Freshmen

By Paul Baldquist

Don Hubert, President of the Afro-American Society at Loyola, early in orientation week requested permission from Wayne F. Tinkle, Vice President for Student Personnel Services, to speak at the Freshman Convocation, Thursday, September 12. The Student Activities Board invited Hubert to speak at the Convocation, along with V. Rev. James Maguire, Wayne F. Tinkle, John Ryan, and Jack Stevenson.

Tinkle, acting on Hubert's request, turned the matter over to Roger Donzelli, retiring Assistant Dean for student activities. Donzelli, in turn, replied that the selection of speakers for the Thursday convocation was purely the province of the Student Activities Board.

Although hard put to achieve a quorum, the Board met to consider Hubert's request on Monday night. In addition to the Board members, Jim Robinson (newly appointed Activities dean), John Ryan, and Don Hubert were present. Hubert began his presentation with an apology to certain members of the board and the orientation week committee. He said he felt so strongly about the need for a representative of the Black students to speak at the convocation that he frequently was less than friendly to the Orientation Committee. He based his request on the need for the Black student to feel he had the opportunity to join the mainstream of university life. The whole purpose of the Afro-American movement at Loyola, he said, was to prepare black students to return to the black community and work for its betterment. By remaining outside the main university power structure, the Black students' development was severely hampered, as was the desire of the average Black to attempt to get involved in school life. By seeing a (Continued on page 3)
University Calendar

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Loyola News Open House
Tuesday, Sept. 24
7:00-9:00 p.m.

The Loyola News needs new staff members.
No experience necessary. Reporters, Writers, Advertising and Production personnel.

Come Meet the Staff

1st semester 1968-69 specialized non-credit courses...

BLACK STUDENT SPEAKS...

(Continued from page 1)

Later in the meeting, John Ryan, another speaker at the convocation, supported Hubert's request to speak, describing Hubert as the representative of the Black community. Ryan felt that Hubert's appearance would do much to unify the student body, and would provide campus groups with the invaluable assistance of newly involved Black students.

Jim Robinson, the newly appointed activities dean, spoke of his experience in the ghetto communities, and of the great impact that an involved generation of Blacks can have in salvaging these communities.

After listening to these statements, the Board voted unanimously to invite Don Hubert to address the convocation.

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Don Hubert Speaks

(Continued from page 1)

By David McMahon

News Editor

Yearbook Open House

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Don Hubert Speaks

(Continued from page 1)

Black student on the platform, and to hear him speak of involvement in the university, Hubert maintained, the Black student will see that there is a place, a prominent one, for the Black student in the university.

Later in the meeting, John Ryan, another speaker at the convocation, supported Hubert's request to speak, describing Hubert as the representative of the Black community. Ryan felt that Hubert's appearance would do much to unify the student body, and would provide campus groups with the invaluable assistance of newly involved Black students.

Jim Robinson, the newly appointed activities dean, spoke of his experience in the ghetto communities, and of the great impact that an involved generation of Blacks can have in salvaging these communities.

After listening to these statements, the Board voted unanimously to invite Don Hubert to address the convocation.

$5 will reserve your 1969 Loyola yearbook

The Loyolan, Loyola's yearbook, is holding an open house today, September 17, in the Publications Office in the northeast corner of the Campus Center. Anyone interested in working on this publication is invited to come.
Another Pact Broken?

By Paul Randleight

Through an interview with Don Hubert, chairman of the Afro-American Student Society, the News has learned that the University has done little to implement the central points of an agreement made in April between the Afro-American Society and the Office of Student Personnel. The central points of the agreement consisted of the scheduling of an accredited course in Afro-American history, the expansion of scholarships available for Black students, and the establishment of a new student center.

Another Pact Broken?

Another problem that was one of the central points of the April agreement is the lack of a surplus appropriation to hire a new professor. Recently, a committee was recommended to the University board that such an appropriation be made; however, at this time an exact amount has not been determined. The committee has recommended that the University board consider a budget surplus of $10,000 for the new professor. The University has stated that it will continue to look for a surplus appropriation to hire a new professor.

New Cinema’s Film Festival

The new cinema’s film festival will begin next week with a screening of the classic film, “Gone with the Wind.” The festival will feature a variety of films from different countries and eras, including “Citizen Kane,” “The Godfather,” and “La La Land.” The festival will run until the end of the month and is free to the public. The festival will be held at the new cinema located on the north end of campus.
Another Pact Broken?

By Paul Rundquist

A third major point of the April agreement has now been acted upon. The Afro-American Society proposed the appointment of a university lawyer to prosecute cases of racial discrimination. The Afro-American Society was told that the problem would be reduced by the policy of registered off-campus housing, but that the appointment of an attorney for the proposed purpose was impossible because of financial problems.

To date, the Afro-American Society has received no word on the implementation of the April agreement. The ad-hoc committee has not met since July 28, and there is considerable doubt from higher echelon administrators about the legality of the committee and the power it has.

The only semi-official statement received by the Afro-American Society has been the statement that the Afro-American course could be instituted immediately, should the situation be deemed sufficiently grave to warrant such action.

New Cinema’s Film Festival

“La Jetée” by Chris Marker, France. One of the key films of the decade. The word “pouvoir” means thrown or projected, and is the name of basic step, the leap, in ballet. A science-fiction film with a deeply effective love story.

“Entry Hamlet” by Fred Mogabgab, U.S.A. The sociology from “Hamlet” spoken by Maurice Evans and accompanied by a parade of pop-art images, both relevant and irrelevant to the words.

“Renaissance” by Waclaw Burzyckyj. Poland. Written, designed and animated by Burzyckyj, a surrealist cartoon of destruction and construction, but not really.

These films will be shown Wednesday, Thursday, Friday and Saturday, October 24th, 25th and 26th, at 6:30 and 9:30 in the Campus Center. Tickets cost $1.50 for the Wednesday and Thursday showings and $2.00 for the Friday and Saturday showings.

After months of bidding against other schools in the Chicago area, the Film Arts Committee of Loyola finally obtained the rights to show the Janus Films Artarctic Collection of award-winning short films for the year of 1966. This set of films is issued only once a year in the Chicago area. Shown at Ravinia in 1967, those masterpieces played to SRO audiences totaling 30,000 people.

Included in Program One, which will be shown this week in the Campus Center, are:

- “La Jetée” by Chris Marker, France.
- “Entry Hamlet” by Fred Mogabgab, U.S.A.
- “Renaissance” by Waclaw Burzyckyj, Poland.

The films will be shown Wednesday, Thursday, Friday and Saturday, October 24th, 25th, 26th, and 27th, at 6:30 and 9:30 in the Campus Center. Tickets cost $1.50 for the Wednesday and Thursday showings and $2.00 for the Friday and Saturday showings.

In ballet.
News Finds Little Action On Programs For Blacks

By Marianne O’Laughlin

The question of Afro-American problems at Loyola was again raised in the lead article of the News, Sept. 27, ’68. In response to this story, Mr. Wayne Tinkle, Dean of Students, sent a letter to the editor of the News listing the proposals of the Ombudsman and what has been done about them.

The ten proposals of the Afro-American Society, published in the May 19th issue of the News, concerning housing, scholarships and loans, a university budget, recruitment of more black students and professors, increase in facilities for the society, and the establishing of an Afro-American history course at both Loyola campuses. To check on the accuracy of previous information received, the News interviewed several administrators involved with the Afro-American Society.

Housing

Mr. Richard Cook, director of off-campus housing, was asked if any problems had been reported to him. He replied that there was only one complaint of discrimination filed with him. It involved two Loyola coeds, one a Negro, who wished to sublet an apartment at the beginning of June. The landlord refused to let the girls rent the apartment from a tenant but denied charges of discrimination. Mr. Cook stated that one of the students found another apartment of her own, but he didn’t know about the Negro girl. When asked for an estimate of the number of black students finding apartments through his office, Mr. Cook replied that he didn’t know because the registered list of off-campus housing was distributed to seniors and those over twenty-one by the secretary in the outer office. He also did not cite any cases of special permissions for off-campus housing being issued to the Black students. He stated that although he knew of individual black students living off-campus, he could not state the number. He emphasized the point that, since last semester when he assumed the job of Director of Off-Campus Housing, only one charge of discriminatory housing practices has been filed with him.

Statement

In another aspect of the housing problem, Mr. Alvo Albini, Director of Public Relations, was asked to issue a statement regarding Loyola University’s position on the availability of housing for Black students in Rogers Park. Mr. Albini’s statement, dated June 21, 1968, reads as follows:

“It should be clearly established with the Rogers Park Community, perhaps, that Loyola intends to uphold and support the law of the land as well as the fair housing ordinance of Chicago.”

“Loyola University also applauds and supports Mayor Daley and the Chicago City Council’s efforts to amend the city’s fair housing ordinance so that it will apply to all property owners as well as real estate brokers.”

“On June 17, 1960, the United States Supreme Court ruled that a 102-year old law enacted by Congress in 1866 is constitutionally valid and gives Negro legal equality with whites to buy or rent all types of property.”

In an interview, Mr. Albini explained that he also suggested to Mr. Tinkle the possibility of establishing a committee with university legal representatives to hear and investigate any complaints Negroes might have.

Afro Budget

Another proposal of the Afro-American Society dealt with a university budget and facilities for the society’s activities. Mr. James Robinson, Dean of Student Activities, stated that there is no problem at his end with room reservations for the Afro-Americans. He added, though, that there had been some delays in obtaining clearance because of the failure of the Society to have their advisor sign the clearance forms when they were first submitted. When asked about the budget proposal by the Afro-Americans, he replied, “I don’t know their financial status as such. I only know that they don’t have a budget from the university.” He also stated that he had heard of a plan for the SAB’s Fine Arts Committee and the Afro-Americans to present a program of interest to students under the auspices of Mr. Rowe. The SAB told the News that not much work has been done so far on this project, and that they foresee difficulties in operating it, because the Afro-Americans had indicated to them that the society wanted the profits from such a joint undertaking.

Scholarships

A third area of concern to both Afro-Americans and the University is the availability of loans and scholarships to Black students. In a call to Mr. Eugene Knight, Director of Financial Aids, the News found out that there are presently only Negro students taking advantage of federal programs through Loyola. These programs are the work-study plan, the educational opportunity grants, and the National Defense Student Loans. Mr. Knight explained that it was impossible to give an estimate of Black students in state loan programs or those receiving scholarships because on the application forms, the race of the applicant is not asked. Also, figures for the number of Black students receiving federal aid at Loyola last year did not exist for the same reason.

In order to get more complete information on scholarships for Black students, an attempt was made to contact Mr. Deabler’s office. However, the office refused to give any information at that time because they were trying to meet a deadline, and didn’t have time for any additional work. The Admissions Office was also called in regards to the proposal that the recruitment of Chicago area Black students be increased, as well as aided by members of Loyola’s Afro-American Society.

Black Counselor

Mr. Hannon of the Admissions Office, stated that a Negro, Mr. John Moore, has been employed as a part-time counselor. He also assists in recruitment of students in inner city Gary high schools. Chicago.
As a result of responses to these letters an Ad Hoc Committee was formed to discuss, study and recommend possible changes at Loyola University.

I am sure that in reading this you will see that no general pact was made. Rather, a discussion of the needs and possible actions was examined. The only action taken was to propose that an Afro-American history course be started first year at all feasible. In the proposal it was stated that if it could not be accomplished in the first semester, that we explore the possibility of allowing our students to enroll in the Afro-American course at Mundelein.

A request was sent to the President and discussed with Fr. Mulligan, Dr. Lietz and Fr. Krolikowski and the decision was that it could not be accomplished by first semester. Consequently, Mundelein was contacted and agreed to provide room for our students in their Afro-American course.

Following the Ad Hoc Committee meeting of July 26, 1968, the following steps were taken:

1. The proposal was sent to Fr. Maguire.

2. Dr. Berlin was informed that Mr. John Burnet of the Afro-American Association would be contacting him in terms of a sub-committee to explore ways and means by which Loyola University can attract and finance more black students. The committee is to include Mr. Knight, Mr. Burnet, Dr. Berlin and someone from the Admissions office.

**Berlin Outline**

By Nancy Lennon

Dr. Barney Berlin, as Loyola’s newly appointed Opportunity Programs Coordinator, today makes his first formal request to Robert W. Mulligan, S.J., University Vice-President, on behalf of minority students.

Berlin’s request is for the hiring of a special academic counselor to aid “high-risk” students. These students, usually those who have not followed a strict college preparatory program and who have ghetto backgrounds, have been accepted enthusiastically in recent years by the University. Until now, though, there has been little thought given to the special counseling needs which these students require. According to Berlin, this matter has been brought to the attention of the university through a committee working with Upward Bound Director, Mr. H. Nugent.

In an interview Tuesday, Berlin promised action on the proposal. “My job is to make recommendations to Fr. Mulligan from recommendations made to me. The request for an additional counselor is a reasonable request from a valuable source. According to the understanding I have with Fr. Mulligan, we will work on the principal aspect of the problem, Mr. Alvin Albin, Director of Public Relations, was asked to issue a statement regarding Loyola University’s position on the availability of housing for black students in Rogers Park.

Albin’s stint, dated June 1968, reads as follows:

It should be clearly established with the Rogers Park Community Council that Loyola intends to uphold and support the law of the city as well as the fair housing ordinance of Chicago.

Loyola University also applauds and supports Mayor Daley and the Chicago City Council’s efforts to amend the city’s fair housing ordinance so that it will apply to all property owners as well as real estate agents.

On June 17, 1968, the United States Supreme Court ruled in a 102 year old law enacted in 1968 is constitutional. It is significant and gives Negroes equal legal worth with whites to own or rent all types of property.

In an interview, Mr. Albin claimed that he also suggested to Mr. Tinkle the possibility of establishing a committee of university legal representatives to hear and investigate complaints Negroes might make.

Afro Budget

Another proposal of the Afro-American Society dealt with a university budget and facilities of the society’s activities, Mr. Alvin Robinson, Director of Student Activities, stated that the budget problem at his end is too great. He added, in an interview, that there had been too many delays in obtaining clearances because of the failure of the university, the Afro-American and the University’s financial status so that they do not have a budget from the university.

He also stated that he had heard of a plan for the University’s Fine Arts Committee and the Afro-Americans to present a program of interest to students under the auspices of Mr. Rowe. The Fine Arts Committee was told the news that not much work has been done so far on this project, and that they foresee difficulties in operating it, because the Afro-Americans had indicated to them that the society wanted the profits from such a undertaking.

Scholarships

A third area of concern, to both the Afro-Americans and the University is the availability of loans and scholarships to Black students. In a call to Mr. Eugene Knight, Director of Financial Aid, the News found out that there are presently ninety Negro students taking advantage of federal programs through which these loans are the work-study plan, the economic opportunity grants, and the National Defense Student Loans.

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In order to get more complete information on scholarships, an attempt was made to contact Mr. Dehler’s office. However, the office refused to give any information at that time because they were trying to meet a deadline, and didn’t have time for any additional work. The Admissions Office was also called in regards to the proposal that the recruitment of Chicago area Black students be increased, as well as aided by members of Loyola’s Afro-American Society.

Black Counsellor

Mr. Hannon of the Admissions Office, stated that a Negro, Mr. John Moore, has been employed as a part-time counselor. He also assists in recruitment of students in inner city and Gary high schools. Concerning the recruitment question, Mr. Hannon said that Don Hubert, president of the Afro-American Society, made an appointment with Mr. Desamond of the Admissions Office to discuss the implementation of the Society’s proposals. Mr. Hubert, according to Hannon, did not keep the appointment, nor has he made any further effort to contact Desamond.

As a result of responses to these letters an Ad Hoc Committee was formed to discuss, study and recommend possible changes at Loyola University.

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Tinkles Outlines Afro Efforts

Wayne F. Tinkle

As a result of response to these letters an Ad Hoc committee was formed to further discuss, study and recommend possible changes at Loyola University.

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A request was sent to the President and discussed with Fr. Mulligan, Dr. Lieta and Fr. Krollkowiak and the decision was that it could not be accomplished by first semester. Consequently Mundelein has been approached by our faculty who is President of the Rogers Park Community Council will contact to see if his council could give some assistance to black students trying to find residences in Rogers Park.

4. Dr. James Barry of our faculty who is President of the Rogers Park Community Council will contact to see if his council could give some assistance to black students trying to find residences in Rogers Park.

5. Letters were sent to the University of Chicago and Northwestern University asking for information concerning the type of programs, financial aids, admissions of they were providing for black students.

In addition to the above-mentioned items to provide additional assistance to the black students:

1. The Industrial Relations Department has developed a tutorial program for risk students.

2. The Admissions Office has employed a black student counselor.

3. The Office of Student Personnel has employed an Afro-American student counselor.

4. The Faculty Committee on Afro-American Arts is attempting to help the Afro-American Association develop a cultural, Afro-American Arts program.

5. Follow-up meetings have been held by Mr. Richard Nurnberg of the Upward Bound Project to find ways in which students can better be assisted at the University.

6. Dr. Barney Berlin has been appointed a coordinator for the Office of Student Personnel Services and Welfare at that time we discussed the 10 proposals that had been listed in the May 10th issue of the Loyola News. Following that meeting, letters were sent to the appropriate university officials asking them to respond to the proposals in terms of what is being done or what can be done to implement such proposals. The following is a list of the letters mentioned:

1. A letter was sent to Dr. Mulligan asking about the possibility of an Afro-American course.

2. A letter was sent to Mr. Richard Cook asking him to give an appraisal of Afro-American programs on off-campus housing that had been brought to his attention.

3. A letter was sent to Mr. Roger Donnellie asking him to indicate if the Afro-American students had any problems in housing on the campus and whether the Student Government or S.A.B. had provided any funds for the Afro-American Association.

4. A letter was sent to Mr. Eugene Knight, Director of Financial Aid, asking how was it possible to provide financial aids to black students and what funds are available for black students.

5. A letter was sent to Mr. George Knight, Director of Student Loans. Mr. Knight explained that it was impossible to give an estimate of Black students in student loan programs or those receiving because on the application forms, the race of the Society to have their advisor or sign the clearance forms when they were first submitted. When asked about the budget proposed by the Afro-Americans, he replied, 'I don't know their financial status as such. I do know that they don't have a budget from the university.' He also stated that he had heard of a plan for the S.A.B.'s Fine Arts Committee and the Afro-Americans to present a program of interest to students under the auspices of Mr. Rowe. The S.A.B. told the News that not much work has been done on this project, and that they foresee difficulties in operating it, because the Afro-Americans had indicated that the society wanted the profits from such a joint undertaking.

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by Don Hubert

Jean Jacques Rousseau has said that "the training of children is a profession, where we must know how to waste time in order to save it," and I sometimes wonder if the entire university does not look upon itself as "parents" as Mr. Adams, Dean of Men, has fondly called the university. Being the average Loyola student, I find it quite a task to respond to the deeply concerned letter of information sent to the Loyola News by Mr. Wayne F. Tinkle, Vice-President—Dean of Students, but I too would like to show how deeply concerned the university is to assist, not what has been mistakenly called the underprivileged student (in reference to black students), but the black student concerned with eradicating in this very school the racism that is perpetuated here as it is carried out at all white institutions.

The Afro-American Society

It must be established that our organization at its conception consisted of about fifty freshmen and sophomores with maybe three juniors and seniors. We could not depend on our black upperclassmen for any help and membership; consequently, we began to function with little more than our own firm affirmation and belief in the purpose of our goals at Loyola.

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Black Counselor

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Sincerely,
Wayne F. Tinkle

Black Student Enrollment

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Hubert Replies to Tinkle Letter

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Jean Jacques Rousseau has said that "the training of children is a profession, where we must know how to waste time in order to save it," and I sometimes wonder if the entire university does not look upon itself as "parents" as Mr. Adams, Dean of Men, has fondly called the university. Being the average Loyola student, I find it quite a task to respond to the deeply concerned letter of information sent to the Loyola News by Mr. Wayne F. Tinkle, Vice-President — Dean of Students, but I too would like to show how deeply concerned the university is to assist, not what has been mistakenly called the underprivileged student (in reference to black students), but the black student concerned with eradicating in this very school the racism that is perpetuated here as it is carried out at all white institutions of higher learning—and for that matter—all white institutions.

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It must be established that our organization at its conception consisted of about fifty freshmen and sophomores with maybe three juniors and seniors. We could not depend on our black upperclassmen for any help and membership; consequently, we began to function with little more than our own firm affirmation and belief in the purpose of the goals of our group at Loyola. We were a young organization newly recognized by the university and at this time two events took place that forced our group to speak up before we had intended to. First, the black students at Northwestern had closed down their school. Secondly, Loyola turned conservatively insecure and invited the students to a meeting of the Committee for Student Personal Services and Welfare. We were asked to state our case, and so, faced with no other alternatives we went to the meeting.

I must say that during the entire summer on proposals I had written up and handed in to the Loyola News for their last issue that we were told for certain we would not receive our budget. The principle reason given was that it was impractical and would be a monetary loss. To date, we have sold 350 tickets to their Miracle concert with one week's notice and have contracted for 600 for Lou Rawls if certain stipulations are met. Of course, we couldn't sell tickets to our own programs. My real question, though, is posed to the university: if a letter was sent to Mr. Donzelli in May, then why didn't he look into the matter and either get the funds or let us know that SAB was giving us the usual run around?

I would comment on the letters sent to Fr. Dehler and Mr. Knight but I will ask any student who has had to deal with them to comment for me. The letter sent to Dr. Paul Liez in April suggests that he had ample time to investigate the possibilities of an Afro-history course but in July our organization had to aid the history department by writing syllabi and making up a list of eight possible professors who would be willing to teach the course in September of '69.

Committee Lags

The Ad Hoc committee formed by the University was a good start in the right direction but again, they lost their purpose. We suggested proposals but these were the thoughts of a few of our members. Had the University begun programs based on these proposals, we would not have to be doing our research. Objections and excuses were the result of the Ad Hoc committee. The possibility of allowing our students to enroll in Mundelein's Afro-American course was a 'great' accomplishment. Everyone knows that you can take such a course at any college with your Dean's approval.

Further letters were sent Fr. Maguire... It is stated that John Burnett of our group was to contact Dr. Berlin's sub-committee to explore ways and means by which Loyola could finance more black students. But why should we participate on such a sub-committee when to this day Fr. Maguire has not recognized this Ad Hoc committee.

What Letters?

We are told that Loyola has sent letters to the University of Chicago and Northwesterners. There are two things I would like to know. First, who sent the letters? Second, why to these particular schools?

The letter goes on to tell us about a tutorial program for risk students, that to our knowledge does not exist. Our group has over sixty black freshmen and it is a known statistic that Black freshmen have a fifty per cent flunk out rate. No one has approached us with any program, and we really need one. Furthermore, if they had a program, why should the Urban Bound Policy Committee at present be setting up their own program?

I could go on and on, but from these few comments I am only trying to clear up the confusion. The university in the person of Mr. Tinkle has sent letters asking for suggestions and ideas but to our knowledge has received nothing but reasons for insufficient action. Our proposals were given in hopes that the university might work out its problems without the extra push of its underclassroom Black students. It has failed in its efforts and now these same students are working on a list of grievances which are the result of research. They will be presented to the university as the consensus of opinions of all the Black students of Loyola.
News by Mr. Wayne F. Tinkle, Vice-President -- Dean of Students, but I too would like to show how deeply concerned the university is to assist, not what has been mistakenly called the underprivileged student (in reference to black students), but the black student concerned with eradicateing in this very school the racism that is perpetuated here as it is carried out at all white institutions of higher learning—and for that matter—all white institutions.

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We were a young organization newly recognized by the university and at this time two events took place that forced our group to speak up before we had intended to. First, the black students at Northwestern had closed down their school. Secondly, Loyola turned conservative and insecure and invited us to speak at their meeting of the Committee for Student Personnel Services and Welfare.

We attended the meeting that Mr. Tinkle speaks of with no intentions of stating what was specifically wrong with this university or challenging the situation by suggesting a price the university was to pay to keep us from closing it. What we had anticipated was giving Loyola the distinct chance to spend some time and effort imagination but no results. 3) How his university has not responded to the black student's situation has watched and become frustrated, and will soon take the initiative to get it. The first letter was addressed to Mr. Mulligan in April. In July when the Ad Hoc Committee met, we were informed that the primary reason we could not have an Afro-history course the first semester was due to the fact that the Committee on Undergraduate Studies had met for the last time in May and the subject was not on the agenda. Now we ask, if the university in the person of Fr. Mulligan was aware of the need for an Afro-American History course, then why did he not ask that it be put on the agenda for the May meeting.

Concerning the second letter which was addressed to Mr. Cook, well Grocho Marx has said “Give me the bottom one, I’m always for the underdog” or something to that effect. Mr. Cook is sympathetic too but we don’t need any appraisals from him when black students have been bellowing for the past two years about the racist refusal of white homeowners to rent to blacks. The third letter really leaves me in dismay. After being confronted by the SAB and Jack Stevenson about the possibility of our getting a $6,000 budget, we fulfilled our only requirement—a budget request. We worked all summer contacting people like Lerol Jones, Eldridge Cleaver, James Baldwin, etc, asking them to come to Loyola; but at the same time, we could not give them a definite amount of money because SAB did not approve our budget. It was not until September that reasonable requests on our part of his job is found to facilitate recommend proposals die simply one pushes. I’m going to stand up with a resolution that the proposals die simply because we lack a confront-

A "communications lag" was cited by Berlin as being the cause of many problems and confusion surrounding the inauguration of an Afro-American history course and also most other requests that are coming from minority student groups. Although no student groups have approached Berlin in yet, he said that if the students came directly to him with a problem or request, he would "look into it immediately."

In conclusion, Berlin pointed out that progress has already been made in adding student minority groups, such as the Afro-American Society. The problem is that many of these groups do not have the resources or the time to work closely with the university administration. The university needs to be more proactive in addressing the needs of minority students and to create a more inclusive environment.
Two Afro Courses Offered

Sociology Course Offered

Lauren Langman (LSC) and Paul Mundy (LT), both Sociology Department, expanded student courses and have agreed to offer in Sociology of Afro-American next fall. It will be conducted in form and in three sections, no more than 25 students. Mr. Langman will offer sections at LSC and Mundy will have one section. The course will consider factors, sociological, and psychological, and examine the current and future social and political situation in detail. Since a core of required readings and a large group of optional references will be discussed in depth during class periods, student participants must have an adequate background in social sciences, specifically sociology or anthropology and psychology. Therefore, admission will be by written consent of the teacher only—no exceptions.

This course is a part of the new Student Council system developed in the sociology department to coordinate ideas and activities for the 115 majors at LT and the 195 majors at LSC during the coming year. There is a group at each campus consisting of all students who have declared themselves sociology majors. Temporary co-presidents are Michael Meehan (LT) and Michael Shemrod (LSC). This Fall students circulated petitions among themselves indicating their course preferences for Spring 1969 and these were presented to Dr. Ross P. Scherer, Chairman of the Department of Sociology.

In addition to course recommendations, the Student Council has arranged coffee and lunch hours to strengthen faculty and student-major communications. A career night to introduce students to various opportunities in the field of sociology as well as a course rating system to evaluate departmental offerings will be included in the plan. The Council intends to put into action in order to establish a student organization within the Sociology Department that will benefit both undergraduates and faculty alike. Such a Council appears to be the first of its kind in any department at Loyola.

Afro-American Course Opens

Dr. Walter Gray, chairman of the Board of Undergraduate Studies, announced Tuesday that Afro-American History will be offered at Loyola for the first time next semester as History 233. This course is described as a "survey of the history of the United States in which the Negro has played a significant role." Emphasis will be placed on the economic and social problems of the black man and the ideologies which can solve them.

According to the history department, the basic reason for the institution of this course is that it is an attempt to respond to the times by lending a proper perspective to contemporary economic and social aspects of American society.

Lamont Yeakey, a graduate of Roosevelt University, will be teaching the course on both campuses. Yeakey feels that it is a mistake to view the black man in depth, in order to bring about a fuller appreciation of the black man's role in American society. Yeakey says that the course will be a somewhat flexible study in which he also hopes to draw out the students: "In this course, I want them to do their own things."
Two Afro Courses Offered

Sociology Course Offered

Mr. Lauren Langman (LSC) and Dr. Paul Mundy (LT), both of the Sociology Department, have responded to student suggestions and have agreed to offer a course in "Sociology of the Afro-American" next semester. It will be conducted in seminar form and in three sections of no more than 25 students each. Mr. Langman will have two sections at LSC and Dr. Mundy will have one section at LT. The course will consider historic factors, sociological conditions, and psychological results, and will examine the current and future social and political situation in detail. Since a core of required readings and a large group of optional references will be discussed in depth during class periods, student participants must have an adequate background in social sciences, specifically sociology or anthropology and psychology. Therefore, admission will be on written consent of the teacher only--no exceptions.

This course is a part of the new Student Council system developed in the sociology department to coordinate ideas and activities for the 111 majors at LT and the 196 majors at LSC during the coming year. There is a group at each campus consisting of all students who have declared themselves sociology majors. Temporary co-presidents are Michael Meehan (LT) and Michael Shemroske (LSC). This Fall students circulated petitions among themselves indicating their course preferences for Spring 1969 and these were presented to Dr. Rose P. Scherer, Chairman of the Department of Sociology.

In addition to course recommendations, the Student Council has arranged coffee and lunch hours to strengthen faculty and student-major communications during the coming year; there is a student council representative from each department at Loyola and the LA Sacramento student-major communications.

A career night to introduce students to various opportunities in the field of sociology as well as a course rating system to evaluate departmental offerings are two of the plans that the Council intends to put into action in order to establish a student organization within the Sociology Department that will benefit both undergraduates and faculty alike. Such a Council appears to be the first of its kind in any department at Loyola.

Afro-American Course Offered

Dr. Walter Gray, chair of the Board of Undergraduate Studies, announced that Afro-American history will be offered at Loyola first time next semester. Dr. Gray feels that this course, described as "a survey history of the United States in which the Negro has played a significant role," emphasizes the Negro role in the economic and social problems of the contemporary society.

According to the history of the institution, the basic requirements are to help students see the times by becoming aware of the Negro history in the times by becoming aware of the Negro history of the United States and then to frame this history in the context of the American society.

Lamont Yeakey, a former professor of Loyola, teaching the course at the University level, taught the course at Loyola first time last semester. Yeakey feels that if it is an attempt to examine the times by focusing on the Negro history apart from the history of the United States, the course is significant.

The format will involve examining a few problems that students must understand in order to bring about a greater appreciation of the Black American society.
Afro-Studies Teachers Tell Course Approaches

By Tom Cahill

To meet the crucial domestic problem of racism, and to make students aware of the blacks' role and contribution in American life, Loyola will offer three Afro-American courses during the second semester. Afro-American courses have been a recognized need at many universities, and a necessary acquisition to Loyola's curriculum. Two courses will be offered in sociology, one taught by Mr. Yeakey, a visiting instructor from Roosevelt.

Lake Shore Course

Mr. Langman will teach the sociology course at the Lake Shore Campus in the form of classroom discussions with a comprehensive reading list required to survey the relevant data. Economic, psychological, sociological, and literary viewpoints will be integrated to give a holistic view of Afro-American history. The economic development will emphasize the importance of black labor in the North which produced a sizable amount of capital necessary to give impetus to the Industrial Revolution. The psychological approach will analyze the validity of Elkins' hypothesis which compares the psychological effects of concentration camps on inmates to the detrimental effects of slavery on the blacks in our country. From the sociological viewpoint, the formation of ghettos will be explored, especially in conjunction with the consequences to those living in slum areas; and the riot syndrome will be explained to afford an understanding of the present social turmoil in America. The writings of Malcolm X, Baldwin, and the report of the Kerner Commission will be utilized to conjecture about the future concomitants to the present social upheaval in America caused by racism.

Lewis Towers Course

Dr. Paul Mundy, who will teach the sociology course at Lewis Towers, has both an extensive education and a practical background in what will be the new Afro-American courses. He has a Ph.D. from the Catholic University of America. Dr. Mundy also lived in an inter-racial community in Washington to conduct a study of the neighborhood. He submitted his report to the Supreme Court as background material for a 1948 decision which abolished restrictive covenants. (Restrictive covenants were agreements between landlords to not lease to minority groups, and these were formerly upheld in law courts.) Mr. Langman's research area was the general problem of social structure and personality. He has said that he will stress the problem of economic effects on the black personality.

White Competence

The question of whether a white is competent to teach an Afro-American course was a heated topic in the recent black high school students' strike in Chicago and the question has also been raised on Loyola's campus in regard to Langman and Mundy, who are both whites. Dr. Mundy sees a legitimacy in the criticism for the white who has an intellectual understanding of the problem, but no empathy for the black person. Mr. Langman explained that a white is competent to teach "because it is impossible to understand the nature of the black without an understanding of white racism. White knowledge of the Negro is deficient but his understanding of white racism is superior."

To limit the number in class for beneficial discussion, order of preference will be given to blacks, sociology majors, and psychology majors in that order, explained Dr. Mundy. Rather than choose a black history text, contemporary studies in minority problems, ghettos and slum life, and other related topics authored by experts in psychology and sociology have been chosen to comprise the reading list. The second semester Afro-American courses are viewed as only partial fulfillment of a vital need. As Dr. Mundy explained, "I hope it's the beginning of a variety of courses in sociology and other fields, course next more formal in the past enrollment of anticipated that courses will be credited within the academic structure of the university. The College of Arts and Sciences has allegedly refused to offer credit for the courses due to their premature and radical nature. This concept of free school is well known in the Chicago area. Roosevelt U. and U. of Chicago at present have courses in operation. Credit is now being offered at certain universities throughout the country such as U. of California (Fullerton) and Antioch College in Ohio.

The projected free university

Burlage Interview

(Continued from page 4)

Jesuit dissociation and administrative structure changes will take place, Fr. Burlage replied, "Not tomorrow, but very, very soon." But when asked when he expects the changes to be made, the reply was, "Institutions encrusted with tradition and history, as Loyola is, do not make such drastic changes, except under the press of necessity. This necessity may not become sufficiently evident for quite some time."
Mr. Langman will teach the sociology course at the Lake Shore Campus in the form of classroom discussions with a comprehensive reading list required to survey the relevant data. Economic, psychological, sociological, and literary viewpoints will be integrated to give a holistic view of Afro-American history. The economic development will emphasize the importance of black labor in the North which produced a sizable amount of capital necessary to give impetus to the Industrial Revolution. The psychological approach will analyze the validity of Ekins' hypothesis which compares the psychological effects of concentration camps on inmates to the detrimental effects of slavery on the blacks in our country. From the sociological viewpoint, the formation of ghettos will be explored, especially in conjunction with the consequences to those living in slum areas; and the riot syndrome will be explained to afford an understanding of the present social turmoil in America. The writings of Malcolm X, Baldwin, and the report of the Kerner Commission will be utilized to conjecture about the future concomitants to the present social upheaval in America caused by racism.

Lewis Towers Course
Dr. Paul Mundy, who will teach the sociology course at Lewis Towers, has both an extensive education and a practical background in what will qualify him to teach an Afro-American course. Dr. Mundy's master's and doctoral thesis was on the black high school dropout in Washington, D.C., and he was awarded his degree in the fall of 1971.

The question of whether a white is competent to teach an Afro-American course was a heated topic in the recent black high school students' strike in Chicago and the question has also been raised on Loyola's campus in regard to Langman and Mundy, who are both whites. Dr. Mundy sees a legitimacy in the criticism for the white who has an intellectual understanding of the problem, but no empathy for the black person. Mr. Langman explained that a white is competent to teach "because it is impossible to understand the nature of the black without an understanding of white racism. White knowledge of the Negro is deficient but his understanding of white racism is superior."

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WHAT IS EXCEDRIN HEADACHE #27?
THE HOLLY HANGOVER
Friday, December 27th, 8:30-12:00, LSC Campus Center
Featuring THE NEW COLONY SIX
The ethnic studies committee of the Academic Council won approval for its Black Studies proposal late Monday afternoon. The proposal stated that “the (present) inclusion of two or three TOKEN courses (at Loyola) on the Afro-American situation as unrealistic and inadequate to the black people in this country.”

The committee statement further explained it was their feeling that “any Afro-American studies program at Loyola University should be based on a genuine determination by the University to study the problems confronting a significant section of the community. It should be pointed out that a lot of money has been spent on researching insects and plants. Very little meaningful effort has been made to really understand the black people in America.”

The Academic Council — which is composed of 20 faculty representatives, 6 students, and 2 administrators and is the major decision-making body for the College of Arts and Sciences — debated the proposal for nearly 2½ hours.

Dr. B.I.C. Ijomah (sociology) and representatives from Loyola Afro-American Students Association defended the proposal during the debate and finally passed the motion by a near-unanimous vote. However, this vote does not guarantee the Black Studies program status on campus as the initial proposal will go before Fr. Krolikowski, Vice President Mater, and eventually the Board of Trustees. This initial passage of the proposal is important because in the short history of Academic Council no motion has ever been denied.

The proposal itself (see below) is broken down into three stages. In the words of Dr. Ijomah “it is not a hastily conceived idea” but rather a slow, continuous build-up of a sound academic proposal. Dr. Ijomah pointed to the fact that the Black Studies programs at other Universities have failed because they were ill conceived and hastily constructed. A brief summary of Dr. Ijomah’s answers to the Council’s questions follows:

--The Afro-American institute or program will be available to Black and White students — preference given according to current academic level of students i.e., Frosh, sophomores, juniors, and seniors.

--The Afro-American program will be directed by a professor from one of major social disciplines and will be the most qualified candidate — whether Black or White!

--The Ethnic studies committee proposed a Black Studies program instead of the minorities of the 3rd world because Loyola at present has under 40 Latin Americans, Puerto Ricans, Mexicans; under 10 Indians, under 100 other various minority groups (so-called) numbering less than 10. Also is the fact that due to Loyola’s urban situation its number of Blacks enrolling will definitely be on the increase.

--Hopefully all the faculty teaching in the Black Studies program will be qualified in another major discipline such as Psy4, Soc., Hist., Poli. Sci., etc.

--In response to reaction from other ethnic groups on campus it was pointed out that denial of an education, a cultural, and a decent lifestyle to Black Americans gives Blacks higher priority over established ethnic groups in America such as the Irish, the Italians, the Polish, the Jewish, etc.

--Initially this will be an expensive program but eventually it could become self-supporting or self-financed.

Opposition to the Afro-American studies proposal was brought forth by Dr. Paul Hahn (Anthropology) who issued a two page memorandum to the council citing various problems that could arise with an Afro-American studies program.

A brief summary of Dr. Hahn’s doubts about the program follows:

--A program intended for one group is almost inevitably paternalistic.

--A separate program can be seen as a form of segregation.

--Blacks know that a for-Blacks-only program can be counter productive. For example, the distorted and per-

Continued on page 9
The editors of Cadence feel that magazine of an analytic would limit the number of entries to a um. They believe that pe of writing submitted dence especially in the that they have received er is worthy of a pub publication. Also ifCadence remains as a separate ation, there will be an opportunity for a sub-creative writing to be hod.

The editors also feel that ence were to be allotted p the 1974 budget, then they be able to publish more than twice (or possibly a year that they are limited. The editors believe that contributions and interest this year it a reasonable request, it stands now Cadence is published this year as a separate magazine from the ical society. The idea ofiversity Quarterly will until for at least a year. editors of Cadence will an opportunity to present arguments of why Cadence deserves to remain as a separate publication at the at hearings which are in progress. The Publi-

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An Attempt for Excellence

The Black Studies proposal recently approved by the Academic Council appears to be a step in the right direction. Black Studies at Loyola has for the past two years been nothing more than rhetoric. This initial acceptance of the program however does not guarantee that Loyola will have a Black Studies program. The proposal now enters administration channels which are habitually painstakingly slow. The final decision however is its acceptance by a number of University administrators (Krolikowski, Matre, Maguire, and the entire Board of Trustees). We urge that the Ethnic Studies Committee and the members of the Loyola Afro-American Student Association continuously follow this proposal through the administrative channels. Many administrators will be skeptical about certain aspects of the proposal. If there are no representatives of the Black Studies proposal at University administration meetings, the administration can, intentionally or unintentionally, delay the proposal on grounds of lack of information. Obviously then the Phoenix editors are asking for a certain openness regarding this matter — including of course an open Board of Trustee meetings on this matter, if the need arises. This proposal has a very real chance of dying in administrative channels. We urge that it is not rushed through but given careful study and prompt action. Hopefully the beginnings of a Black Studies program could appear in the Fall 1970 at Loyola.

Black and White Students at Loyola are to a certain extent polarized. Evidence appears at Basketball games, tables in the union, lounges in the dorms, etc. Although Loyola through the years has grown to be the largest Catholic University in the country, it’s future task must be to become the best. Priority for this University in the next decade must be quality over quantity. Loyola could begin its drive for excellence by the establishment of a Black Studies program, built slowly, cross indexed academically with other departments of the University, and strengthened by a Director nationally known for his performance intellectual and otherwise in this field. We the editors of the Phoenix would especially like to bring attention to the fact that the Black Studies program can only succeed by such continuous cooperation from students and faculty as Dr. B.I.C. Ijomah (Soc. Dept. and spokesman for ethnic studies committee) and Mr. Bernard McAdams and Mr. Harry Smothemaran demonstrated. More of this type of cooperative work is needed.

Make it or Break it

Viewpoint by Dave Fowler

Following a rather disheartening campaign, the executive officers of L.S.G.A. have realized that this is the "make it or break it" year for student government. The first student council meeting started on a rather sour note. Faced with a large work load that included election of a new delegate-at-large and approval of the proposed budget, many new council members were bored or at least bewildered. Bob Perini was elected the new delegate and his perseverance is sure to help L.S.G.A. with the immense task ahead.

There has been a lot of talk about the collapse of the assembly at Lake Shore. Now a new movement is at LT under the name of the LT Assembly. The heads of the body are Jim Wabich, Ron Wyncott, and Steve Morgan. They attended the Student Council meeting, but were upset by the confusion and red tape that develops during many council meetings. They vowed separation and walked out of the meeting. I believe that this would be the typical reaction of any Loyola student who attended this assemblege. The basic problem that plague our student government are amplified at the Student Council meetings. Many of the members sit back and passively listen to all the fine work being done by Tom Kelty, Tom Kling, and a handful of others. This is not the fault of the individual members of the council. Many are delegate of other organizations who do not have a primary interest in LSGA. It is the basic makeup of Student Government that restricts it to a body that merely "rubber-stamps" bills and appropriates money. My opinion is that the central question here is representation. Is there a need for each student to vote three times to elect people to the same body? Voting occurs in December for the executive board, in April or May for the class elections, and October for delegate-at-large. Elections have become mean less to the Loyola stu. My suggestion is that elec. of a student party, made as few or as many mem as they wish, in December. This party would then run forums for the constim. student at Loyola. In this the voices of not onl y stu. government leaders, but "" leaders would be heard. This, of course, in involve the abolishment class elections, which presently more or less p larity contexts. The probl here is that some of the popularity figures have come involved in LSGA, by abolishing class elec. we would be cut down recruiting process. How I feel that the people who the individual parties do their own recruiting - they real the run of people needed to mai student government work. executive board and a fu l of dedicated people c workload for the LSGA the moment. Individuals have a hard time fighting ta school; it take a movement. Probably the most in tant proposal this year w the 50-50 Student-Fac Senate. Yet, this has met with the usual apathy at the last two s ings. The whole idea of d in and in the community can n handled by a board suc the Student Council. Thre burden upon the people, and we will con in the downward spiral. is needed is a group of to fifty people who are w to put in about twenty each week talking to stu. faculty, and administra convincing them that stu. at Loyola have reach...
Statement of the Black Students Striking

PREAMBLE

We as Black Students of Loyola University have witnessed in the recent days unprecedented moral response of the University, both faculty and students, to the killing of four Kent State University Students. In light of this response, we as students of a Catholic University must ask why such moral indignation and response is reserved for those events occurring outside the University when the same precipitating situations continue here.

Loyola University has been consistent, up until now, in its reluctance to recognize the needs and proposals of students regarding the continuing problems of racism, the war, the urban crises, and the global oppression of peoples striving for self-actualization.

In view of its recent response, we can only feel that Loyola University has awakened in awareness and heightened its commitment to the solution of the University itself.

In this light, we, the Black Students of Loyola, find it necessary to press further for those proposals which have pended too long but seem granted so quickly when the outrage is white.

DEMANDS

In keeping with the tradition of the historic commitment of the University to serve man and the community, we demand the expansion of the educational situation and facilities of the University, into those appropriate communities where the student may learn and apply those skills of that commitment.

Such accredited programs should occur under the respective academic departments e.g. sociology, history, & psychology, and as its basis include the reallocation of the appropriate classroom situation into community, such courses have already been piloted under the psychology department.

Also such courses, while providing full academic credit should be open to all undergraduates students, so that black and white students may learn in vivo, those social problems in which they are ultimately involved.

We demand the expansion of enrollment for students of minority groups, more reflective of the total community in which the University functions. The selective exclusion of Blacks and Puerto Ricans from economically deprived areas continues to indicative the racist nature of the University.

In order to co-ordinate a better criteria for learning among minority groups on both Lewis Towers and Lake Shore campuses, we demand two full time minority group counselors on each campus, to act in the capacity of an academic counselor.

That the University hire a full time minority admissions Chancellor to assist in the recruitment and admission of minority students.

In the interest of securing a faculty which is aware of and sensitive to the peculiar needs and circumstances of black students, procuring, hiring and firing of all black faculty personnel, students function in the society, in the decision making committees of the administration. To expect a student to function in a society (University where he has no voice, is merely a modern form of taxation without representation and will bring about the same results. We must participate in the process that will govern our lives for four years.

That the University order to eliminate the racially discriminatory practices of realtors in regards to off campus housing. Institute an open housing policy in which the university remove from the best of approved housing any residence or residential complex of any real estate company that use discriminatory practices.

That the present Housing policy be revised so that students have a greater voice in their housing arrangements.

In order to increase and aid the enrollment of black students we demand the implementation of an additional

Proposal to Close University Defeated

A student meeting which had been planned as "official," but, due to certain action by the Strike Steering Committee, was definitely unofficial and unsanctioned the Lake Shore and Lewis Towers campuses, in order to discuss the student demands and to explain the University's opinions on the strike question. The meeting Tinkle from declaring the meeting official and cancelling classes so that all could attend.

On that evening, the demands of the Loyola University meeting, were dropped on the agenda distributed to the students at the door. Dean Tinkle said, "As of 3 a.m. Monday morning, LASLO was to be represent-
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so also dis-
campus for the purpose
of curriculum and faculty
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with several remarks related
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"Where were you when Mal-
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mands of the LUASA. He
further told the assembly
that the steering committee
also has made three re-
quests of the University: re-
veal all government-spon-
ored research at the Uni-
versity for determination of
its involvement in the war
effort; give official support
of the McGovern Amend-
ment for peace in Southeast
Asia, which is now in Con-
gress.

At this time, the Chair-
man called for a vote on the
first proposal. He was in-
the midst of very vi-
lent disapproval for the way
the vote was conducted. After
hearing from them, several
strike supporters called for
the assembly to calm down.

Tom Hart taking the micro-
phone, asked all to be seated
with several remarks related
to the guard, etc. We owe
it to..."
Loyola University have witnessed in the recent days unprecedented moral response of the University, both faculty and students, to the killing of four Kent State University Students. In light of this response, we as students of a Catholic University and members of the University must ask why such moral indignation and response is reserved for those events occurring outside the University when the same precipitating situations continue here.

Loyola University has shown consistent, up until now, in its reluctance to recognizing the needs and proposals of students regarding the continuing problems of racism, the war, the urban crises, and the global oppression of peoples striving for self-actualization.

A student meeting which had been planned as “official,” but, due to certain action by the Strike Steering Committee, was definitely unofficial and unsanctioned by the Loyola administration, was held in the gymnasium of the Lake Shore Campus Wednesday afternoon at 1:30.

Dean Tinkle, at the meeting, said that on Tuesday night he, as an official spokesman for the University, was prepared to call, as he had planned, an unofficial student meeting on Wednesday, including calling off all classes at both the Lake Shore and Lewis Towers campuses, in order to discuss the student demands and to explain the University’s opinions on the strike question. The meeting had been planned in conjunction with SGA and the Strike Steering Committee. There was to have been a checking of student I.D. cards at the entrances and a definite agenda. Dave Fowler, President of LSGA, was to have been chairman of the meeting. However, several events occurred Tuesday night which prevented Dean Tinkle from declaring the meeting official and cancelling classes so that all could attend.

On that evening, the demands of the Loyola University Negro-American Student Association were presented to the Strike Steering Committee. The Committee felt that the demands were significant, and important as a part of the drive to bring the students together. They called for a committee of representatives to be sent to the University to present the student’s demands. The Latin American Students of Loyola Organization, who were on the Dean’s agenda for speaking at the meeting, were dropped on the agenda distributed to the students at the door. Dean Tinkle said, “As of 3 a.m. on Monday morning, LASLA was to be represented by a speaker.”

Due to these inconsistencies which were not explained to the Dean’s satisfaction, and his disagreement with the idea of a strictly Lake Shore student meeting, he did not call for an official meeting.

At 1:50 the meeting was called to order by Jim Mueller, a member of the Strike Steering Committee, who served as chairman. He announced to the assembly of students that the meeting was not an official assembly, as many of the students had been led to believe, but was still aimed at bringing the students together. He announced further that the purpose of the meeting was to consider the two proposals, essentially the same as the two student proposals, which had been raised at the previous meeting by a previous student assembly of the same nature.

Dave Fowler, the present President of LSGA, was the first speaker on the agenda. He told of his disappointment and anger that the meeting was not called to order by the Strike Steering Committee.

(Continued on p. 5)
Vote to Close University Defeated

(Continued from p. 3)

ing had been, in effect, taken over by the strike committee, and therefore was not made official by the University Administration. As a result, he said, students at both Lewis Towers and Lake Shore had classes. He urged support for the proposal passed on Sunday.

Tom Hart, of the Strike Steering Committee, spoke next. He told of the Loyola Black community's expressed wish to work in conjunction with the white students on the strike. He restated the time of the students "coming together" over the issues facing the University and the world this time. He said, "We the students, have been using each other. It is about time that we stopped." He read again the telegrams of support from Dick Gregory and Julian Bond, offering them as evidence of the national at Loyola.

Chris Walsh, former Editor-in-Chief of the PHOENIX presented his proposal of last Sunday again. He explained the need for a restatement of the proposal in light of the national upheaval since the last assembly of the students, citing the violence at Madison, Augusta, New Mexico, and at Loyola's ROTC building. "As violence breeds dissent, so also dissent breeds violence," he said explaining that the only way to provide an atmosphere where no violence would occur at Loyola would be to close the official university business for the rest of the year. He said that he did not expect his proposal to be passed on Sunday, but that now things have changed. He said that he was not calling for a closing of the University, but for "a new definition of education..." "People have gone through a revolutionary change at Loyola in the last few days, not in Strike, but in Strike..." he explained.

Mr. Larry Hinman of the Philosophy Department spoke in favor of Walsh's proposal, stating that "It is the only viable alternative to the current university situation." He said that its purposes were clear: to free the people to work for peace according to their consciences without getting hung-up on any grade or classroom problems, and to alter the university structure in line with demands for social concern by all students, including LUASA. He said that the purpose of ending further classes was to "...prevent another Kent, not to resurrect those killed there."

At this time Al Jackson of the Loyola University Afro-American Student Association presented the Association's demands to the students assembled in the gym. Among those things called for were an expanded Black Studies program open to all students, an additional $100,000 for the Afro-American Scholarship Fund, a minority-group house or facility for meeting, and a minority council to be set up at both the Lake Shore and Lewis Towers campuses for the purpose of curriculum and faculty review in the area of Black Studies. Jackson followed the reading of the demands with several remarks related to the unity needed among all colors in the University. "Where were you when Malcolm was killed ... Kig was killed? We were there when JFK was killed ... Bobby Kennedy was killed. We are here now. Where are you?"

This final question was followed by a standing ovation from the students.

A representative of the students, Jerry Mueller, said that the vote was taken by standing, first those in favor of the proposal, then those opposed. Though the margin was not overwhelming, it appeared that the proposal had clearly passed from the amounts of people who stood in favor. However, a division of the house was called for from the crowd.

Mueller asked that those in favor move to the South end of the gym floor, and those opposed move to the North end. The assembly thus divided, and it was again apparent that the proposal had passed. At this, cries of "railroad tactics!" and "unfair!" sprang up from the north end of the gym. Several people hurriedly approached the speakers to voice their violent disapproval for the way the vote was conducted. After hearing from them, several strike supporters called for the assembly to calm down. Tom Hart taking the microphone, asked all to be seated again. He said that he declared the use of a division of the house employed in such a manner, since it quite literally polarized and upset the whole student body.

After Tom Kelly, the Treasurer of LSGA, told that, though he opposed the strike, he wished that all would respect each others point of view. Tom Hart again spoke. He said that...
Chris Walsh, former Editor-in-Chief of the PHOENIX presented his proposal of last Sunday again. He explained the need for a restatement of the proposal in light of the national upheaval since the last assemblage of the students, citing the violence at Madison, Augusta, New Mexico, and at Loyola’s ROTC building. “As violence breeds dissent, so does dissent breeds violence,” he said explaining that the only way to provide an atmosphere where no violence would occur at Loyola would be to close the official university business for the rest of the year. He said that he did not expect his proposal to be passed on Sunday, but that now things have changed. He said that he was not calling for a closing of the University, but for a “new definition of education…” “People have gone through a revolutionary change at Loyola in the last few days—not in the last few weeks, but in the last few days—not in the classroom, but in Strike Central.” He ended his address to the body, often interrupted by loud applause, by quoting from his own recent editorial, reading, in part, “…consider all the wild possibilities.”

The next speaker was Tom Kling, the Vice-President of LSGA. He told of his opposition to the proposal to close all classes for the rest of the semester, speaking only as a student and in no official capacity. His reasoning was based on his views of the situation in Southeast Asia, which he explained, calling for all to give President Nixon until June 30, as he had requested, before dissen­ting. He said that he was in sympathy with the motives of both sides of the strike ques­tion as other Kent, but not to resurrect those killed there.”

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This final question was followed by a standing ovation from the students.

A representative of the steering committee said that he was ashamed of Loyola students, being more concerned with grades than with the activity in the U.S. and in the war. He called for all students to support the demands of the LUASA. He further told the assembly that the steering committee also has made three requests of the University: reveal all government-sponsored research at the University for information of its involvement in the war effort; give official support of the McGovern Amendment for peace in Southeast Asia, which is now in Congress.

At this time, the Chairman called for a vote on the first proposal. He was in­structed that the proposal had clearly passed from the amounts of people who stood in favor. However, a division of the house was called for from the crowd.

Mueller asked that those in favor move to the south end of the gym floor, and those opposed move to the north end. The assembly thus divided, and it was again apparent that the proposal had passed. At this, cries of "railroad tactics!" and "unfair!" sprang up from the north end of the gym. Several people hurried approached the speakers stand to voice their violent disapproval for the way the vote was conducted. After hearing from them, several strike supporters called for the assembly to calm down. Tom Hart taking the microphone, asked all to be seated again. He said that he viewed the use of a division of the house employed in such a manner, since it quite literally polarized and upset the whole student body.

After Tom Kelly, the Treasurer of LSGA, told that he though the opposing strike, he wished all would respect each other’s point of view. Tom Hart again spoke. He said that solidarity would be destroyed if the proposal would be accepted and sent to the Faculty meeting. Therefore he asked if there would be general approval of the second proposal (the proposal was accepted and passed on Sunday). There was a general acclaimation of approval from the crowd at this question. He then called for the whole group to stand, in effect calling a vote on the second proposal. The approval was virtually unanimous.

After this vote, the meeting was for all practical purposes ended, and though several people still wished to address the body, the students began to leave in large numbers.
Complete Report on Faculty Meetings

by Allan H. Gray

The student strike went into its tenth day today, but with the academic community still sharply split over the issues of class attendance, final examinations, and final grades.

Both the faculty and the students, in meetings held Wednesday, were clearly divided over the direction the strike should take. Meetings of both groups resumed yesterday.

Despite the conferences and the hours of debate, things remained pretty much where they stood Tuesday. Students will continue to negotiate with their instructors on an individual basis to determine whether they will have to take final exams and to set criteria for final grades.

The general solidarity of the students was broken at a rally Wednesday afternoon in the Loyola gymnasium over a proposal to completely shut down the normal business of the university for the remainder of the semester. A division of the house was called, with an estimated 55 per cent of the students lining up at one end of the gymnasium to support the resolution, the other 45 per cent lining up at the other end to vote against it.

Following a series of heated arguments, the proposal to close the academic semester was considered rejected. In its place, a second resolution was adopted which urged that striking students should be allowed to continue their classes boycott while those students who wished to continue normal classroom procedure would be permitted to do so. (see accompanying story for full details on p.)

It was feared by many, however, that the division of the house over the initial resolution would have lasting effect. Tempers flared on numerous occasions during debate over the first proposal with opponents shouting that it had been railroaded into the meeting. A number of its supporters, on the other hand, urged that the academic semester be declared over no matter how narrow the vote.

The full faculty meeting held in the Georgetown room at Lewis Towers was as heated as the student session. Three major questions were raised and decided at the first session, with the remainder of business being conducted yesterday.

The Wednesday session had to be adjourned after more than 200 full time faculty members slipped away during the five hour session, leaving those remaining without a quorum to conduct business. One faculty member who stayed behind described the actions of those who walked out as the greatest display of irresponsibility that he had ever witnessed.

Even before official business began, the faculty members argued with each other for nearly an hour on whether teaching assistants and students should be admitted to the meeting. A resolution which would have barred all but full time teachers from the session was defeated by the narrow margin of 214 to 211, with five faculty members abstaining.

Shortly thereafter, the teachers approved a recommendation to admit only teaching assistants and students from those organizations which had previously requested admission. Those organizations involved the black student groups and the strike committee. As it turned out, when the doors were opened to students, only about 14 asked for admission.

The faculty then adopted a resolution which stated: "The faculty of Loyola University deplores the use of such extreme force to contain student demonstrations or assemblies as was employed recently at Kent State University."

Richard Mather, vice president and dean of faculty who chaired the meeting, then was called upon to explain the administration’s position with regard to those faculty members who were taking part in the strike. Mather told the faculty that they would be held to their contracts and that it was incumbent upon them to be available for classes through the end of the semester.

However, the faculty did agree to a proposal to establish an ad hoc faculty committee which would hear testimony and make recommendations regarding those teachers who have joined the strike. The committee apparently would discuss such cases with the administration and then the resolution pertaining to class attendance, final exams, and final grades.

Statement of the Black Students Striking

PREAMBLE

We as Black Students of Loyola University have witnessed in view of its recent response, we can only feel that Loyola University has awakened in awareness and such accredited programs should occur under the respective academic departments e.g. sociology, uses to indicative the racist nature of the University.

In order to co-ordinate a better criteria for learning voice, is merely a modern form of taxation without representation and will bring about the same results. We
Just prior to taking up the question of finals and grades, the faculty voted to suspend their rules for 15 minutes to hear from three student leaders.

Paul McAdams, speaking for black students, presented a series of demands which had been announced earlier at the student rally. Among these were demands for the hiring of minority group counselors on the Lake Shore and Lewis Tower campuses, the adoption of a university open housing policy applicable to approved university housing, the creation of a $100,000 Afro-American scholarship fund, and a stipend of $10,000 for the establishment of a "minority house."

Mary Beth Lobbers, her voice breaking and at times in tears, pleaded with the faculty to support the strike. Representing the strike committee, she warned that violence was near at hand and repeatedly called upon the faculty and administration to take whatever steps necessary to work with striking students and to lend them a hand in the protest movement.

The third speaker was Tom Hart, also of the strike committee, who urged the faculty to give moral support to the demands of the black students and who also called for faculty support in the strike.

In the wake of this action, one faculty member asked his colleagues to suspend the rules so they might speak freely. A spokesman from the School of Dentistry made it clear that the strike was not widely accepted in that school, and normal procedures would be followed. Earlier, Dean W.L. Lamey of the School of Law read a statement which said that: "Our students are not on strike and, we have been advised, do not intend to strike; nor are they urging a cessation of academic business as usual during the remainder of the current term. Classes are being held and will continue to be held for the balance of the term; and the final examinations will be administered as usual."

Dr. Matre had let the faculty through half the vote on the question when the fire alarm sounded. The faculty, some angered, some sensing a setup, filed out. Many did not return.

For 15 minutes, the teachers, stood in the cold while fencing and student marshals searched for a fire. None was found, and the procession back into the Georgetown room began.

But shortly after the session resumed, someone called for a quorum count. It was found that only 223 faculty members were present, even though at least 430 had been counted at the start of the meeting. Dr. Matre ruled that business could not continue.

Again the instructors and professors argued. Following a series of motions, resolutions, and highly charged statements, directed mostly against Dr. Matre, it was agreed to adjourn until the next day.

Dr. Naomi Weisenstein of the psychology department, was able to persuade a number of faculty members at the Lake Shore campus of the College of Arts and Sciences to remain for an unofficial meeting to discuss the problems still confronting the university.

Foremost among these was the demand made by both black students and strike leaders that the administration respond to their proposals by noon Friday. The deadline had been announced first at the student rally Wednesday afternoon. No one has said precisely what will happen if the administration fails to meet the time limit.
Black Studies Emerges at Loyola

By Luann Zanzola

After two years in the planning stage, the institution of Loyola University's first Black Studies Program finally emerged. Today, members of the Committee on Afro-American Studies will submit preliminary candidates for program director to Dr. Milton Gordon, chairman of the group.

At their next meeting, the committee will review these candidates and submit their final recommendation for a director to the Academic Council of the College of Arts and Sciences.

"Initially he will have much responsibility. He will very probably be Black, hopefully have a Ph. D., and experience on college campuses." With this description of an ideal director, Dr. Gordon emphasizes that new candidates will still be considered after others are tallied. Suggestions should be directed to Gordon or any other members of the Committee on Afro-American Studies (listed below).

While a rudimentary program may begin next semester, courses will definitely be started no later than September of 1971. Projected courses in areas of race relations, history, sociology, English, and psychology will carry full academic credit and be open to all students of the University.

Although these courses will at first be offered through other departments, Dr. Gordon hopes eventually to evolve a separate department of Black Studies, in which a student may build up a concentration of electives or even a major in this area. "This development," he stresses, "will depend on student and faculty interest and participation. Similar programs at other universities were successful because they involved the entire university population."

The question of a Black Studies Program at Loyola was raised before the Faculty Council 2 years ago through the Committee on Student Affairs, which Dr. Gordon chaired at the time.

The issue lay relatively dormant until it was brought before the Academic Council of the College of Arts and Sciences last April. Discussion on it led to the formation of a sub-committee of the Council to investigate the feasibility of instituting such a program.

The resultant committee on Afro-American Studies was organized last May, and includes the following members: Doctors Gray Bream, M. Fredericks, Paul Hahn, B.I.C. Ijomah, R. Nickolay, J. Penick, R. Pugh, J. Shack, K. Sheridan, Paul Mundy, Faths Margerast, and Ministers R. Quarles, William Davis, M. Canady, Terry Mason, T. Motherman, and S. Hautzinger.

While the Loyola University African Student Association represents the faculty represeantative. Although his own proposal was rejected in favor of Dean McNamara's motion, Jim commented that "the students' position improved a lot as a result of this new ruling."

However, not too many students seemed overly concerned about a change in the withdrawal policy. Although these were distributed during the day encouraging students to attend the meeting, only seven students actually went.

The special meeting originated with Jim Mueller, student representative. Although his own proposal was rejected in favor of Dean McNamara's motion, Jim commented that "the students' position improved a lot as a result of this new ruling."

Thus, although November 6 remains the recommended deadline, a student may techni­cally withdraw from a course even after the final exam. Moreover, the grade WF no longer becomes automatic after November 6.

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At the Council's first regular meeting, on October 21, Dr. John Bannan was re-elected chairman of the Council. Dr. Robert Nicolay defeated Robert McAllister for the post of vice-chairman. Also at the meeting, new courses were approved in the following departments: Political Science, Fine Arts, Philosophy, Psychology, Physics, English, Theology, Military Science, Anthropology, Mathematics, Theater and History. Two departments also increased the number of major hours: thirty hours will henceforth be required for the major in Political Science, and Physics majors will need thirty-nine hours.
Smotherman, the Loyola Student Government Association and the Latin American Students Association are not "This," explains Gordon, "is due to the fact that while these student groups were approached, the intervening summer prevented their active participation on the Committee." After this academic semester began, development of the program progressed more rapidly, bringing it to its present stage. "90 percent of the committee's present work is trying to find a director for the program. We are relatively sure," comments Dr. Gordon, "that we'll have one by the end of next semester." "Recommendations for the post have come in from student committee members, faculty members, and the Alumni Association. After recruiting a director, the committee will probably reexamine its position as acting in an advisory capacity." Dr. Gordon, a Chicagoan who recently moved to Evanston, received his doctoral degree in mathematics from the Illinois Institute of Technology. His qualifications as chairman of the Committee on Afro-American Studies include his participation in the development of Loyola's Educational Opportunity Program and his position as faculty Moderator of L.U.A.S.A. On the progress of the Black Studies Program, he comments, "Work is going on; we hope to have a director soon." As to why the program is just getting underway now, he is, "...not certain," but cites the creation of the Academic Council as a possible reason for delay. Dr. Gordon anticipates some problem in recruiting "good faculty" by next September, but, "...because of Loyola's proximity to Chicago and its resources, we may have a better chance of getting good people here." On the effectiveness of the proposed program, Dr. Gordon remarks, "In my opinion it will be successful." In coming issues, the Phoenix will explore several aspects of the Black Studies Program. Next week, Fr. Roberts McNamara, Dean of the College of Arts and Sciences, who was instrumental in the formulation of such a program at Fordham University, will discuss his views on the emerging program at Loyola.
Second In A Series
Black Studies Strongly Supported By Dean

by Luann Zanzola

"I learned a lot from the Fordham experience. What I saw there taught me that the prime consideration of any program is that it must be concerned with serious academic areas."

With this philosophy, Father Robert McNamara, Dean of the College of Arts and Sciences, relates his experiences as an advisor to Fordham University's Black Studies program to his aims for such a program here at Loyola University.

"Too many black studies programs evolve from pressure. At Fordham (in New York), the program started out on the wrong foot; it grew from a social organization not equipped to deal with academic requirements. Some of its teachers were unqualified and unfamiliar with the academic process. Thus unnecessary friction developed between the administration and the students. There was almost an atmosphere of war."

Father McNamara contrasts the situation at Fordham to that at Loyola: "Here, there's a remarkable spirit of cooperation between students, faculty, and administration. The principle concern is building a good academic program."

On student initiative and cooperation, McNamara remarks that he is "impressed with their serious interest," and adds, "What the students seem to want is a solid, academic, intellectual program, and if that's what they want, that's what they'll get."

Dean McNamara emphasizes the necessity of setting up priorities regarding specific course offerings. "First, there must be a backbone of essentials—core subjects in each academic area—and then we can add what's nice to have—more specialized courses in various subjects."

Currently, few courses in black studies are offered at Loyola; students wishing to major in this field may, however, participate in Mandel's College's Minority Programs.

But the future of black studies programs is not limited to the major, but, as McNamara stresses, "black culture hasn't received enough attention and interest. More should be done to finance it. It will be allotted a certain budget, just as any department is."

Interaction between departments will also involve joint appointment of professors: while teaching in the black studies program, a professor will also hold membership in other academic departments. "We have sufficient faculty expertise and interest to carry this out," McNamara believes.

Funding the program will present "...the same problems one has financing anything. However, the University thinks it's important enough to finance it. It will be allotted a certain budget, just as any department is." Joint appointment of professors will present few problems to the monetary policy of the program.

"Certainly, it is very good for anybody, no matter what their race or ethnic group, to understand the Black experience in America." In summarizing the positive effects of a black studies curriculum, Father McNamara enlarged upon the previous statement by asserting, "To understand the American culture, it is as important to know about Black history as it is about White history. After all, blacks were here long before most immigrant groups."

"For some reason, this culture hasn't received enough study and it should. Knowledge of the black contribution and experience in America helps immensely in understanding American business, the urban situation, and the Southern rural economy."

No potent is Father McNamara's belief in the importance of the program, that he declares, "Knowledge of black culture is a must for anyone who considers himself a college-educated man or woman."

Dean McNamara predicts that, if "...well organized, with strong faculty support and student participation," Loyola's developing black studies program will achieve success. "I'll back them, he affirms finally, "as much as I possibly can."
The implementation of Afro-American Studies into our college curriculum is the culmination of events that mark our centennial year. Many undergraduates and faculty members alike feel that it would be a grave injustice to further withhold the contributions of Black America. It would be working against national processes of our country to not give a ruthlessly objective distortion of contemporary minority groups. This is but one of many programs that our university has created throughout its history as an intellectual center of the Midwest. Who else could have produced a multitude of ignorant and crooked individuals and at the same time help perpetuate a big-city political machine? Many hours of research, procrastination and overt incompetency were spent in manifesting the current social conditions of our area. With the addition of minority group related courses, the college can successfully manufacture “Babbitts” whose physical appearance is characterized by big “naturals” and long flowing lashikis. That same intense desire will hopefully guide the present administration, faculty, and student body to perpetuate these ideals under the auspices of Jesuit Christianity.

The administration has hired Dr. Arthur Bensen, a noted man in Harvard psychological circles, to head the newly founded Black Studies department. His educational experience will be invaluable in deciphering the primitive course material that will make up the syllabus for each individual class. This man’s influence will be of great importance to further handicap the basic mental capacities of all minority students. Alongside with Dr. Bensen, the university has actively recruited top-notch men from various disciplines to offer courses in their specialized field of study. Fr. Francis Lawlor will offer courses relating to the ethnic characteristics that make-up the structure of a neighborhood. Edward Banahan, a noted criminologist, will teach courses on methods of inflicting genocide on scape-goat communities. Joe Hoods, an expert on minority migrations, will offer classes on overt causes of minority transitions from various parts of the country. Lester Maddox, Mrs. Martha Winchell, and Strom Shurmond will be visiting professors who will offer students seminars that will range from contemporary research to anti-intellectualism. Coinciding with a passive and uneducated undergraduate pupil, this charade will adequately engulf the majority of opinions held by individuals within and without the college community. Getting your cup of tea and drinking it too at the same time often proves to be a fascinating situation.

Well anyway, it’s always fun to fool people whether it’s under the guise of patriotism, Christianity, or that new means for an exploitive end, Black Studies.
Third in a Series

The Student Response to Black Studies

by Luann Zannola

"I think," Smotherman ventured, "that most black students have been irritated at the slow pace of development until now." As it is evolving, the program will ultimately affect current sophomore and junior and seniors will have graduated before its final institution.

Prime advantage of the program is, according to Mason, "...being able to afford everyone concerned with it, with another way of looking at all of it," including political, educational, and religious systems.

Smotherman perceives the projected curricula as more advantageous for non-blacks, for the larger academic community. "It will prepare students to deal with some aspects of life with which they are unfamiliar, but which they will encounter in any profession they're going to enter. "Black people," he added, "are a real part of all these processes, of all these areas of life."

Committee to Investigate

by Tom Cekay

At the direction of the Board of Trustees, a committee has been formed to evaluate the parital program in the Loyola residence halls. The Chairman of the committee will be Dr. Ronald E. Walker of the Psychology Dept. The members of the committee include (parents) Mr. and Mrs. John Barret, Mrs. Michael Maddon (faculty) Mrs. Elaine Bruggenmeier, James E. Vanderbosh M.D., (administrator) Rev. Robert J. MacNamara; and (Board of Lay Truste E. Joyce)

Since the Pi was initiated this committee success of the instrument the future. Neither stu bers of the staff have been in this trustees were interested in being uninvolved in the in the December 5, at controversies will be discussed.

"Nader's Raid On Campus I

by Tom Stelmack

At noon today (Friday) a group of consumer advocates under the direction of Ralph Nader will be speaking with all Loyola students interested in setting up a local "Student-funded Public Interest Firm" on the Loyola Campus. The meeting is scheduled to be held in the Lake Shore Campus Union. Below is an outline of the broad philosophical guidelines of the Nader consumer groups now organizing across the country.

The Problem

Americans have been the victim of profit-seeking corporations and governmental allegiance to their (corporations) pocketbooks. Those who disregard the consumer as a person and view him only as a means of profit. The environment becomes a token of their mass production and profit-a-hazard for those who must live in it. Those who serve as a machine which rolls out "dollar bills" but not a person who is entitled to a decent life and a little respect.

Ralph Nader

Ralph Nader, a graduate of Harvard Law School, has denied himself the plush life of a corporate attorney. Indeed, he has ventured, "that most black students have been irritated at the slow pace of development until now." As it is evolving, the program will ultimately affect current sophomore and junior and seniors will have graduated before its final institution.
The Program

Prime advantage of the program is, according to Mason, "...being able to afford in the real world, with it, another way of looking at all of it," including political, educational, and religious systems.

Smotherman perceives the project's curricular project as more advantageous for non-blacks, for the larger academic community. "It will prepare students to deal with some aspects of life with which they are unfamiliar, but which they will encounter in any profession they're going to enter." He added, "I hope that this is not a move to appease black students but to construct a legitimate course of study. I agree with Father McNamara in this sense—it must be truly academic.

Finally, Smotherman stated, "Black students are called on in the University to be true to its endeavor of giving a liberal arts education—knowledge of the black culture for the future, for a true liberal arts education."

LU Speedscene Unrealized

by Tom Hart

On Monday night between 100 and 150 Loyola students and Rogers Park residents were treated to one of the better lectures of this school year. Dr. David E. Smith spoke on "Youth Alienation and the Drug Scene." He came with impressive credentials: founder of the Haight-Ashbury Free Drug Clinic and member of the President's Commission on Drug Education.

The formal lecture dealt with the position of hard drugs in the counter-culture and students relatively recent appearance in more established levels of American society. The movie "Speedscene" was shown in between the lecture and the question and answer period.

When asked about the legal status of marijuana he said, "In the long run it should be legalized for adults." Dr. of the "hard drug scene" but a "social drug" about which the real facts have been clouded by politicians and the news media. In regard to the Loyola drug situation he cautioned, "I think you have a bigger "speed" problem here than you may realize."

Although the words "Haight-Ashbury," "speed," amphetamines, and "smack" contain less mystery to many L.U. students, a little bit of

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Ralph Nader

Ralph Nader, a graduate of Harvard Law School, has denied himself the plush life of corporate lawyer. Instead he now serves the people in his campaign to "clean-up" government, make corporations responsible for the environment, poor quality of consumer goods, and to correct the poor working conditions still present in many industries. His bestseller, Unsafe at Any Speed, speeches, and congressional appearances have prompted the Department of Transportation to impose strict safety standards on automobile and tire manufacturers; the 93% plunge in Corvair's sales resulted in its withdrawal from the market. Nader was responsible for the passage of the National Traffic and Motor Vehicle Safety Act of 1966, the Wholesome Meat Act of 1967, the Natural Gas Pipeline Safety Act of 1968, the Radiation control for Health and Safety Act (1969), the Whole sale Poultry Products Act (1968), and the Federal Coal Mine Health and Safety Act (1969).

Nader has attacked the graft of the federal bureaucracies: "We hear a lot about law and order on the streets. I thought we ought to find out how law and order operates in the regulatory agencies. How does it?" "It doesn't." Nader contends that these so-called regulatory agencies are headed by men who are "too cozy" with the industries they "regulate." To substantiate his argument he counts 75% of former FCC members who are employed or retained by the communications industry. Another member of the lax-agency group is the National Air Pollution Control Administration.

"There is a revolt against the aristocratic uses of technology and a demand for the democratic uses." (all quotes: Ralph Nader, Time, Dec. 1 1969)

Nader's Raiders—Who Are They?

Vacationing students for the past two summers have aided Nader's campaigns. They include law, engineering, and medical students numbering about 100 or so. Paid very little for their efforts, their zeal for what is right drives their investigations of agencies, departments, and commissions of the federal government.

What Can We Do?

The members of Nader's Raiders will be speaking about "Student Funded Public Interest Firms." The aim of these firms is for the students to form, finance, and direct public interest professionals to engage in research and litigation on projects as diverse as environmental and consumer protection, racial and sexual discrimination, product safety and corporate responsibility. (For students who will have full control of the direction of their own team of advocates.) More will be said today by Nader's Raiders.

prevent birth defects

by Tom Brumback
Niles Students Request Black Dean

by Thom Clark

The student government of Niles College, an affiliate of Loyola, has recommended that the present search for a new Dean of Students be directed "toward the hiring of a black man."

The need for a new dean at Niles will be necessary this June when the present dean of students, Rev. Roger Cullis, takes up new duties in seminary recruitment and returns to Niles.

Niles College is the four-year college department of the archdiocesan seminary program that trains new men for the ministry in Chicago.

"To the best of my knowledge," said Dr. Gordon, "is to a greater or lesser extent racist," according to John Klein, president of the Niles student government. "But the hiring of a black man won't alleviate the problem," he said in a letter addressed to a student body and faculty of Niles College.

"I think it is more important for ourselves as future ministers to the people of Chicago to open ourselves to a whole realm of experiences through having a black Dean of Students," he continued.

"We would be taking a very small step to alleviate the problem of institutional racism, but we would be taking a great step in opening our minds to a whole new world of ideas."

One inherent difficulty in such a search is that due to the lack of black priests, such a dean would be, by necessity, a layman in a post that has traditionally been held by a priest.

"I believe that difficulties such as his not being a priest... would be compensated for by the insights he could give as a black man," commented Bob Szafrian, a senior at Niles.

"Niles College, like any other institution of education, is a laboratory," Szafrian said, "it is here that we learn how to implement social change. Having learned these lessons here, we will then use those skills to even greater advantage in later years."

Dr. Gordon Appointed Director Of Loyola Black Studies Program

by Luann Zanzola

Dr. Milton Gordon has been named director of Loyola's Afro-American Studies Program. President Raymond Baumhart, S.J., made the announcement concerning the appointment at a press conference last Wednesday afternoon.

Dr. Gordon, 35, is a native Chicagoan, educated in the Chicago Public School system. He studied mathematics at Xavier University in New Orleans, earning a bachelor degree there, an M.A. at the University of Detroit, and a doctoral degree at the Illinois Institute of Technology.

He is married and the father of two children.

Since his arrival here five years ago, Dr. Gordon has been active in issues involving black students. In 1967-68, he joined with them in organizing the Loyola University Afro-American Student Association (LUASA).

Also in 1969, he served on the development committee of the Educational Opportunity Program.

During his chairmanship of Loyola's Mathematics Department, he will maintain this post while pursuing the activities of his new position.

"I'm excited about the challenge it will present," he commented, "and I'm anxious to begin the work of developing the program."

According to Dr. Gordon, the program will officially become effective next September. Students will be allowed to major in any department of the University, while taking a variety of black-related courses centered in Sociology, History, Psychology, Anthropology, English, Fine Arts, and Political Science.

"While there is no major offered yet," Gordon said, "hopefuly, one will develop."

A specific faculty has not yet been selected. "This will probably be the first thing I'll try to do," explained Dr. Gordon.

Dr. Gordon anticipates development of a 3-phase program, combining formal course work, seminars, and community projects. He emphasized, however, that all development hinges upon student and faculty interest.

"I hope that the students of the University will realize this program is being set up for the benefit of all students," said Gordon.

"I'd like to see them participate in it," he added. People with comments, suggestions, or those wishing to volunteer their services to organizing the program should contact Dr. Gordon at the Math Department in Damen Hall.

"My main goal," he concluded, "is to develop an Afro-American studies program which will benefit all students at Loyola, and which will, eventually, benefit society."
Organizations Unite
Blacks
LUASA

The Loyola University Afro-American Student Association (L.U.A.S.A.) was formed in 1968 by a group of Black Students who were dissatisfied.

The source of our dissatisfaction was the condition we had found ourselves in as black students on a predominately white campus. What we soon came to understand was that the condition that we were finding dissatisfaction with was merely a microcosm of the condition that black people were in all over the United States.

The condition that I make reference to is the confusion and disunity that was prevalent among black students as well as black people. The condition by no means is our (black people's) fault. The confusion and disunity was the effect of an internal struggle that was going on. LUASA can be seen as merely a vehicle for taking a collective look at the situation we had been made escapee victims of and try to develop some means of dealing with it. LUASA might be construed as a kind of umbrella that black students can use to shield themselves from the blizzard of racist attitudes, injustices, and all kinds of other things you might find in the "NAACP's" list of all the wrongdoings that black people have suffered.

LUASA is our "programmed" attempt to confront the "symbols" of the cause of our situation. LUASA's are the only things that blacks see as their "4 year salvation".

In closing, I want you to know that I could have made the few words I just wrote speak to you about all the activities we've had; sets, cultural show, education forum, picnics, etc.

It could have been on the evolution of the Association but if you were here you already know; if you weren't here when it is time you will find out. T.M.

Black Studies: Bridging the Cultural Gap

This semester, for the first time, Afro-American Studies courses are being offered at Loyola. After three years in the planning, Dr. Milton Gordon is teaching it as an course at Lake Shore Campus.

His aim in teaching the course is to provide his students with a perspective on Black America.
Bridging the Cultural Gap

This semester, for the first time, Afro-American Studies courses are being offered at Loyola. After three years in the planning stage, an Afro-American Studies Department was formed under the chairmanship of Dr. Milton Gordon.

Four courses are being offered in the department this year. They are: Sociology of the Afro-Americans, Peoples of Africa, Afro-American History to 1865 and Black Authors Since 1914. The courses, which are cross-listed in the Sociology, Anthropology, History, and English departments respectively, are offered at both Lake Shore and Lewis Towers Campuses and in the University College.

According to Dr. Gordon, "The program is developing slowly. Also, the enrollment is not that bad considering that three of the courses were announced late. Hopefully, though, the enrollment will increase. There is an eventual possibility of developing a major in this field. However, it depends on sufficient time, money, and interest."

At present, the students taking the courses are predominantly white. This, however, is attributed to the fact that the total enrollment of the University is predominately white.

In an attempt to learn more about the nature and philosophy of Afro-Americans Studies, the Phoenix interviewed two of the department's members.
Since most of the "major people" in Gamma Phi Delta live in my suite, I decided to satisfy my curiosity as to the purpose of the sorority. By simple observation, I knew that, whatever their purpose, the girls always had a fantastic time at their meetings. Their meetings. There always seems to be quite an atmosphere of unity. Wondering if there might be some "secret" to the girl's solidarity and good times, I accosted their Basileus, Norvella Reid, for an interview. Norvella, in her usual dynamic manner, explained that the Beta Chi chapter of Gamma Phi Delta was formed November 1, 1970. The sorority presently consists of thirty-five black undergraduate women with professional and business leanings. As a service sorority Norvella stated three specific goals:

1) to promote sisterhood among all women
2) to render services to the black community and Loyola community at large
3) to provide financial aid in form of scholarships.

According to Miss Reid, Loyola is geared towards men. She feels that the sorority gives women the opportunity to participate in worthwhile projects such as sponsoring the Ebony fashion fair and donating the proceeds to the United Negro College Fund. Other services include scholarships, tutorials for high school students, and various educational aids; some in connection with Head Start.

Norvella explained that the sorority is open to anyone but that most of the projects concern the black community; thus all the present members are black. Norvella does not think there is separatism, as such, between blacks and whites at Loyola. She feels instead that "A person's environment influences the way he views life. Thus there is a difference between what a black person considers relevant and what a white person thinks is important. It's a question of priorities—we're more concerned with poverty, for example, than pollution." Norvella continued, "Our particular sorority is not Greek oriented; rather it is a means to an end." If there is a "secret" to the sorority's success, it is found in Norvella's final statement—"This sorority is extremely unique and we pride ourselves on its uniqueness. . . . "

Gamma Phi Delta

The classroom is not a place for chauvinistic exhibitionism. . . .

Dr. John Eubanks teaches the Sociology of the Afro-American he says, "No one has a right to knowledge." Dr. Eubanks would like to eliminate the course for next semester changing it into a cross-listed course on Afro-American Studies Department, Anthropology, History, and English departments, respectively, are offered at both Lake Shore and Lewis Towers Campuses and in the University College.

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John Eubanks:

"The classroom is not a place for chauvinistic exhibitionism. . . ."

Dr. John Eubanks teaches the Sociology of the Afro-American
Art therapy, Afro-American minors now offered

In response to student pressure, two new minors will be offered: an Afro-American studies minor offered jointly by the department of Afro-American and fine arts departments, and an art therapy minor offered by the department of psychology and fine arts departments. Afro-American minors will now be offered, and Afro-American studies will continue to be offered. This change was made in order to provide students with a broader range of options and to meet the growing interest in Afro-American studies and art therapy. The Afro-American studies minor will offer students an opportunity to study Afro-American culture and history, as well as to develop skills in critical thinking and writing. The art therapy minor will provide students with the knowledge and skills necessary to work with people who have experienced trauma or psychological distress. Both minors will be open to students of all majors who are interested in gaining a deeper understanding of Afro-American culture and in developing skills that can be applied in a variety of settings.}

Chicago poets to speak at fourth annual festival

Presentations by five poets and an open mic session for those interested will highlight the Fourth Annual Festival of Chicago Poets to be held March 25 at 2:30 p.m. in the Bassey Lounge of Damen Hall. The festival is open to all students and will provide an opportunity for poetic expression. The poets participating in the festival have published their work in Chicago and national publications. The poets are Lucien Timms, Mary Kinzie, William Hunt, Maxine Hassan and John Knoepfle. Each will read works from their most recent publications.

Members of the audience will be offered an opportunity to present some of their own poetry during the festival's 2:30 p.m. open reading session. Anyone present may read a poem or two (dancing optional). As stated by Dr. Patrick Casey of the English department, the open reading session will be held from 2:30 to 4 p.m. in the Bassey Lounge.

Trinity's Marylynn O'Brien will open the day with a reading. She is the author of several books of poetry, including Selected Poems of the 1970s. O'Brien is also an editor of two anthologies of Midwestern poetry and an avid translator of Zen poetry. She is also visiting lecturer at Japanese universities for three years. Currently she teaches at Northern Illinois University.

Kinzie and Hunt will begin their presentations at 3:30 p.m. Kinzie is widely published in leading magazines, including Poetry and Southern Review. She is a staff reviewer for American Poetry Review. A volume of her poems, Names for Theseus, will shortly be published. She is director of Writing Programs at Northwestern University.

Hunt has recently been awarded the Illinois Arts Council's 1981 Creative Writing Fellowship and won the Langston Hughes Memorial Prize of Poetry magazine. His most recent volume of poetry, Oceans and Corridors of Orpheus, was published in 1974. He is Poet-in-Residence at Northeastern University and also an administrator in Esperanza, a school for special education.

Chernoff and Knoepfle will present their work beginning at 7:30 p.m. Chernoff has recently been awarded the Illinois Arts Council's 1981 Creative Writing Fellowship and won the Langston Hughes Memorial Prize of Poetry magazine. His most recent volume of poetry, Oceans and Corridors of Orpheus, was published in 1974. He is Poet-in-Residence at Northeastern University and also an administrator in Esperanza, a school for special education.

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Blue Key membership to rise

by Becky Rupe

Membership in the Blue Key National Honor Society "definitely will be increased by a large margin next year," according to Bruce Perlin, president of Blue Key.

Helen Lavelle, faculty moderator for Blue Key, said that about 50 to 60 students from both the Lake Shore and Water Tower Campuses have applied to Blue Key this year. Last year, only 30 students applied.

Lavelle said there are some "real good applicants" and that she anticipates having a group that's "big enough to work with" next year. She added that Blue Key is "looking real healthy."

The final decision on who will be accepted into Blue Key will be made by the Blue Key Council on April 7.

The cost of Blue Key will be $65-75, depending on the number of branches. This includes national dues of $35, local dues of $30, and $15 as the cost of a membership card.

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is only recently, however, that four lane additions and bypasses have gone into construction. (Ironically, Pickette goes on to say that within 20 years these additions will be obsolete). In light of the following statistics it is hard to understand why it has taken twenty-four years to bring travelers of the metropolitan area have access to the Dan Ryan, Kennedy, and Edens Expressways which have a futuristic appearance with their soaring entrances and exits.

In the loop area alone there are so many ramps they are referred to as the "spaghetti bowl" on the hourly

Highways are but which go to the making of the illinois accident statistics. In 1980, 459,692 of these cars were registered with the state. In the same year, 459,692 of these cars were involved in accidents with 186,560 injuries and 1,994 fatalities.

...Sears grant

Grants totalling more than $106,900 were distributed throughout Illinois to 50 privately supported colleges and universities, according to Rule.

The Illinois colleges and universities are among over 1,100 private, accredited two and four year institutions across the country which are sharing in $1,500,000 in Sears Foundation funds for the 1981-82 academic year. Since undertaking this program the Foundation has contributed more than $22 million to eligible institutions of higher education.

As a result of student surveys filled out in November, freshmen will have their first class party on Feb. 21 from 3 p.m. to midnight. The event will be held in the Rambler Room on the Lake Shore Campus.

Carey Smolensky, freshman class president, felt this would be in accordance with the wishes of those students who asked for entertainment on the surveys. "The event will not be limited to freshmen; anyone can go, but it will give the freshman class an opportunity to get reacquainted with one another and build a better sense of unity between commuters and those living in dorms," said Smolensky.

This is the first time a class president has initiated a class party. Carey commented, "It will be a change from the weekly "frat" parties and will give students one last break from studying before starting a new school week Monday morning."

The four hour party will be co-sponsored by LSGA and SAB. It will be featuring the rock band, PHANTOM (warm-up band for Survivor and M&R Rush), a light show, and free refreshments. The cost is $3 advance and $4 at the door.

Black films to run at LSC

Images, a series of black films, will be screened at Loyola on Mar. 2, Apr. 2 and May 7 at the Black Cultural Center (BCC) in Campion Hall.

Sponsored by the Afro-American Studies Program, the films are a mix of independent and commercial feature-length productions. Each screening will be followed by a discussion period led by a well-known speaker.

Putney Swope, will be the featured film Mar. 2, and The Autobiography of Malcolm X, on May 7. No film has yet been scheduled for the Apr. 2 screening.

Funded by a Loyola-Mellon grant, the series is designed to explore the image of blacks in selected films, and to analyze film as a reflection of societal values, according to Afro-American Studies Director Carol L. Adams.

All films begin at 7 p.m.; admission is free and open to the public.
‘Black Perspective’ aims for larger audience

by Robyn Robinson

“Black Perspectives” is an informative weekly program heard Saturdays from 1 to 7 pm on WLUW, 88.7 FM. It is hosted by Sloan Letman, assistant professor of the criminal justice department and dean of social sciences. His co-host is Carol Adams, director of Afro-American Studies and assistant professor of sociology and anthropology.

Each week the show spotlights a variety of topics from news, community events, commentaries and health care to music, sports and a one-hour talk show called “On Stage.” It reviews theater happenings including concerts and plays. “Black Perspectives” talks to newsmakers in the city. So far they’ve interviewed democratic state representative Monica Faith Stewart; Pastor T.L. Barrett Jr., director and host of religious programming at WBMX, 102 FM; Doane Hannah, member of the board of directors of minorities in cable television, May Brown of Catholic Television Network and Carolyn Santor of CDS Production Company.

Alyce Burrell, producer of “Chicago’s Only Alternative Perspective,” says the goal of the show is “to reach the community ... to reach a larger audience.” Burrell says the staff has just completed a public relations department that will begin work May 15. They will conduct promotion services for the show that includes free T-shirts, albums and tickets for concerts.

Guest professor from Holland to teach next semester

The Philosophy Department announced, in preparation for the 1982-83 academic year, the appointment of Dr. Adrian Peperzak as Distinguished Visiting Professor. Dr. Peperzak will be teaching at both the undergraduate and graduate levels next year.

Dr. Peperzak, a Dutch citizen, received his doctorate from the Faculte des sciences humaines of the University of Paris (Sorbonne). The director for his thesis was the famous Paul Ricoeur; other luminaries who read his paper were the philosophers Wahl and Hyppolite. The work, Le jeune Hegel et la vision morale du monde, was published in the fall of 1969 by M. Nijhoff, The Hague.

Dr. Peperzak has taught in Venray, Nijmegen, Delft, Utrecht (Holland); in Jogjakarta, Jakarta, Bandung (Indonesia); and in Banglore (India). He has lectured on Hegel and Levinas in Pittsburgh (Duquesne), Boston (Boston College), New Haven (Yale), Washington D.C. (Catholic University and Georgetown University). He has done research in Heidelberg and Bochum (West Germany).

The list continues. Dr. Peperzak is a member of the APA, two German, one Belgian and three Dutch philosophical societies and is an active member of two international Hegel Societies. In addition, he is one of the editors of the philosophical Journal “Wijzerig Perspektief” (Philosophical Perspective). Besides Dutch he speaks and writes English, French, German, Spanish and understands Greek, Latin, Italian, and Portuguese.

In the fall, the undergraduate course will be Philosophy 397 (Seminar in Classical Modern Philosophy), where the project is that he will teach either on Kant’s Critique of Pure Reason, Descartes’ Meditations, or Spinoza’s Ethics. On the graduate level, he will teach Philosophy 456 (Hegel — Philosophy as Absolute Knowledge), where he will examine Hegel’s critique of Kant’s critique of the same. It sounds complicated — and it is!
Karanja expands African studies program

By Debra Dunn

Longtime African American Studies director Ayana Karanja stepped down in August 2022 as associate director for the Center for Urban Studies at Northeastern University on Chicago's South Side to return to Loyola, where she was the director of the African American Studies program at Loyola. Karanja brought her 15-year teaching and research career to Loyola, where she is currently working on her book on the history of African American studies.

In her new role, Karanja is helping to develop a new minor in African American studies, which will be offered to all students, regardless of their major.

The minor will provide students with a deeper understanding of African American history and culture, as well as the opportunity to explore the contributions of African Americans to society.

Karanja said that the program has two main goals: to increase awareness and understanding of African American history and culture, and to provide students with the tools they need to succeed in a globalized world.

She noted that the program will focus on issues such as race, gender, class, and identity, and that it will incorporate a wide range of perspectives from across the United States.

Karanja emphasized the importance of the program, saying that it is critical for students to have a better understanding of African American history and culture.

She said that the program will also help students to develop critical thinking skills and to become more engaged citizens.

Karanja said that she is looking forward to working with students and faculty to develop a program that meets the needs of all students.

She noted that the program will be offered in the fall of 2023 and will be available to all undergraduate students.

Karanja said that she is excited to return to Loyola and to continue her work in African American studies.
Coleman's image flies with stamp requests

by Tan Betts
Corpus/Writer

Bessie Coleman, the first African-American woman aviator, may be situated in a long-awaited postage stamp featuring her—in the same vein that Elvis Presley was honored in January with stamps bearing his image.

Coleman received attention when Good Counsel High School students Kimberly Janio and Anthea Michael presented a project about Bessie Coleman in the Chicago Metro History Fair in 1991.

Joining a senior at Good Counsel High School in Chicago, constructed the project as a biplane-shaped background with a biography of Coleman, written facts of racism and sexism in aviation during the 1920s, and written petitions for a stamp featuring Coleman.

Marion Coleman, the late aviator's 76-year-old niece who resides in Chicago, distributed these petitions. Marion revealed her efforts to attain the stamp and spoke about her aunt's life.

"We [African-American] have a lot of good history," she said. "It's just not brought up by our society."

Bessie Coleman, who lived from 1893 to 1926, attended Langston University in Oklahoma and moved to Chicago to live with her family members. She first worked in Chicago at the White Sox Barber Shop as a manicurist. Later, Coleman read several books and learned of the development of aviation and applied to several aviation schools. Although she was rejected because of her race, Coleman learned French and earned her pilot's license in France in 1921. She then received an international pilot's license in 1922.

Coleman returned to the United States and became known as a barnstormer, a lecturer, an aerial advertiser and an owner of her own aviation company. "Brave Bessie," as she was nicknamed, invested her money in the establishment of an aviation school for African-Americans.

April 28 marks Coleman's birthday and is celebrated each year by African-American aviators nationwide at Lincoln Cemetery.

Coleman's efforts and contributions to aviation were acknowledged by her niece, Marion, in a speech at the dedication of the stamp. "I don't want it to be viewed as a black program," she said. "All students who attend school here are welcomed, and many always do come to my office. I would like to see that carried through in the [African-American Studies] program. I encourage it."

Coleman's image flies with stamp requests.
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Loyola University Chicago

Loyola University Chicago is a Jesuit private university located in Chicago, Illinois. The university was founded in 1870 as St. Ignatius College, and is the largest Jesuit, Catholic University in the United States.

Loyola University Chicago has four campuses: Lake Shore (LSC), Water Tower (WTC), Medical Center, and the John Felice Rome Center in Italy; and is home to ten schools and colleges: arts and sciences, business administration, communication, education, graduate studies, law, medicine, nursing, continuing and professional studies, and social work. Loyola also serves as the U.S. host university to the Beijing Center for Chinese Studies in Beijing, China.

Recognizing Loyola's excellence in education, "U.S. News and World Report" has ranked Loyola consistently among the "top national universities" in its annual publications, and named the University a "best value" in its 2008 rankings. In 2009, Loyola was ranked a tier one national university by "U.S. News and World Report." Loyola's part-time Graduate School of Business has been ranked in the top 10 by U.S. News & World Report, and the University as a whole was ranked the 50th best value in the country. BusinessWeek has ranked Loyola's Graduate School of Business 8th in the nation for its intensive Part-Time MBA program. In 2009, BusinessWeek also ranked Loyola's School of Business Administration (SBA) #1 in Ethics nationwide, a unique distinction amongst hundreds of competitive undergraduate business programs in the United States.

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Motto: Ad maiorem Dei gloriam

Established: June 30, 1870

Type: Private, Jesuit, Catholic

Endowment: $373,200,000

President: Michael J. Garanzini, S.J.

Faculty: 1,100 full time

Students: 5,670

Undergraduates: 10,124

Postgraduates: 5,546 graduate

Location: Chicago, IL, U.S.

Campus: 45 acre (182,000 m²) Lake Shore Campus,
70 acre (283,000 m²) Maywood Campus,
5 acre (20,234 m²) Rome Center

Athletics: 11 NCAA Division I teams

Colors: Black, Gold, Maroon

Nickname: Ramblers

http://en.wikipedia.org/wiki/Loyola_University_Chicago

11/10/2009
Beginnings and expansions

In 1908 the School of Law was established as the first of the professional programs. St. Ignatius College changed its name to Loyola University in 1909, while also adding the Stritch School of Medicine. 1923 saw the affiliation of the Chicago College of Dental Surgery with Loyola University, later to be known as Loyola University School of Dentistry (no longer open). In 1934 West Baden College affiliated itself with Loyola University, later to be known as the Bellarmine School of Theology then the Jesuit School of Theology in Chicago. Loyola established the Loyola University Chicago School of Nursing in 1935, the first fully accredited collegiate school of nursing in the State of Illinois.

Madonna della Strada Chapel

Loyola then opened the Rome Center for Liberal Arts in 1962, the first American university-sponsored program in Rome. 1969 saw the establishment of the Loyola University Chicago School of Education and the opening of the Loyola University Medical Center in Maywood. In 1979 the School of Nursing was renamed the Marcella Niehoff School of Nursing. The most recent expansion was the 1991 acquisition of neighboring Mundelein College from the Sisters of Charity of the Blessed Virgin Mary.

Since September 20, 2008, Loyola University Chicago has been in the midst of a $500 million capital campaign entitled "Partner: The Campaign for the Future of Loyola."[8] The campaign, which has ambitious goals for all of Loyola's campuses, is seemingly within reach. Moreover the current expansion promises to raise Loyola's national and international profile while at the same time, enhancing the quality of the educational and collegiate experience Loyola students have.

Main campuses

Loyola University Chicago is anchored at the Lake Shore Campus (on the shore of Lake Michigan) in Rogers Park, the northernmost neighborhood of the city of Chicago. Loyola has developed a ten-year master plan that is designed to revitalize the community by adding an updated arts center as well as a retail district called "Loyola Station" near the CTA's Loyola 'L' stop. Among many others, the science departments are located on this campus.

Loyola's Water Tower Campus is in downtown Chicago off the Magnificent Mile of North Michigan Avenue, steps away from such landmarks as the Water Tower (one of the few structures to survive the 1871 Great Chicago Fire) and the John Hancock Center (one of the tallest buildings in the United States). The School of Business Administration, Graduate School of Business, School of Social Work,
School of Continuing and Professional Studies, School of Communication, and the Law School are located at the Water Tower Campus. Many classes for the College of Arts and Sciences are also held at this campus.

Loyola also boasts a campus in Rome, Italy. The John Felice Rome Center was established in 1962 on the site of the 1960 Summer Olympics grounds. It moved to several locations in Rome until finally settling in Monte Mario on the Via Massimi, one of the most affluent districts of the Italian capital. The campus offers a full academic year for Chicago-based Loyola students wishing to study abroad.

Loyola University Chicago also has a medical school, the Stritch School of Medicine, and a hospital and medical center associated with them, all located on a campus in Maywood, Illinois, a western suburb of Chicago.

Loyola's largest campus is the Loyola University Medical Center in Maywood, one of the leading academic medical centers in the United States. During the late 1970s, the center became renowned for achievements in open-heart surgery. Other areas in which it has received recognition include microneurosurgery, kidney transplants, care for burn victims, and care of high-risk infants.[9]

Loyola's former Mallinckrodt Campus in north suburban Wilmette housed the School of Education from 1991 until 2001 when Loyola sold the campus and moved the School to the Water Tower Campus. The Campus was the former Mallinckrodt College, founded in 1918 by the Sisters of Christian Charity.[10]

**Notable buildings**

- Alumni Gym
- Dumbach Hall (Formerly "Loyola Academy")
- George Halas, Jr. Sports Center
- Granada Center (Part of Fordham Hall, formerly the site of the Granada Theatre)
- Joseph J. Gentile Center
- Madonna della Strada Chapel
- Mundelein Center (Formerly "Skyscraper Building", "Mundelein College")
- The Clare

**Sustainability**

Through its University Sustainability Initiative, Loyola is continuing to improve environmental sustainability in many different areas on campus.[11] Efforts in progress include all new construction being LEED-certified and installing green roofs for all new construction of the Mundelein Center, Info Commons, Quinlan and Baumhart Hall.[12] In January 2009 Loyola University Chicago appointed Dr. James Marshall Eames as the University’s new Sustainability Director, a position that will be housed within Loyola’s Center for Urban Environmental Research and Policy (CUERP).[11] Loyola University Chicago was given an overall grade of "C+" on the 2009 College Sustainability Report Card,[13] having improved its grade since the 2008 Report.[14]
Libraries

Loyola's largest library is the E.M. Cudahy Memorial Library on the Lake Shore Campus, which contains over 900,000 volumes and 3,600 periodical subscriptions. Connected to the Cudahy Library is the Richard J. Klarchek Information Commons, which opened in 2008 to provide additional academic and social space, with a focus on the undergraduate population.

Additional Loyola libraries include the law school library, a health sciences library, and the Lewis Library, which is located on the Water Tower Campus and supports the academic programs there.

Religious education

Religious education is still one of Loyola's hallmarks as it is home to Saint Joseph College Seminary as well as the Jesuit First Studies program.

Loyola's First Studies Program is one of three in the country, with Fordham University and Saint Louis University housing the other two. During this three-year period, Jesuit Scholastics and Brothers generally study philosophy and some theology. First Studies is one part of an eleven-year formation process toward the Jesuit priesthood. This program is administered by the Chicago Province Society of Jesus.

Saint Joseph College Seminary serves the Roman Catholic Archdiocese of Chicago and provides vocational training to candidates of diocesan priesthood. Loyola University also provides rigorous religious education for those seeking careers in lay ministry with the Loyola University Pastoral Institute as well as degree opportunities in interdisciplinary Catholic studies.

Loyola also offers undergraduate courses in the study of Christianity, Islam, Judaism, Hinduism, and religions of Asia. Students are not just limited to the study of Catholicism.

Student Life

Sports

Main article: Loyola Ramblers

Loyola is home to 11 varsity teams, all ranked in NCAA Division I. The teams include men and women's basketball, cross country, men and women's golf, men and women's soccer, softball, track, and men and women's volleyball.

LU Wolf is the mascot for the University. He was inspired by the coat-of-arms of St. Ignatius of Loyola, from whom Loyola derives its name, which depicts two wolves standing over a kettle. He is ever-present at Loyola's basketball games, encouraging fans to show their support for the Ramblers. The team won the 1963 national championship in basketball.
Greek Life

Loyola University Chicago also houses Greek life on its Lake Shore Campus. These Greek organizations include Interfraternity Council chapters Sigma Pi, Sigma Alpha Epsilon, and Tau Kappa Epsilon; as well as Panhellenic Council chapters Alpha Chi Omega, Alpha Sigma Alpha, Phi Sigma Sigma and Kappa Kappa Gamma. In 2005 Loyola got its first black Christian Sorority, Zeta Phi Zeta. U.S. News & World Report

Loyola is also home to the National Association of Latino Fraternal Organizations (NALFO) co-ed fraternity Alpha Psi Lambda, and sororities Gamma Phi Omega (The first Latina-oriented sorority at Loyola), Sigma Lambda Gamma (the largest Latina-oriented sorority in the U.S.), Lambda Theta Alpha (the first Latina sorority in the U.S.), Delta Phi Lambda (the only Asian-Interest Sorority at Loyola), Lambda Upsilon Lambda (the first Latino fraternity founded at an Ivy League School), Phi Beta Sigma (The only Black Fraternity at Loyola), and Delta Sigma Theta (the only Black sorority at Loyola).

Notable alumni

Main article: List of Loyola University Chicago people

In popular culture

- The Lakeshore Campus of Loyola University Chicago was one of the shooting locations for the motion pictures "Flatliners" and "The Unborn" (2009).
- In the Fox television series Prison Break, the protagonist, Michael Scofield, was a graduate of Loyola University Chicago, as mentioned on multiple occasions in the first season.
- In The Bob Newhart Show, Dr. Bob Hartley mentions in several episodes that he attended Loyola.
- In the television show M*A*S*H, Father Mulcahy wears a Loyola sweatshirt.
- In the movie Brewster's Millions (1985 film), Miss Drake, Brewster's personal accountant, says that she attended Loyola University causing Brewster to bet on the school in a field hockey match versus Notre Dame University. Loyola wins the bout, 18-0, and contributes to Brewster's winnings of $1.5 million.

See also

- Loyola Phoenix
- John Felice Rome Center

Notes and references

1. ^ "2006 Nacubo Endowment Study"
