

Letter from the President, November 2004**COLLEGIANS AND FRIENDS:**

CAAR 2005 “THE BLACK WORLD”: Most of this newsletter is devoted to information about next April’s Conference. We have had over 160 papers offered for what promises to be a truly outstanding event. The thanks of the Collegium continue to go to Claude Julien and his team at the University of Tours.

CAAR 2007: I am very pleased to tell you that we will be holding our 2007 Conference in MADRID. Professor Isabel Soto of the Universidad Nacional de Educación a Distancia--The Distance University of Spain has offered to be our Conference secretary. Many thanks to her. We can expect a wonderful conference. If you have ideas about what we should be putting in the Madrid Call for Papers, please let me know.

CONFERENCES AND WORKSHOPS:

SALZBURG: A CAAR Workshop “The Racial Dynamics Of African American Cultural Change” was held at the Austrian American Studies Conference in Salzburg (5-7 November): The following papers were given: Christopher Mulvey, “African American Ambassadors in Europe: Pre-Civil War Race Representations”; Mar Gallego, “Revisiting the 50s and 60: Race, Gender and Class in Paule Marshall's Reena and Other Stories”; Claude Julien, “Story, History, Consciousness: Sherley Ann Williams's Dessa Rose”; and Tunde Adeleke, “Gloracialization: The Response of Pan-Blackists to Globalization.” The CAAR Secretary, Hanna Wallinger, in her capacity as President of the Austrian Association of American Studies organized the very successful conference of which this workshop was a part.

PARIS: Harvard University and the Sorbonne are planning a celebration of the life-time work of two of CAAR’s most distinguished members. “African American and Diasporic Research in Europe: Comparative and Interdisciplinary Approaches. A Conference in Honor of Michel and Geneviève Fabre” will held in Paris from 15 to 18 December. Register online at www.fas.harvard.edu/~du_bois/; click on “Paris Conference.”

MUNSTER: Maria Diedrich, Larry Greene, and Jürgen Heinrichs are planning a conference on “Crossovers: African Americans and Germany” in

Münster in March 2006. Their meeting will be based on an on-going project relating to the African American experience in Germany. They will be running a workshop on this at Tours and developing from that.

OTHER CONFERENCES: Please give us news of any upcoming conferences in which CAAR might take a part. The Call-for-Papers for the 90th Annual ASALH Conference in Buffalo, New York (October 5-9, 2005) is inside.

CAAR WEBSITE: The new CAAR website is up an running at www.caar-web.org. It looks very good, and thanks go to Jürgen Heinrichs for that. It is filled with information about Tours.

MEMBERSHIP ISSUES: Inside you will find the draft agenda for the Collegium’s Biennial Membership Meeting. Please let me know if there are issues that you would like to see on that agenda.

COLLEGIUM POSITIONS: Two members of the Executive Committee will be retiring and three members come to the end of their elected term in 2005. We’ll say more about that at the Membership meeting in April; meanwhile you may think about running for office in the June elections.

MEMBERSHIP DUES: We have had a relatively satisfactory response to the Treasurer's call for members to pay their annual dues. These are to be paid in each calendar year, and so on January 1, 2005 all members will have to renew membership except those who have paid in advance.

THE NEW YEAR: Looking forward to a bold New Year and to seeing everyone in Tours.

With all good wishes,
Christopher Mulvey,
President
christopher.mulvey@winchester.ac.uk

CAAR Executive Committee:

Paola Boi (boi@vaxca1.unica.it);

Sabine Broeck (broeck@uni-bremen.de);

Maria Diedrich (diedri@uni-muenster.de);

Mar Gallego, Treasurer (stemar@teleline.es);

Fritz Gysin (gysin@unibe.ch);

Claude Julien (claude.julien37@wanadoo.fr);

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THE TOURS CONFERENCE 2005**THE BLACK WORLD
INNERSpace:INNERCity::INTERAction:INTERNation****UNIVERSITY OF TOURS, FRANCE****THE COLLEGIUM FOR AFRICAN AMERICAN RESEARCH (CAAR)****APRIL 21 TO 24, 2005**

The focus of **THE BLACK WORLD** is on the links between disciplines of African American Studies, Caribbean Studies, and African Studies with links to Women's Studies, Religious Studies, and Film Studies. Interconnection is the keyword. African Americans are the best-studied ethnic minority in the world, and the theoretical and empirical understanding gained from this research is relevant to ethnic and racial issues everywhere.

Twenty-six workshops and a host of special events develop the following themes:

INNERSpace: The spiritual, inner world of self and soul that occupies spaces along and across the boundary lines of philosophy, religion, science, and art.

INNERCity: "Between me and the other world there is ever an unasked question: unasked by some through feelings of delicacy; by others through the difficulty of rightly framing it. All, nevertheless, flutter round it. They approach me in a half-hesitant sort of way, eye me curiously or compassionately, and then, instead of saying directly, How does it feel to be a problem? they say, I know an excellent colored man in my town; or, I fought at Mechanicsville; or, Do not these Southern outrages make your blood boil? At these I smile, or am interested, or reduce the boiling to a simmer, as the occasion may require. To the real question, How does it feel to be a problem? I answer seldom a word"--W. E. B Du Bois, *The Souls of Black Folk* (1903).

INTERAction: "Mutual or reciprocal action or influence" expresses exactly one way of speaking of the relations of black and white of African and American. In 1963, James Baldwin asked America to "end the racial nightmare." Forty years on, we are reviewing the interactions that are now making the scene in the art, culture and politics of the new African America.

INTERNation: In his introduction to *West Africa Before Europe* (1905), the Ghanaian Casely Hayford summarized the importance of Edward Wilmot Blyden by saying that his claim to "the esteem and regard of all thinking Africans rests not so much upon the special work he has done for any particular people of the African

race, as upon the general work he has done for the race as a whole. The work of men like Booker T. Washington and W. E. Burghart Du Bois is exclusive and provincial in a sense. We look to the intercontinental alignments of the next fifty years.

See www.caar-web.org

CAAR CONFERENCE 2005 DRAFT SCHEDULE

WEDNESDAY, 20 April 2005

14.00-17.00. Registration
18.00-19.00. Guided City Walk

THURSDAY, 21 April 2005

09.00-17.00. Registration
10.00-10.30. Tea and Coffee
10.30-11.00. Conference Greetings
11.00-12.00. Keynote Speaker 1
12.00-14.00. Lunch
14.00-16.00. Workshops
16.00-16.30. Tea and Coffee
16.30-18.00. Workshops
20.00-22.00. Town Hall Reception

FRIDAY, 22 April 2005

09.00-13.00. Registration
09.00-10.30. Workshops
10.00-10.30. Tea and Coffee

11.00-12.00. Keynote Speaker 2
12.00-14.00. Lunch
14.00-16.00. Workshops
16.00-16.30. Tea and Coffee
16.30-18.00. Workshops
20.00-00.00. African American Film Festival

SATURDAY, 23 April 2005

09.00-10.00. Keynote Speaker 3
10.00-10.30. Tea and Coffee
10.30-12.00. CAAR General Meeting
14.00-16.00. Workshops
16.00-16.30. Tea and Coffee
16.30-18.00. Workshops
20.00-00.00. Conference Banquet

Sunday, 24 April 2005

10.00-17.00. Tours, Trips, Visits

CAAR BIENNIAL MEMBERSHIP MEETING

Saturday, April 23, 2004 at 10.30 AM

Tours University

Agenda

1. Minutes of the Fifth Meeting, Winchester, April 13, 2004
2. Agenda for the Sixth Meeting
3. Report of the President
4. Report of the Treasurer
5. Report of the Secretary
6. Report of the Conference Organizer
7. Vacancies on the Executive Committee
8. Miscellaneous Matters

GENERAL INFORMATION ON TOURS

The venue for CAAR Conference 2005 will be Université François-Rabelais in the town of Tours, France. Tours is located on the Loire river, south-west of Paris, about one hour from the Montparnasse railway station by high speed train.

The conference will be hosted in the Tanneurs campus, built on the left bank of the river between the Wilson and Napoléon bridges. This is in the downtown section with any number of hotels, eating places and restaurants within walking distance. The campus itself is about 15 minutes' walk from the SNCF station.

As a historic city, Tours is a major tourist resort. Participants are advised to book their hotel rooms a month or so ahead.

Information on the town is available at www.tours.fr. On the home page, a click on the "Ligéris" button will lead to the Tourist Office site that will guide you in several languages. The home page can also lead you to a town map by clicking on "Plan de la ville". Typing your hotel address will point the exact spot.

Other city maps are accessible at www.sosdriver.fr/pratique/flash/plan_int_tours.htm, which provides a broad idea of the town's layout, or www.plandetours.com which provides a user friendly street index. There also exists an unofficial commerce-oriented site at www.ville-tours.com.

DIRECT ALL ENQUIRES TO caar2005@univ-tours.fr.

GETTING TO TOURS

FROM CHARLES DE GAULLE AIRPORT (ROISSY): Direct TGV trains run from the airport to Tours at the following times: 07:45; 08:56; 13:45; 18:25; 19:14; 21:28. The journey takes about 1.5 hours.

TGV trains are expensive and should be booked in advance. To get regular trains, you need to go into Paris and travel from Montparnasse Station. Air France has a coach shuttle from De Gaulle to Montparnasse Station. By taxi, it is 40+ euros. There are also local RER trains that leave from De Gaulle Terminals 1 or 2. Take the B2 or B4 to Denfert-Rochereau and change to Metro Line 6 (towards Etoile). Get off at Montparnasse Bienvenue.

FROM ORLY AIRPORT: Take the Air France coach shuttle to Montparnasse Station, or take a taxi (about 20 euros) to Montparnasse Station, or take the Orlyval shuttle to Antony, there take the RER B3 or B5 to Denfert-Rochereau and change to Metro Line 6 (towards Etoile). Get off at Montparnasse Bienvenue.

FROM PARIS: Go to Montparnasse Station or to Austerlitz Station. Trains go to Tours from Montparnasse hourly. You must pay extra for a reservation which is issued with your ticket. The ride to Tours takes about one hour, the cost of a return ticket is about 80 euros. Go to Austerlitz Station for standard train rides. No reservation is needed. Most rides take over two hours and cost about 70 euros.

VERY IMPORTANT: Many trains (especially TGVs) do not call at the Tours station itself. You are advised to inquire from the conductor, as you may have to get off at SAINT-PIERRE DES CORPS to catch a rail shuttle to Tours.

FROM TOURS STATION: The Tours station is about 15 minutes' walk from the Tanneurs campus. All the hotels listed below are within walking distance of both the station and the campus. There are many reasonably priced restaurants in the old town section. There are two ways you can look at a map of the area. (1) Go to: www.univ-tours.fr; click on: "DéTours en Touraine"; or (2) go to: www.ville-tours.fr. Click on "Tourisme," then move to the bottom of the page and click on "Plan Des Parkings Et Hôtels Du Centre Ville."

AT TOURS UNIVERSITY TANNEURS CAMPUS: The university is in Rue de Tanneurs. The UFR Anglais-LEA is located on the ground floor. Please enter through the doorway directly underneath the pedestrian gangway over Rue des Tanneurs. Access to conference sites will be signposted from this doorway.

TOURS HOTELS

Etap Hotel, Tours centre, 27 rue Edouard Vaillant, e-mail: E3125@accor-hotels.com
Hotel Foch, 20, rue du Maréchal Foch, tel: 00-33-2-47-05 70 59; 00-33-2-47-20 95 10
Hotel Régina, 2, rue Pimbert, tel: 00-33-2-47-05 25 36; 00-33-2-47-66 08 72
Art Hotel, 40 rue de la Préfecture, tel: 00-33-2-47-05 67 53
Hotel Colbert, 78 rue Colbert, tel: 00-33-2-47-66 61 56
Hotel Mondial, 3, place de la Résistance, tel: 00-33-2-47-05 62 68; 00-33-2-47-61 85 31
Hotel du Théâtre, 57 rue de la Scellerie, tel: 00-33-2-47-05 31 29
Hotel Balzac, 47, rue de la Scellerie, tel: 00-33-2-47-05 40 87; 00-33-2-47-05 67 93
Hotel du Manoir, 2, rue Traversière, tel: 00-33-2-47-05 37 37; 00-33-2-47-05 16 00
Hotel des Châteaux de la Loire, 12, rue Gambetta, tel: 00-33-2-47-05 10 05; 00-33-2-47-20 20 14
Hotel Ibis Centre, 1, rue Georges Claude, tel: 00-33-2-47-70 35 35; 00-33-2-47-70 35 10
Hotel du Val de Loire, 33 bd. Heurteloup, tel: 00-33-2-47-05 37 86; 00-33-2-47-20 23 80
Hotel de l'Univers, 5, bd. Heurteloup, tel: 00-33-2-47-05 37 12; 00-33-2-47-61 51 80
Relais Saint-Eloi, 8-20 rue Giraudeau, tel: 00-33-2-47-38 18 19
Hotel Vendome, 24 rue Roger Salengro, tel: 00-33-2-47-64 33 54

You can reserve on the net. Go to the Tourist Office: <http://www.ligeris.com>. Fill your request in and submit it. The Tourist Office will check availability with the hotel and report to you. You then confirm by giving your credit card number.

THE TOURS WORKSHOPS

If changes are needed, please let me know, christopher.mulvey@winchester.ac.uk. Abstracts for individual papers can be found at www.caar-web.org. Persons giving papers must be CAAR members.

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- Workshop 1: "MAKING THE INNERCITY: BLACK CULTURAL LANDSCAPES." Chairs: Elsa Barkley Brown <eb136@umail.umd.edu>, USA and Kelly Quinn <kquinn@aasp.umd.edu>, University of Maryland, USA. We propose a session that takes up the question of how African Americans have designed, literally, psychically, and imaginatively their cities.
- Elsa Barkley Brown <eb136@umail.umd.edu>, University of Maryland, USA. "THE DAILY LANDSCAPE OF EDWARD MCCONNELL DRUMMOND."
- Kelly Quinn <kquinn@aasp.umd.edu>, University of Maryland, USA. "MAKING MODERN HOUSING HOME: EARLY RESIDENTS' STRATEGIES FOR COMMUNITY BUILDING AT LANGSTON TERRACE DWELLINGS, 1938-1948."
- Marya Annette McQuirter <mmcquirter@hotmail.com>, USA. "CLAIMING THE CITY: AFRICAN AMERICANS, URBANIZATION, AND LEISURE IN WASHINGTON, D.C., 1902-1957."
- Helene Christol <Helene.Christol@up.univ-mrs.fr>, University of Provence, France. "FROM BROOKLYN TO PARIS: INNER AND OUTER SPACES IN *THE FISHER KING*."
- Cheryl Alston <calston@wayne.edu>, Wayne State University, USA. "THE HEIDELBERG PROJECT TRANSFORMED AND EMPOWERED A COMMUNITY."
- Rachel Roseman <rachel.roseman@yale.edu>, Yale University, USA. "'GREYED IN AND GREY': LIVED SPACE AND POETIC POSSIBILITIES IN THE 'BLACK METROPOLIS.'"

- Workshop 2: "INNERCITY/YOUTH CULTURE." Chairs: Heike Raphael-Hernandez <hraphael@faculty.ed.umuc.edu>, University of Maryland in Europe, Germany and Alison Goeller <agoeller@faculty.ed.umuc.edu>, University of Maryland in Europe, Germany.
- Alison Goeller <agoeller@faculty.ed.umuc.edu>, University of Maryland in Europe, Germany. "SLEEPING WITH THE ENEMY: THE TRANSFORMATION OF HIP HOP IN THE 21ST CENTURY."
- John Lowe <jlowe@lsu.edu>, Louisiana State University, USA, "THE CITY AS KILLING FIELD: TONI CADE BAMBARA'S THOSE BONES ARE NOT MY CHILD."
- Lisa Thompson <lbt@albany.edu>, State University of New York--Albany, USA. "'FREEDOM DREAMS': AFRICA IN CONTEMPORARY BLACK AMERICAN VISUAL CULTURE."
- Heike Raphael-Hernandez <hraphael@faculty.ed.umuc.edu>, University of Maryland in Europe, Germany. "GHETTO LIT AS LITERATURE?" HIP HOP FICTION AND THE QUESTION OF 'SERIOUS' LIT."
- Lucia Trimbur <Lucia.Trimbur@yale.edu>, Yale University, USA. "TRAINING FIGHTERS, MAKING MEN: IDENTITY AND HOMOSOCIAL BONDING IN AN URBAN BOXING GYM."

- Workshop 3: "COLLABORATIVE POSSIBILITIES: MICHAEL GOMEZ'S *EXCHANGING OUR COUNTRY MARKS* AND THE PROJECT TO RECOVER THE AFRICAN PAST IN THE AMERICAS." Chair: Leslie Harris <lharr04@emory.edu>, Emory University, USA. Over the past twenty years, historians of African America have sought ever increasing precision in identifying the African past in the Americas. Michael Gomez's 1998 book *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South* is part of a new generation of scholarship in which historians seek an evermore precise accounting of African culture retention in the Americas. Other scholars of Africa and the Americas who have participated in such projects include but are not limited to Gwendolyn Midlo Hall, John Thornton, Philip Morgan, Claire Robertson, and Kristin Mann. These scholars follow in the footsteps of older generations (Sterling Stuckey, William Pierson, Mechal Sobel, among others) who argued for a more generalized West African world view and culture. The later scholars have implicitly or explicitly critiqued such approaches in favor of an allegedly more precise tracing of the origins of Africans and mapping of their locations of arrival in the Americas.

Carolyn Brown, Rutgers University, USA. "GENDER IN WEST AFRICA."
Dianne Stewart, Emory University, USA. "AFRO-CARIBBEAN RELIGION."
Herman Bennett, Rutgers University, USA. "AFRICANS IN COLONIAL MEXICO."
Rhonda M. Gonzales, <Rhonda.Gonzales@utsa.edu>, University of Texas at San Antonio, USA. "NO SOY MESTIZO, SOY MULATTO": CONTESTING CASTAS AND CREATING CONNECTIONS IN MEXICO CITY, 1650-1700."
Michael Gomez <michael.gomez@nyu.edu>, New York University, USA. "Response."

Workshop 4: "RACIAL FORMATION IN 21ST CENTURY CONTEXTS: DIASPORIC IDENTITIES AND THE MULTICULTURAL IDEAL." Chair: Patrick Miller, Chair <pbmiller@neiu.edu>, Northeastern Illinois University, USA. These papers draw on a tradition within CAAR that links close studies of the African American experience and race relations in the United States to broad considerations of ethnic and civic identity around the Atlantic—and through the Mediterranean and Sahara as well—in order to explore various dimensions of racism and resistance in the era of globalization. The vast scholarship on "the black world" forms a touchstone for the papers in this session. Just as Frederick Douglass, W.E.B. Du Bois, and the founders of the Négritude movement grappled with disparate notions of black identity before the high tide of the Civil Rights and Black Liberation crusades, more recent renderings of Afro-Atlanticism emphasize the mingling of peoples and cultural forms—and the absurdity as well as the destructiveness of revising "race" in essentialist terms. Today, anti-racism, immigration reform, and civil/religious rights movements across the Atlantic extend the political activism of an earlier period even as the hybridity of mass/popular culture challenges at many turns the persistently influential claims to "a leading culture" and romantic nationalism.

Elisabeth Schäfer-Wünsche, University of Bonn, Germany. "AFRICA AS METAPHOR? TEXTS AND PROJECTS IN DIASPORIC POPULAR CULTURE."

Patrick Miller, Northeastern Illinois University, USA. "THE TWO-NESS STILL: CITIZENSHIP, CIVIL RIGHTS AND TRANS-NATIONALISM."

Paul Spickard, University of California, Santa Barbara, USA. "RACIALIZING RELIGION: MARKING THE OTHER IN AMERICA AND EUROPE."

Sonia Gaha <insane_72001@yahoo.fr>, University of Paris, France. "ALMA AND LILA, OR THE FACE OF FRENCH 'RACIAL HARMONY.'"

Taoufik Djebali, University of Caen, France. "STRANGE ENCOUNTERS: AFRICAN RELIGIONS IN THE LANDS OF ISLAM (THE CASE OF TUNISIA)."

Violet Johnson, Agnes Scott College, USA. "CONFLICTING RITES OF RETURN: RACE, IDENTITY, AND NATIONALITY AMONG BLACK AMERICAN SOJOURNERS IN THE HOMELAND."

Iyunolu Osagie <ifo1@psu.edu>, Penn State University, USA. "MODERNISM AND DOUBLE-CONSCIOUSNESS: GILROY'S PERSPECTIVE ON DUBOISIAN SCHOLARSHIP."

Jayne O. Ifekwunigwe, University of East London, U.K. "CRACKING THE COCONUT: RESISTING 'BLACK/WHITE' DISCOURSES ON 'MIXED RACE.'"

Workshop 5: "REVISIONING DIASPORA: CONTEMPORARY NARRATIVES OF THE BLACK WORLD." Chairs: Johanna X. K. Garvey <JKGarvey@mail.fairfield.edu>, Fairfield University, USA. and Newtona (Tina) Johnson <ntjohnso@mtsu.edu>, Middle Tennessee State University, USA. In the present era of neocolonialism, US imperialism, globalization, and transnationalism, new black diasporas have emerged in the Atlantic world and are shaping narratives that disrupt established definitions of the African Diaspora. These papers will explore narratives from 1945 to the contemporary moment that articulate or suggest a revisioning of the old model of the Diaspora, a model that does not work well anymore for a complete vision of Africans in the Atlantic World. We use the term "narratives" in a broad sense to include not only fiction and poetry, but also drama, film, visual arts, case studies, and so forth, thus allowing for possible interdisciplinary dimensions to the discussion. The papers will articulate new experiences of the Diaspora, while not forgetting the originary moment of the triangle trade and enslavement. We

hope to reshape concepts, to reconceptualize the African diaspora. The papers will therefore address questions such as the following: How are contemporary transnational practices and globalization reshaping our definitions of the black Atlantic diaspora? What is the role of gender, and concomitantly of violence and trauma, in emergent forms of diaspora? How are homeland ties gendered? How does the gendered nature of connections to the homeland help us to understand new formulations of diaspora? In an era of continued colonialism and neocolonialism, can we speak of postcolonial black diasporas? Is the presence of new black diasporic subjects in the US reshaping African American ethnicity? If so, how?

Marie-Helene Laforest <mhlaforest@fc.iuo.it>, University of Naples, Italy. "DEREK WALCOTT'S OMEROS."

Newtona (Tina) Johnson <ntjohnson@mtsu.edu>, Middle Tennessee State University, USA. "A NEW BELONGING? NARRATIVES OF SIERRA LEONEAN DIASPORA IN AMERICA."

Robert McCormick <mccoro@fc.edu>, Franklin College, Lugano, Switzerland, "CONDE'S THE LAST OF THE AFRICAN KINGS: AN AFRO-CARIBBEAN'S INTERNSHIP IN SOUTH CAROLINA."

Johanna X. K. Garvey <JKGarvey@mail.fairfield.edu>, Fairfield University, USA. "SPACES OF VIOLENCE, SPACES OF HEALING: NEW YORK CITY IN CARIBBEAN WOMEN'S FICTION."

Carter Mathes <mathes@duke.edu>, Duke University, USA. "BLACK SOUNDS OF FREEDOM: MYTH, RESISTANCE, AND AFRICAN DIASPORA CONSCIOUSNESS IN THE FICTION OF HENRY DUMAS."

Irlin Françoise, <ifrancoi@goucher.edu>, Goucher College, USA, "GENDERING QUISQUEYA: HAITI AND THE DOMINICAN REPUBLIC."

Workshop 6: "THE AFRICAN-AMERICAN SCENE: AN INTER-ETHNIC PERSPECTIVE." Chair:

Ada Savin <adasavin@noos.fr>, University of Versailles, France and Heiner Bus <heiner.bus@split.uni-bamberg.de>, Bamberg University, Germany. These papers are intended to explore the complex relations between African Americans and other ethnic groups from a historical perspective as well as through various literary and visual representations. The stress will be laid on the inter-active, inter-dependent nature of Black identity / identities construction. Papers can address such issues as Blacks and Indians (captivity and slave narratives / fugitive slaves in Indian tribes), Black-Jewish relations (the diaspora experience), the model character of the Black Civil Rights Movement for other ethnic movements or renaissances, ambivalent inter-actions in other zones of cultural contact like the American West--past and present--(Black cowboys / vaqueros), the inner city (Baldwin, Wright, Spike Lee's movies), the Canada-U.S. border and the Caribbean.

Barbara Krauthamer <bk39@nyu.edu>, New York University, USA. "RACE AND NATION: BLACKNESS AND INDIAN IDENTITY IN THE CHOCTAW AND CHICKASAW NATIONS."

Jeanne Cortiel <jeanne.cortiel@uni-dortmund.de>, University of Dortmund, Germany. "REBELS, REVOLUTIONARIES AND RACIAL THEORIES: INTER-ETHNICITY IN MID-NINETEENTH CENTURY AMERICAN LITERATURE."

Mar Gallego <stemar@teleline.es>, Universidad de Huelva, Spain. "WOMEN WRITERS OF THE AFRICAN DIASPORA AND THE HYBRID SPACE: TONI MORRISON AND JAMAICA KINCAID."

Robert Hinton <robert.hinton@nyu.edu>, New York University, USA. "BLACK AND BROWN POLITICS IN BROOKLYN."

Ana Nunes <nuana_2002@yahoo.co.uk>, University College Dublin, Ireland. "BLACK AND WHITE IN SHERLEY ANNE WILLIAMS'S *DESSA ROSE*."

Anne Crémieux <anne.cremieux@u-paris10.fr>, University of Paris 10, France. "THE AFRICAN-AMERICAN SCENE : AN INTER-ETHNIC PERSPECTIVE--AFRICAN AND NATIVE AMERICAN ENCOUNTERS ON SCREEN."

Gaye T. M. Johnson-Okoh <Gaye.Okoh@utsa.edu>, University of Texas at San Antonio, USA. “COLD WARS AND COUNTER WAR(S): AFRO-CHICANO POLITICS IN AN AGE OF VIOLENCE.”

Ineke Bockting, <bockting@xs4all.nl> Netherlands. “SMALL EPIPHANIES IN THE STORIES OF MARIE-HÉLÈNE LAFOREST.”

Isabelle Rouffineau <isarouffineau@hotmail.com>, Angers University, France. “RECLAIMING LOST TERRITORIES IN ALICE WALKER’S *MERIDIAN*.”

Dorothea Loebbermann <dorothea.loebbermann@rz.hu-berlin.de>, Humboldt University, Germany. “TRIANGULATIONS OF PLACE, RACE AND GENDER IN REPORTS FROM THE ARCTIC EXPEDITION.”

Workshop 7: “CROSSOVERS: AFRICAN AMERICANS AND GERMANY, 1914-1950.” Chair: Jürgen Heinrichs <heinriju@shu.edu>, Seton Hall University, USA. The past decade has witnessed a large number of innovative studies of encounters between African Americans and Germans throughout the twentieth century. However, such groundbreaking research usually remains restricted to historical periods or cultural particularities. Prominent examples include *The Imperialist Imagination* (Friedrichsmeyer/Lennox/Zantop), *Hitler's Black Victims* (Lusane), *Other Germans* (Campt), and *GIs and Frauleins* (Hoehn). Our enterprise is part of a larger scholarly initiative that hopes to offer a continuous narrative of African American/ German encounters, which would synthesize such studies. Beyond that, we will not only explore the impact, which these German encounters had on African American visitors, but also the transformational processes that took place in German thought and life as a result of these cultural interactions.

Jürgen Heinrichs, Seton Hall University, USA. “AFRICAN AMERICAN CULTURE IN WEIMAR BERLIN.”

Larry Greene, Seton Hall University, USA. “THE GERMAN IMAGE IN THE AFRICAN-AMERICAN PRESS: 1941-1955.”

Maria Diedrich, Münster University, Germany. “AFRICAN AMERICAN VISITORS TO NAZI GERMANY.”

Richard Serrano. “JAZZ, RESISTANCE AND COLLABORATION: BLACKS IN FRANCE 1940-1945.”

Therese Steffen <steffent@iprolink.ch>, Universität Basel, Switzerland. “INNER SPACE TURNED INTO OUTWARD FORM: RITA DOVE’S *AMERICAN SMOOTH*.”

Workshop 8: “AFRICAN AMERICANS, RUSSIA, AND THE COLD WAR.” Chair: Maria Diedrich <diedri@uni-muenster.de>, Munster University, Germany.

Tatiana A. Tagirova <ttagirova@hotmail.com>, University of Puerto Rico, Puerto Rico. “CLAUDE MCKAY: CARIBBEAN, HARLEM AND THE SOVIET UNION.”

Astrid Haas <haasas@uni-muenster.de>, Munster University, Germany. “ENCOUNTERS WITH THE PROMISED LAND? CLAUDE MCKAY, LANGSTON HUGHES, AND THE SOVIET UNION.”

Elena Apenko <eap@EA1380.spb.edu>, St. Petersburg State University, Russia. “BLACK RHYTHMS AND WHITE SENSIBILITY: PAUL ROBESON IN THE SOVIET UNION.”

Damion Thomas <damion@uiuc.edu>, University of Illinois, USA. “PLAYING POLITICS: RACE, SPORTS, AND THE COLD WAR, 1945-1968.”

Penny Von Eschen, <pmve@umich.edu>. University of Michigan, USA. “LOOKING FOR LUMUMBA STREET: COUNTER-HISTORIES OF THE COLD WAR, 1945-1989.”

Workshop 9: “TRAVELING LIBERATION: AFRICAN AMERICAN INFLUENCES ON EUROPE AND AFRICA.” Chair: Sabine Broeck <broeck@uni-bremen.de>, Bremen University, Germany. There is a long history in various countries in Europe and Africa, reaching back into the late 19th century of African-American individuals and groups engaging in different ways with the respective local cultures, social histories and specific communities of both nations. (African-American 19th century missionaries in South Africa and civil rights groups delegations in 1960s

Germany, e.g.; African-American leaders' activities in/engagements with European and/or African countries in the 20th century; formative relations between African-American civic organizations and individuals and the anti-apartheid movements in South Africa, the reception and influence of literary and musical movements and/or individuals like the Harlem Renaissance or Jazz in various instantiations, like James Baldwin, or Audre Lourde). A second level of interrogation might address the crucial impact of African-Americans on the respective cultural discourses in various countries which manifests itself in a variety of instances. For example the rapid adaptation of African-American music styles in the respective country's youth subcultures, the spread of "black ghetto fashion," a saturation of subcultural languages with African-American idioms and phrases (even in German), the infatuation of subcultures with mass media disseminated images of "tough black-gangsta masculinity."

Andrzej Antoszek <antoszek@kul.lublin.pl>, Catholic University of Lublin, Poland. "KILLING US SOFTLY WITH THEIR SONGS: 'THE NEW HEAD NIGGAS IN CHARGE' AND THEIR GLOBAL AUDIENCES."

Derrick Darby <ddarby@philosophy.tamu.edu>, Texas A & M University, USA. "1893 CHICAGO WORLD FAIR AND 2001 DURBAN WORLD CONFERENCE: AMERICA'S PERTINACIOUS DILEMMA."

Donald R. Culverson <dculver@itis.com>, Governors State University, USA. "GLOBALIZATION AND THE RECONFIGURATION OF AFRICAN AMERICAN SOCIAL CLASS STRUCTURE."

Sami Ludwig <samuel.ludwig@ens.unibe.ch>, Mulhouse University (France). "HOW AMERICAN IS BLACK CULTURE? AFRICAN AMERICAN STUDIES AFTER THE IRAQ WAR."

Tim Moore <tmoore1@bellsouth.net>, Clark Atlanta University, USA. "A MOORIFIC JOURNEY: FROM FREEDOM TO SLAVERY IN THE 21ST CENTURY."

John P. Bowles <jpbowles@indiana.edu>, Indiana University, USA. "COMMERCE, CULTURE AND CONFLICT: RECOVERING THE SHARED HERITAGE OF ASIANS AND BLACKS IN THE ART OF SANFORD BIGGERS."

Nikki Brown <nbrown1@kent.edu>, Kent State University, USA. "ADDIE HUNTON AND KATHRYN JOHNSON: AFRICAN AMERICAN WOMEN IN FRANCE IN WORLD WAR I."

Workshop 10. "BLACK BODIES TRAVELING." Chair: Shelly Eversley <shelly_eversley@baruch.cuny.edu>, Baruch College--CUNY, USA. Black identity is a question that emerges most provocatively at the moment in which the corporeal body marks the ambivalence of time and place. In these papers, we will explore the convergences of time, place and the body in order to examine the intellectual, sexual, visual, discursive, and the physical implications of Black American bodies as they emerge, at different times, in Africa, Europe, and the United States.

Fabio Parasecoli <parasecoli@aol.com>, Independent Scholar, Italy "SOUL FOOD AND THE BLACK FEMALE BODY."

Phillip Brian Harper <phil.harper@nyu.edu>, New York University, USA. "ON NOT KNOWING SPANISH."

Robert F. Reid-Pharr <rreid-pharr@gc.cuny.edu>, City University of New York, USA. "DUBOIS IN BERLIN."

Shelly Eversley <shelly_eversley@baruch.cuny.edu>, City University of New York, USA. "RICHARD WRIGHT'S AFRICAN WOMEN."

Malin Pereira <mpereira@email.uncc.edu>, University of North Carolina at Charlotte, USA. "CYRUS CASSELL'S BLACK ATLANTIC INNERSPACE."

Workshop 11: "RACE, GENDER AND COMMUNITY." Chair: Lillian S. Williams <lsw4@buffalo.edu>, SUNY at Buffalo, USA. This panel will explore the social, political and economic influences of African and African Diaspora women. It will address definitions of self-hood, their organizations and their impact upon the creation of their communities.

Lillian S. Williams <lsw4@buffalo.edu>, SUNY at Buffalo, USA. "YOU HAVE STRUCK A ROCK: DIASPORA WOMEN AND THE CREATION OF COMMUNITY."

June O. Patton <j-patton@govst.edu or pattonjop@aol.com>, Governors State University, USA. "THE MOTHER OF INVENTION: THE TRANSFORMATION OF AFRICAN WOMEN AND THE CREATION OF A NEW WOMANHOOD, CULTURE, AND NATION."

Janell Hobson <jhobson@albany.edu>, SUNY at Albany, USA. "BLACK WOMEN: IMAGES, REALITY, COMMUNITY."

Hershini Bhana Young <hbhانا@buffalo.edu>, SUNY at Buffalo, USA. "INHERITING THE CRIMINALIZED BLACK BODY: RACE, GENDER AND SLAVERY IN GAYL JONES' EVA'S MAN."

Workshop 12: "QUEER LIKE BLACK: SEXUALITY AND THE AFRICAN AMERICAN SUBJECT."

Chair: Michelle M. Wright <mimawright@yahoo.com>, Macalester College, USA. African American studies has, since its inception, remained highly critical of the racist assumptions and claims made (both from within and without the academy) against its central tenet of racial equality. At the same time, critiques from within the discipline on the pervasive and insidious role that African American heteropatriarchal discourses have played in the construction of African American culture, identity and history have been ignored, marginalized, or vilified as "anti-Black." As a result, dominant narratives within African American studies still tend to assume and even protect the notion of the normative African American subject as always already heterosexual and male. Even further, this dominant narrative most often reads liberatory, anti-racist practices within a narrow and ultimately distorting framework: the struggle for racial equality becomes the struggle to reclaim masculinity and its attendant patriarchal structure of Black Power. In the same vein, racist practices are often read through metaphors of emasculation, suggesting that what is truly threatened and what must be guarded at all costs is the black heteropatriarchal structure rather than the rights for all African Americans regardless of their gender and sexuality.

Marlon Ross <mr9zf@virginia.edu>, University of Virginia, USA. "THE BLACK SISSY PHENOM AS PUBLIC INTERVENTION."

Michelle M. Wright <mimawright@yahoo.com>, Macalester College, USA. "GENDER, SEXUALITY AND THE BLACK EUROPEAN SUBJECT."

Roderick Ferguson <fergu033@tc.umn.edu>, University of Minnesota, USA. "TO BE BLACK, FREE, AND MORAL: AFRICAN AMERICAN EDUCATION AND THE GENEALOGY OF NORMATIVITY."

Mireille Miller-Young <Mireille_Lorien@Hotmail.com>, University of California Santa Barbara, USA. "HIP HOP HONEYS + DA HUSTLAZ: THE BLACK SEXUAL SUBJECT IN THE NEW HIP HOP PORNOGRAPHY."

Workshop 13: "THE PRAXIS OF DIASPORA: BLACK TRANSNATIONAL CULTURAL

PRODUCTION." Chair: Keith M. Harris <harrisk1@ohio.edu>, Ohio University, USA. The three papers in this panel interrogate cultural production in the African Diaspora. Each of the essays furthers a conceptualization of diasporic cultural production from questioning hypervisibility as performative strategy to the commodification of gender and race in performance to postcoloniality and diasporic gender identity. The panellists deliberately situate the critical explorations of black cultural practices within a national, transnational and diasporic framework as not only to perform textual analysis, but also to raise the praxis of diaspora to that of historical and cultural critique. The media and productions discussed include film, photography, and music video. Furthermore, the panel and the essays raise the question of the efficacy of merging Black Studies with theoretical frameworks like queer theory, film theory, performance studies and aesthetics. For purpose of presentation the panellists request a slide projector, a video cassette recorder and monitor, and a LCD projector.

Keith M. Harris <harrisk1@ohio.edu>, Ohio University, USA. "THE BURDEN OF THE BEAUTIFUL BEAST: VISUALIZATIONS OF THE BLACK MALE BODY."

Virginia Smith <vsmith@uab.edu>, University of Alabama at Birmingham, USA. "W. E. DU BOIS'S VISION OF PAN AFRO-ASIAN UNITED IN *DARK PRINCESS*: A POLITICAL NOVEL."

Christopher Smith <christopher.smith@yale.edu>, Yale University, USA. AN/OTHER BLACK SAN FRANCISCO: RACE, SEXUALITY AND HETEROSOCIAL BONDS IN FINA TORRES' "WOMAN ON TOP."

Rinaldo Walcott <rwalcott@oise.utoronto.ca>, University of Toronto, Canada. "BLACK MEN IN DRESSES: TRANSNATIONAL BLACK QUEER THINKING."

Workshop 14: "OUT / IN / INTO; OR SHIFTING THE CRITICAL GAZE: WHITENESS IN THE AFRICAN AMERICAN MIND'S EYE." Chair: Jean-Paul Rocchi <jprocchi@wanadoo.fr>, Paris University 7, France. We will focus on whiteness as the other presence / absence, best exemplified by denial in American consciousness and by the trope of ellipsis in literary and theoretical discourses on identity throughout the 20th century. What have African American writers perceived in the silences and the invisibility of whiteness, that self-sufficient consciousness in need of neither name nor color, existing per se beyond empirical determination? What are the literary strategies pursued by these authors in the representation of an abortive consciousness, maimed in its own reflexivity, and which brands identity instead of questioning it? How have Black letters responded to Americanness and to the self-erased whiteness of the blank page which is renewed in an immutable state just as the act of writing takes on its own shape?

Christina Sharpe <christina.sharpe@tufts.edu>, Tufts University, USA. "POST SLAVERY SUBJECTS."

Jean-Paul Rocchi <jprocchi@wanadoo.fr>, University of Paris 7, France. "WHITENESS AND THE POLITICS OF LITERARY INTERPRETATION."

Simon Dickel <dickels@uni-muenster.de>, Muenster University, USA. "GAY WHITENESS IN TEXTS BY BLACK GAY CULTURAL ACTIVISTS FROM THE 1980s AND 90s."

Suranyi Agnes <Suri@btk.pte.hu>, University of Pecs, Hungary. "THE REPRESENTATION OF RACE AND CLASS IN TONI MORRISON'S FICTION: FROM *THE BLUEST EYE* TO *LOVE*."

Wolfgang Binder <Wolfgang.Binder@rzmail.uni-erlangen.de>, Erlangen University, Germany.

"AFRICAN AMERICAN MANHOOD IN A WHITE DOMINATED WORLD--THE SELF AS OTHER."

Clarence Sholé Johnson <csjohnso@mtsu.edu>, Middle Tennessee State University, USA.

"(RE)CONCEPTUALIZING BLACKNESS AND MAKING RACE OBSOLETE."

Natalia Vysotska <vysot@iatp.kiev.ua>, Kyiv Linguistic University, Ukraine. "'SOMEWHERE IN BETWEEN BLACK AND WHITE': MOVIE CODE IN RALPH ELLISON'S *JUNETEENTH*."

Workshop 15: "BETWEEN NATIONS: AFRICAN AMERICANS IN EUROPE AND AFRICA BEFORE 1900." Chair: Isabel Soto <isoto@flog.uned.es>, National University, Spain.

Maurice Jackson <Maujackson@aol.com>, Georgetown University Washington, USA. "ANTHONY BENEZET AND THE FRENCH ANTISLAVERY MOVEMENT."

Jeffrey A. Fortin <jafortin@cisunix.unh.edu>, University of New Hampshire, USA. "'BLACKENED BEYOND OUR NATIVE HUE': CONTESTING RACE IN THE BLACK ATLANTIC, 1795-1800."

Christopher Mulvey <christopher.mulvey@winchester.ac.uk>, University College Winchester, UK.

"EUROPEAN REFLECTIONS OF AMERICAN RACISMS IN THE NINETEENTH-CENTURY."

Katja Fuellberg-Stolberg <Cstolberg@t-online.de>, Humboldt University Berlin, Germany. "CROSSING OVER: AFRICAN AMERICANS IN THE NIGER VALLEY."

Workshop 16: "BEYOND SLAVERY: INTERACTIONS IN THE BLACK WOMAN'S ERA--PART 1."

Chair: Paola Boi <boi@unica.it>, University of Cagliari, Italy.

Angelita D. Reyes <AngelitaReyes@asu.edu>, Arizona State University, USA. "INTERNATION AND BEYOND: IN THE FOOTSTEPS OF SARAH PARKER REMOND."

DoVeanna S Fulton <dsfulton@memphis.edu>, University of Memphis, USA. "STRONG DRINK AND STRONG WORK: FRANCES E.W. HARPER ON RACE AND TEMPERANCE."

Hanna Wallinger, hanna.wallinger@sbg.ac.at, (Univ. of Salzburg, AUSTRIA. "TOWARDS A THEORY OF RACE LITERATURE: VICTORIA EARLE MATTHEWS (1861-1907)."

John Gruesser <jgruesse@kean.edu>, Kean University, USA. “‘A VISIT TO ENGLAND’: INCIDENTS IN THE LIFE OF A SLAVE GIRL.”

Jean Fagan Yellin <jfyellin@yahoo.com>, Pace University, USA. “HARRIET JACOBS AND THE ‘EDUCATED PEOPLE.’”

Isabel Soto <isoto@flog.uned.es>, National University of Distance Learning, Spain. “‘THE SPACES LEFT’: STRUCTURE, AGENCY, MOVEMENT IN AFRICAN AMERICAN NARRATIVE.”

Kai Wood Mah <kai.mah@mail.mcgill.ca>, McGill University, Canada. “ARCHITECTURE, EDUCATION, AND RELIGION: QUAKER CHARITY SCHOOLS FOR AFRICAN-AMERICANS IN LATE-NINETEENTH-CENTURY PHILADELPHIA.”

Workshop 17: “PAULINE E. HOPKINS: INTERACTIONS IN THE BLACK WOMAN'S ERA--PART 2.” Chair: Hanna Wallinger <hanna.wallinger@sbg.ac.at>, University of Salzburg, Austria. When Pauline E. Hopkins was active as performer, editor, journalist, race historian; and writer in Boston in the late-nineteenth century and early-twentieth century, she was one voice among many active African American women writers, clubwomen, historians, educators, teachers, etc. The focus is on Hopkins and her contemporaries, with an emphasis on the many interactions with male and female, white and black, African and American and European writers and thinkers of the period.

Ira Dworkin <idworkin@miami.edu>, University of Miami, USA. “PAULINE E. HOPKINS, WILLIAM MONROE TROTTER, AND BLACK LEADERSHIP IN THE EARLY TWENTIETH CENTURY.”

Alisha Knight <aknight2@washcoll.edu>, Washington College, USA. “‘IN THE LIVES OF THESE WOMEN ARE SEEN SIGNS OF PROGRESS’: PAULINE HOPKINS’S RACE WOMAN AND THE GOSPEL OF SUCCESS.”

M. Giulia Fabi <fbg@unife.it>, University of Ferrara, Italy. “ALTERNATIVE BLACK WORLDS: REDISCOVERING NINETEENTH-CENTURY AFRICAN AMERICAN UTOPIAN FICTION.”

Lauren Kientz <kientzla@msu.edu>, Michigan State University, USA. “DIALOGUE AND INTELLECTUAL EXCHANGE AFRICAN AMERICANS AND EUROPE IN THE NINETEENTH CENTURY.”

Workshop 18: “1920s AND 1930s.” Chair: Mar Gallego <stemar@teleline.es>, University of Huelva, Spain.

Paola Boi <boi@unica.it>, University of Cagliari, Italy. “EUROPE AND POWER RELATIONS IN DU BOIS’S ROMANTIC UTOPIAS. FROM KNOWLEDGE RESISTANCE TO THE EROTICS OF COUNTERKNOWLEDGE.”

Charles Molesworth <cmole@earthlink.net>, . “TOWARDS A BIOGRAPHY OF ALAIN LOCKE.”

Eva Boesenberg <EvaBoese@aol.com>, Independent Scholar, Germany. “MOBILITY AND EXCHANGE: RUDOLPH FISHER'S HARLEM.”

Ivy Wilson <wilson.166@nd.edu>, Notre Dame University, USA. “STAGING REVOLUTION: PERFORMANCE, NATIONALISM AND THE NEW NEGRO MOVEMENT.”

Renee M. Baron <rbaron@juilliard.edu>, Juilliard School, USA. “PAN-AFRICAN BIRTH THROUGH *TROPIC DEATH*: ERIC WALROND’S INFLUENCE ON THE HARLEM RENAISSANCE.”

Mark Whalan <m.whalan@exeter.ac.uk>, University of Exeter, UK. “‘THE LAST GOODBYE--OVERSEAS’: THE GREAT WAR AND AFRICAN AMERICAN MEMORIAL PHOTOGRAPHY.”

Theresa Runstedtler <theresa.runstedtler@yale.edu>, Yale University, USA. “JOURNEYMEN: BLACK BOXERS AND THE TRAVELING SPECTACLE OF RACE.”

Brenda Gayle Plummer <bplummer@wisc.edu>, University of Wisconsin-Madison, USA. “THE UNTOUCHABLES: CASTE, RACE, AND NATIONALISM IN AFRICAN AMERICAN AND INDIAN COOPERATION, 1916-1965.”

Workshop 19: “AFRICAN AMERICAN DETECTION: WIDEMAN AND OTHERS IN THE CITY.”

Chair: Keith Byerman <ejkeb@scifac.indstate.edu>, Indiana State University, USA.

Karen Jahn <kjahn@assumption.edu>, Assumption College, USA. "EXPLORING SPIRITUAL TRUTH IN THE CITIES THROUGH JAZZ IN MORRISON AND WIDEMAN."

Jacqueline Berben-Masi <Jacqueline.Berben@unice.fr>, "JOHN WIDEMAN."

Keith Byerman <ejkeb@scifac.indstate.edu>, Indiana State University, USA. "URBAN LEGENDS: BLACK IDENTITY AND THE CITY."

Mary Conde <m.e.conde@qmul.ac.uk>, University of London UK. "THE CITY AND THE SUBURBS IN AFRICAN AMERICAN WOMEN'S DETECTIVE FICTION."

Jenny Terry <jenny_terry@hotmail.com>, University of Durham, UK. "'ALWAYS OUTNUMBERED, ALWAYS OUTGUNNED': LAW ENFORCEMENT IN THE FICTION OF WALTER MOSLEY AND PATRICK CHAMOISEAU."

Cindy Hamilton <cashamiltn@aol.com>, Manchester Met. University, UK. "PAULA L. WOODS AND THE POLITICS OF MARGINALITY IN DETECTIVE FICTION."

Workshop 20: "WRITING THE INNER SPACE: RELIGION, SPIRITUALITY AND BELIEF IN AFRICAN AMERICAN WRITING." Chairs: Walter W. Hölbling <walter.hoelbling@uni-graz.at>, Graz University, Austria, and Shirley Anne Stave <stavesh@nsula.edu>, Northwestern State University, USA. The rejection of Western discourses to describe an inner reality conditioned by distinctly different origins and historical contexts has led many African American writers to embrace an African cosmology and philosophy in their work. Though certain of these writers eschew the term "magic realism," their concern with different ontologies lends itself to a discussion of techniques and strategies using this concept. Rejecting white Western discourse, however, does not mean that theoretical approaches developed in the West cannot be fruitfully used to examine the texts. These papers aim to look at how the two worlds both clash and mesh in fiction which explore religious, philosophical and cosmological concepts as alternative visions of the inner space.

Patricia Rosa-Nuñez <paronu19@yahoo.es>, Universidad de La Laguna, Spain: "THE SIMPLE TRUTH: A FOUCAULTIAN APPROACH TO THE TRUTHS OF GLORIA NAYLOR'S *MAMA DAY*."

Justine Tally, University of La Laguna, Spain: "POSSIBILITIES OF TRUTH: FOUCAULT AND THE GHOST STORY IN MORRISON'S *BELLOVED*."

Shirley Anne Stave <stavesh@nsula.edu>, Northwestern State University, USA: "TO BE ANNOUNCED."

Hanna Reinikainen <hanna.reinikainen@joensuu.fi>, Joensuu University. "REREADING THE IDEAL BODY: IDENTITY-MAKING IN TONI MORRISON'S *JAZZ* AND *PARADISE*."

Workshop 21: "MORRISON AND BAMBARA" Chair: Chair: Justine Tally <jtally@ull.es>, University of La Laguna, Spain.

Ada Vilageliu-Diaz <avilageliu-diaz@howard.edu>, University of La Laguna and Howard University USA. "COMMUNAL HEALING IN TONI CADE BAMBARA'S *THE SALT EATERS*."

Patrycja Kurjatto Renard <patrycja.renard@wanadoo.fr>, Independent Scholar, France. "CROSSING TIME AND SPACE: THE FLUIDITY OF BOUNDARIES."

Wen-ching Ho <wcho@sinica.edu.tw>, Academia Sinica, Taiwan. "RACE, GENDER AND CLASS IN RELATION TO THE ETHICS OF *LOVE*: TONI MORRISON'S *LOVE*."

Yogita Goyal <ygoyal@humnet.ucla.edu>, UCLA, USA. "DIASPORIC SUBJECTS IN TONI MORRISON'S *TAR BABY*."

Wen-Chi Yuan <ywchi@sinica.edu.tw>, Academia Sinica, Taiwan. "THE ALCHEMY OF WORDS: TONI MORRISON'S NEOLOGISM ON AFRICAN AMERICAN DISCOURSE."

Workshop 22: "AFFIRMATIVE ACTION AND THE SIXTIES." Chair: [TBA]

Benjamin Evayoulou <bevayoulou@yahoo.fr>, Marien Ngouabi University, Congo. "MARTIN LUTHER RE-REMEMBERED: AN EXPLORATION OF *DREAMER* AND *ALL OUR WOUNDS FORGIVEN*."

Lisa Gill <lmgchick@aol.com>, (Graduate Student) University of Maryland, USA. "THE LEGEND OF MALCOLM X: IMAGE TRANSFORMATION OF MALCOLM X IN THE 1990S."

Mary Barr <mary.barr@yale.edu> Yale University, USA. "VIRTUAL INTEGRATION: A DISJUNCTION BETWEEN DISCOURSE AND EXPERIENCE."

Paul Lauter <paul.lauter@trincoll.edu>, Trinity College, USA. "MUSICAL IMAGERY IN BALDWIN'S *SONNY'S BLUES*."

Stephanie Shaw <shaw.1@osu.edu>, Ohio State University, USA. "W. E. B. DU BOIS AND THE SOVEREIGNTY OF THE SOUL."

Magdalena J. Zaborowska <mzaborow@umich.edu>, University of Michigan, USA. "TRAPPED IN THE 'OLD COUNTRY': JAMES BALDWIN, INNER CITY, AND THE AMERICAN NORTH-SOUTH-NORTH AXIS."

Workshop 23: "RACE POLITICS IN THE 1990s." Chair: Berndt Ostendorf <b.ostendorf@lrz.uni-muenchen.de>, University of Munich, Germany

Ashraf Rushdy <arushdy@wesleyan.edu>, Wesleyan University, USA. "THE NEW APOLOGISTS FOR SLAVERY: FORGIVENESS AND OTHER OCCASIONS OF RACE."

James Lance <taylorlj@usfca.edu>, University of San Francisco, USA. "CONTEXTUALIZING THE MILLION MAN MARCH TEN YEARS LATER."

Karin Pleasant <kpleasant5@yahoo.com>, M.U.L.E: Art Center College of Design, USA. "CASHING IN ON IRREVERENCE: THE NEW BLACK POWER MOVEMENT."

Richard Pierce <rpierce@nd.edu>, University of Notre Dame, USA. "IF IT DON'T FIT, DON'T FORCE IT: INNER AND INTER-CITY APPROACHES TO URBAN SCHOLARSHIP."

Tommie Shelby <tshelby@fas.harvard.edu>, Harvard University, USA. "BLACK POLITICS AFTER BLACK POWER."

Yu-cheng Lee <yclee@sinica.edu.tw>, Academia Sinica, Taiwan. "BELL HOOKS ON CLASS."

Christina Michelle Greer <cmg2003@columbia.edu>, Columbia University, USA. "INTRA-RACIAL DIFFERENCES IN AN INCREASINGLY INTER-RACIAL WORLD: NATIVE-BORN BLACK AMERICAN AND AFRICAN AND AFRO-CARIBBEAN INTERESTS IN GOVERNMENT AND PARTICIPATION IN THE U.S."

Workshop 24: "POST-COLONIAL POLITICS." Chair: Fritz Gysin <gysin@ens.unibe.ch>, University of Berne, Switzerland.

Frank Martin <fmart77@hotmail.com>, South Carolina State University, USA. "THE IMPACT OF POST-COLONIALIST THOUGHT IN THE VISUAL ARTS: THE WORK OF LEO TWIGGS."

Laura Gillman <lgillman@vt.edu>, Virginia Tech University, USA. "WOMANIST IDENTITY POLITICS AT THE INTERSTICES OF DISCIPLINES AND NATIONS."

Maria Frias <mariaf@udc.es>, University of Coruna, Spain. "MADNESS AND PROSTITUTION AS METAPHORS FOR AFRICAN WOMEN'S MIGRATIONS TO THE CITY: AMMA DARKO'S *BEYOND THE HORIZON*, AND KEN BOGUL'S *LE BAOBAB FOU*."

Mark A. Reid <mreid122@aol.com>, University of Florida, USA. "AFRICAN AMERICAN FEMALE PROTAGONISTS ON FILM: BLACK WOMEN IN THE CITY."

Rebecca Peabody <rebecca.peabody@yale.edu>, Yale University, USA. "VISUAL POLITICS: NEGOTIATING RACE AND SUBJECTIVITY IN THE ART OF KARA WALKER."

Rosa Figueiredo <rosa.figueiredo@netc.pt>, Polytechnic Institute of Guarda, Portugal. "RITUAL IN THE BLACK WORLD: WOLE SOYINKA'S THEATRE."

Terri Francis <terri.francis@yale.edu>, Yale University, USA. "PARIS, PARADISE ON EARTH: SOUND AND LANDSCAPE IN *TOUKI BOUKI*."

Tobe Levin <Levin@em.uni-frankfurt.de>, University of Maryland in Europe and University of Frankfurt, Germany. "ALICE WALKER IN THE BUNDESTAG."

Kevin Gaines <gaineskk@umich.edu>, University of Michigan, USA. "TRANSNATIONAL CITIZENSHIP: BLACK EXPATRIATES IN NKRUMAH'S GHANA."

Workshop 25: "INNER SPACE--INNERSCAPE: THE CONSTRUCTION OF THE SACRED SPACES OF THE RELIGION(S) OF BLACKNESS." Chair: Françoise Clary <Lameu@aol.com>, University of Rouen, France. If, in America, from inner city to inner space interconnections have

to be recognized, the construction of the sacred spaces--dreamscapes, innerscapes--of the religion(s) of blackness from and within the religious traditions must be brought into focus. What are the roots of Black Diasporan consciousness? What about the push and pull of intercontinental alignments? In the mighty saga of the Black Experience, the Faith of the Fathers and the Faith of the Mothers will be brought to light: Black Magic religion, African American conjuring tradition, African Survivals, Black Liberation theology, Spirituals, Gospels, Storefront churches, Ethiopianism, African American Islam, Pan-africanism versus Pan-islamism, Afro-Asian, Afro-Cuban solidarity: What kinds of interactions are influencing the living of African American soul, psyche and mind? How and why is Black Sacred Ancestry reclaimed? Is there any paradigmatic expression of Black spirituality?

Francoise Clary <Lameu@aol.com>, University of Rouen, France. "FROM AFRICAN AMERICAN ISLAM TO AFRO-CARIBBEAN VERSIONS OF CHRISTIANITY: THE DIALECTICS OF CULTURAL SELF-EVALUATION."

Hugh R. Page, Jr. <Bard4@aol.com>, University of Notre Dame, USA. "HOODOO BLUES, THE BIBLE, AND THE QUEST FOR A 21ST CENTURY BLACK DIASPORAN CONSCIOUSNESS."

Jualynne E. Dodson <dodsonj422002@yahoo.com >, Michigan State University, USA. "SACRED SPACES OF ORIENTE CUBA: NEW WAYS OF CONCEPTUALIZING?"

Leah Mancina Khaghani <leah.mancinakhaghani@yale.edu>, Yale University, USA. "DUSE MOHAMED ALI AND THE ROOTS OF AFRO-ASIAN SOLIDARITY."

Nebet ChenziRa Kahina <perankh1@yahoo.com>, Per Ankh Institute, US Virgin Islands. "RECLAMATION OF SACRED ANCESTRY THROUGH NATURAL TRANSFORMATIONAL RHYTHMS."

Ben Amara <radhouan@tiscali.it>, University of Cagliari, Italy. "LANDSCAPES AND INNERSCAPES OF THE DESERT IN THE NORTH AFRICAN."

Carl Christopher <kakhris@yahoo.com>, Per Ankh Institute, US Virgin Islands. GLOBAL HARMONY IN SMAI TAWI: UNITY OF THE TWO LANDS--DIMENSIONS--NATIONS."

Workshop 26: "INTERpreting Race, INTERrogating Religion, and INTERjecting Rebellion: The Curse of Blackness and Other Religious Myths." Chair: Anthony Pinn <pinn@rice.edu>, Rice University, USA. While the stories of Black peoples are presented in a rather "thin" manner in biblical texts, the notion of blackness has received a good deal of attention from scholars over the centuries in ways that have negatively impacted the perception of those of African descent. From the early writings of church fathers, through nineteenth century pro-slavery modes of interpretation, as well as modernist discourses in the humanities, social sciences, and fine arts, that which is presented as an African is considered deviant at best and depraved at worst. Yet, African American scholars have given the religious origins of such interpretations and their death-dealing ramifications limited credence. The historical implications of the Hamitic curse, in particular, caution against the easy dismissal of interrogating the supposed sanctity of biblical interpretation. The ramifications have been too extensive and damaging for this since distance from God and denial of the more positive trajectories of "salvation" history are attached to Black skin. The manner in which the suspicion against Ham, Nimrod, the Canaanites, Cushites, and subsequently all people of African descent, serving in part as the theological rationale and justification for the oppression of black bodies and the suppression of African cultural creativity, demand consideration as a means of correction. Throughout their presence in the United States, African American activists have fought this warped depiction, challenging scriptural interpretation and struggling for full humanity. One need only think about David Walker's Appeal, the public lectures by Maria Stewart, the work of Frederick Douglass, the violent revolutions undertaken by Nat Turner, and the praxis of more recent figures such as Martin Luther King, Jr., and Barbara Jordan. Much of their work is clearly premised on a claiming of scriptures' liberating potential. And, while the struggles undertaken by these figures have often involved a signifying against white arrogance and assumed superiority, it has seldom entailed an effort to "rescue" and "redeem" biblical figures such as Ham and Nimrod from socio-economically and politically

motivated manipulation. This panel, through an interdisciplinary exploration of denigrated Black biblical characters and religious figures provides a way to investigate various socio-cultural and religious issues as they impact the development of pan-African religious thought and life.

Carol B. Duncan <cduncan@wlu.ca>, Wilfrid Laurier University, Canada. “BEYOND MAMMY: SPIRITUAL MOTHERS IN AN AFRICAN DIASPORAN RELIGION.”

Anthony B. Pinn <pinn@rice.edu>, Rice University, USA. “BUILDING TOWERS WITHOUT SHAME: AFRICAN AMERICAN HUMANISM.”

Juan Floyd-Thomas <j.floyd-thomas@tcu.edu>, Texas Christian University, USA. “‘LEST WE BE SCATTERED ABROAD’: THE BLACK RADICAL HUMANIST TRADITION.”

Allen Callahan <acallahan@hds.harvard.edu;allen_callahan@hotmail.com>, Harvard Divinity School, USA. “THE BLESSING OF BABEL.”

Stacey Floyd-Thomas <s.floyd-thomas@tcu.edu>, Texas Christian University, USA. “AFRICAN AMERICAN VIRTUE ETHICS AND WOMANIST BIBLICAL INTERPRETATION.”

FORECAST

(Forum for European Contributions to African American Studies)

Maria Diedrich, Joanne M. Braxton, eds. *Monuments of the Black Atlantic*. Vol. 13, 256 S. 24.90 EUR. ISBN 3-8258-7230-0.

With Aldon Nielson, the editors of this volume agree that “the middle passage may be the great repressed signifier of American historical consciousness.” The essays collected here illustrate that the repressed memory of crossing lives not only in the academy, in oral traditions, and in the stone walls of slave fortresses but in the liturgy as well as the spiritual and religious practices throughout the African Diaspora. Descendants of African slaves living in the wide Diaspora are bearers of an “unforgetful strength” that endures and endures, manifesting itself in every aspect of culture. Black writers, artists and musicians in the New World have tested the limits of cultural memory, finding in it the inspiration to “speak the unspeakable. <http://lit-verlag.de/isbn/3-8258-7230-0>

Maria I. Diedrich, Theron D. Cook, Flip Lindo, eds. *Crossing Boundaries: African American Inner City and European Migrant Youth*. vol. 14, 200 S. 24.90 EUR. ISBN 3-8258-7231-9.

Upon walking U.S. inner-city streets you sooner or later come upon groups of black kids wearing prison-style outfits; there is a boom box, and rap music. And inevitably you will hear the N-word. Upon entering a district housing migrants in any European city you will encounter almost identical scenes —youngsters dressed in prison style, the boom box, rap. Only most of the kids are of a “white” or olive complexion. They call themselves “Wiggers,” “white Niggers” or “Black albinos.” It was this “Wigger” metaphor, with its implications of a trans-national response to uprootedness and racialized exclusion that inspired CAAR to invite African American researchers working among inner city black youth and European and Israeli migration scholars to a symposium of trans-cultural and –national orientation called “Crossing Boundaries.” We placed the study of African American youth – and thus a native though marginalized American population – next to research on migrant youth in Western Europe. The essays gathered here hope to contribute to an understanding on how to address the myriad challenges that both the youth and the countries in which they live must confront.

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The Association for the Study of African American Life and History, Inc. (ASALH), is now accepting proposals for presentations at our annual meeting in 2005, hosted by the Buffalo, New York, branches.

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We especially encourage submission of papers that focus on international collaborations and struggles regardless of the time period. However, papers on other topics of relevance to African American history and the history of other African Diasporas are also welcome.

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